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THE ECCLESIASTICAL OBSERVER:

(Formerly the British Harbinger,)

DEVOTED TO CHRISTIANITY AS IT WAS AT THE BEGINNING AND TO THE
DEFENCE AND PROMULGATION OF BIBLICAL TRUTH.

VOL. XXVIII.—SIXTH SERIES.

“AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN HAVING
THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON
THE EARTH, AND TO EVERY NATION AND KINDRED AND TONGUE AND
PEOPLE.”



LONDON:

ARTHUR HALL AND Co., 25, PATERNOSTER ROW.

1875.

MOODY BROTHERS,
PRINTERS, 12, CANNON STREET,
BIRMINGHAM.

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The Ecclesiastical Observer.

"Come let us anew
Our journey pursue—
Roll round with the year,"
And never stand still till the Master appear.

AND we shall move on in one very important sense, whatever else we do or leave undone. In the journey of life there is no standing still, for—

"Time is winging us away,
To our eternal home."

In another respect, also, we do not, and cannot, long stand still. In the Divine Life we either move forward or retrograde. We crucify the flesh with its affections and lusts, or they become stronger. We appropriate the "Milk of the Word," and "grow thereby," and then new and higher results come forth in our life; or, neglecting that divinely-constituted pabulum, we sicken and pine, carnality being in the ascendant.

Then we are so prone to this neglect. There is so much to do, so much to see, so much to enjoy, and withall so much to read that the good old Book is too often forgotten, or passed over with but scant attention. Indeed, in some instances, the taste is so perverted by the light-reading of the day, that the appetite will not accommodate itself to the food of heaven—the only aliment by which spiritual life can be sustained. How has it been with you, dear reader, in this particular? Have you made progress in Bible knowledge? Have you so digested the Word of Truth that it has become, therefore, a part of yourself, bringing forth fruit unto life eternal? In this particular—"Let us anew, our journey pursue," pressing onward till "the Master appear."

"*The Master!*" What a designation! Our Master! Then we are *servants*? Yes—servants of the Lord Jesus. Not merely *servants*, but *friends*, and even *more* than friends. Blessed truth! Still we have a *service* to and for Him. It is a high and holy vocation: precious and

honourable. It is a service of *love*—love growing out of His love for us. How, then, have we served Him this past year? With great imperfection and unworthiness certainly, when looking even at the best. In some cases, no doubt, the languor has been so intense as to warrant reference to His—"I know thy works: that thou art neither cold nor hot. I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." "As many as I love I rebuke and chasten; be zealous, therefore, and REPENT." Let us, then, hear Him who speaks from Heaven.

His adorable will
Let us gladly fulfil:
And our talents improve.

By the patience of Hope, and the labour of Love.

Yes, *He chastens those He loves*—not for His pleasure, but for their profit; that they may partake of His holiness. Some, perhaps, exclaim, "Yes, and this last year I have had affliction *enough*; and I am not at all sure that it has done me much good." Very likely. But in that case, unless given up as reprobate, more may be expected—mercy being unable to withhold it. "Be ye not as the horse or as the mule, which must be held in with bit and bridle." Remember the sublime saying, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, He purgeth it that it may bring forth more fruit." Pruning comes not on wholly barren branches—those that bear fruit feel the knife "that they may bear more fruit." Forgetful of this we may readily exclaim—

"Ah, Lord! Thy chastening hand restrain,
Strike not that fruitful bough again,
Give it sweet sunshine, dew, and rain.
Are there not other branches bare
Of clustering fruit that need Thy care?
Expend thy sharp correction there."

But then the Heavenly Pruner may well reply—

"On fruitful boughs my care I spend,
And sharpness with my love I blend;
When most severe, then most their friend.
The thick green leaves I cut away,
To let the sunshine have full play,
And touch the grapes with ripening ray.
I crop each useless tendril'd shoot,
Lest it should rob the swelling fruit
Of moisture rising from the root.
Fruit is my glory; and I smite
The boughs in which I most delight,
To make them glorious in my sight."

"*Never stand still till the Master appear.*" Well, the toil and the battle, so far as we are personally engaged, are not likely to last till He comes. 'There is the "sleep in Jesus;" and during the past year some have laid their armour aside, having fought the good fight of the faith; and,

henceforth, there is laid up for them a crown of life for evermore. Happy when the work thus ends! Then "all is well," and we carry the loved one to the grave with tears and song. Some of us have thus wept, and sung—

"Captain and Saviour of the host
Of Christian chivalry,
We bless Thee for our comrade true,
Now call'd away by Thee.
We bless Thee that his humble love
Hath met with such regard;
We bless Thee for his blessedness,
And for his rich reward."

But He will come! The strife shall all end. The Eternal Glory must come in. All His enemies shall be subdued. He has already won many crowns, and is now working mightily among the children of men. Let us do our part as servants and sons of God. Let us see to our work of faith and labour of love; first individually and then collectively as churches. Then, whether He come soon or later—in our time or long after we sleep in Him it will be well. Let our abiding heart-cry be—

"O that each in the day
Of His coming, may say—
'I have fought my way through;
I have finished the work Thou didst give me to do.'
"O that each from his Lord
May receive the glad word—
'Well and faithfully done:
Enter into my joy, and sit down on my throne.'"

Ed.

THE FULNESS OF TIME.

(A COMPILATION.)

"When the fulness of the time came God sent forth his Son."—Gal. iv. 4.
Alford's Trans.

THE moment had arrived which God had ordained from the beginning and foretold by His prophets for Messiah's coming. It was not at a time arbitrarily chosen, that Christ appeared, nor did God send Him forth but when mankind was ripe for His appearing. The exact period had arrived when all things were ready.—*Lightfoot on Gal.*

It took four thousand years to prepare humanity to receive Christianity. The Saviour could be born only in the Jewish nation (John iv. 22,) and at that particular time. According to Mark (i. 15) Christ commenced His preaching with the declaration, "the time is fulfilled, and the Kingdom of God is at hand." He is the centre and turning point, as well as the key of all history. It was a great idea of Dionysius—the little—to date our era from the birth of the Redeemer, Jesus Christ, the God-man, the Prophet, Priest and King of mankind.—*Philip Schaff and Lange.*

The Gospel was withheld until the world had arrived at mature age; law had worked out its educational purposes, and now was superseded.

It was the purpose of all law, but especially of Mosaic law, to deepen the conviction of sin, and thus to show the inability of all existing systems to bring men near to God.—*Lightfoot.*

JUDAISM AND HEATHENISM IN THEIR RELATION TO CHRISTIANITY.—Judaism and Heathenism had now performed the tasks assigned to them respectively, and the way of salvation was prepared and opened, both negatively and positively. The human race had been taught to understand, after an experience of four thousand years, that salvation could not be obtained by man's own wisdom and strength; not through the law, of which Judaism itself was a proof; not through intellectual culture, art, science, or political power, of which the history of Heathenism furnished the evidence. Although Heathenism had attained to the highest eminence with respect to the culture of the intellect, it could not resist the conviction of its own emptiness, and of its entire inability to satisfy the wants of man's moral nature.—*Kurtz' "Sacred History."*

Greek cultivation and Roman polity, says Dr. Thomas Arnold, prepared men for Christianity. The great historian of Switzerland, John Von Muller, observes, "When I read the classics, I everywhere find a wonderful preparation for Christianity. Through the dark labyrinth of mythological tales and traditions, we can trace the golden thread of a deep desire for reunion with God." The story of the Prodigal Son, who wandered away from his father's house, but retained, even in his lowest degradation, a painful remembrance of his native home, and at last resolved to return to it, as a penitent sinner, is a true specimen of the heathen world. In Paganism are found relics of the divine image, in which man was created, glimmerings of that general revelation, which preceded the calling of Abraham, as well as faint types and unconscious prophecies of the religion of Jesus Christ. (Compare Matt. viii. 10; xv. 28; see *E. O.*, April 1874, p. 114.) But though both the great religions of antiquity served to prepare the world for Christianity, they did it in different ways. *Judaism* is the religion of positive direct revelation, a gradual self-manifestation of the only true God to His chosen people, in laws, prophecy and types, which all testified of Christ. Here, therefore, the process was from above downwards. God comes gradually into nearer relation to men, till, finally, He becomes Himself man, and in Christ takes our whole nature, body, soul and spirit, into intimate union with His divinity. Not so with *Heathenism*. Here the preparation for the Christian religion proceeded from below, from the wants of man, as he gradually awoke to a sense of his own helplessness and of the need of a revelation. In Greece and Rome humanity was to show what it could accomplish in its fallen state, with simply the natural gifts of the Creator, in science, in art, in political and social life; there was it to be proven that the highest degree of natural culture cannot sanctify the heart, or satisfy the infinite desires of the mind, but only serves to make them more painfully felt, and to show the absolute need of a supernatural redemption. Thus, Heathenism, at the summit of its exaltation, confesses its own helplessness, and cries despairingly for salvation. Christ made "in himself of twain one new man, so making peace," and reconciled "both unto God by the cross, having slain the enmity thereby."

Of all the systems of Grecian philosophy, the one which undoubtedly exerted the most powerful and beneficial influence on the religion of the heathen, and was pre-eminently fitted to be a scientific school-master to bring men to Christ, was Platonism.

To many Greek church Fathers (as Justin Martyr, Clemens, of Alexandria, and Origen), this philosophy became in fact a bridge to faith. Eusebius says of Plato, that "he alone of all the Greeks reached the vestibule of truth, and stood upon its threshold." Yet the fairest bloom of heathen wisdom is infinitely below the truth of Christianity. It never reached the root of corruption; much less could it discover any proper way of redemption. Plato destroyed all the dignity of marriage, by permitting promiscuous concubinage, at least in the military caste, and abolished the peculiar form of family life in general by making children the exclusive property of the state, and giving government the right to expose such as were infirm. The most that can be said of Platonism, in its worthiest representative, is, that it earnestly sought the truth but never found it. (1 Cor. i. 26-29).—*Philip Schaff, "History of Apostolic Church," p. 184, &c.*

Heathenism is the starry night, full of darkness, and anxious waiting for the dawn of day: *Judaism* is the dawn, full of fresh hope and promise of the rising sun; both lose themselves in the sunlight of Christianity, and attest its claim to be the only true religion for mankind. In the fulness of time, when the fairest flowers of science and art had withered, and the world was on the verge of despair, the Virgin Son was born to heal the infirmities of mankind. Christ entered a dying world as the author of a new and imperishable life.—*Langé.*

A great crisis like "the fulness of time" is to be known by men thoroughly, only from some watch-tower commanding the stream of time. Let us take our stand at that point in the history of the past ages when Jesus was born at Bethlehem, in Judea, and take a survey of the world, as it then was; and with our imperfect vision we can see the following things with regard to its being *then*, the most fit and proper time for Messiah's appearance.

First.—The whole world was swayed by one sceptre. One man ruled from Britain in the west to Babylon in the east; an area of 3000 miles in length, from east to west, and 2000 miles in breadth, from north to south.—"*Restoration of Belief*," p. 56, by *Isaac Taylor.*

At the time of the appearance of the Lord, it was the result of the great co-operative events of many past centuries that, in a considerable part of the earth, the outward wall of partition between nations was removed, and that especially an unusual communication between the east and the west was brought about, through which the heavenly light which had risen in the east, might easily and rapidly be spread among the nations of the west.—*Neander.*

The barriers by which the world had been divided were swept away, and the citizen of Rome passed from province to province without interruption. Trade and commerce prospered, and with it the gospel found like easy access to the ears and hearts of the people.—*Westcott, "Intro. to the Study of the Gospels," ch. 1.*

The great highways by which the knowledge of the gospel was to be spread abroad, had already been opened by the intercourse of nations. The easy means of intercommunication within the vast Roman empire; the close relation which the Jews, dispersed throughout all lands, kept up with those at Jerusalem; the way in which all the Roman dominions had their common centre in the great capital of the world; the connection of the provinces with their metropolitan towns, and of the larger portion of the empire with the more considerable cities, were all circumstances favourable to this end. Such cities as Alexandria, Antioch, Ephesus, Corinth, were the centres of a wide commercial, political and literary correspondence, and on this account became also the principal seats for the propagation of the gospel, and the ones in which the first preachers tarried longest. That commercial intercourse which from the earliest times had served, not merely for the barter of worldly goods, but also for the exchange of the nobler treasures of the mind, was now to be used as a channel for the diffusion of the highest spiritual blessings.—*Neander, "Church Hist." vol. 1, ch. 1.*

"*This universal empire,*" says P. Shaff, "was destined to prepare the way for the *universal spread of Christianity.* For Christianity is not (like all other religions) designed merely for one nation, and for this or that period, but for all mankind, and for all ages. It aims to unite all people of the earth into one family of God. To furnish facilities for accomplishing this great end, the natural barriers of the old world must be broken down, and mutual exclusiveness, and hatred among nations, must in a measure be done away. Then *one Roman law, one state,* ruled everywhere in the civilized world. The gods of all nations were gathered into one Temple—the Pantheon of Rome."

This state of things must have been highly favourable to the messengers of the gospel; it gave them free access to all nations; furnished them all advantages possible at that time for communication, gave them everywhere, as citizens, the protection of Roman law, and in general prepared the soil of the world, at least *outwardly*, to receive the doctrine of *one all-embracing Kingdom of God.*

And what was the success? Tertullian (early in the third century), in his book addressed to the hostile Roman authorities, who were able and willing enough to give them a flat contradiction if his statements had been glaringly false, says—"We are but of yesterday, and we have filled everything that is yours, cities, islands, castles, free towns, council halls, the very camps, all classes of men, the palace, the senate, the Forum. We have left you nothing but your temples. We can outnumber your armies: there are more Christians in a single province than in your legions."

Isaac Taylor thinks it probable that at this time the Roman world included from three to five millions of Christians. He says, "the spread of Christianity, all the conditions attending it considered, the place and the feebleness of its origin, the severity of its moral code, its unbendingness, and the furious hostility it encountered; this spread, thus early, is proof of its reality, of its truth."—*See the "Restoration of Belief," p. 56-59.*

(To be continued.)

HYMN OF RESURRECTION AND LIFE.

THE insolence of wicked power
Has broken on His head ;
The darkness in the blackest hour
Has brought Him to the dead.

Is this the grave of infamy,
Where a blasphemer lies ?
Up to Thy judgment seat on high,
O God, we lift our cries !

God answers with a blast of might,
The darkness rolls away ;
The Lord of truth and holy light
Springs upward to the day !

The Lord is risen, the heavens supreme
Shed glory down to earth ;
Beyond our richest hope or dream,
The resurrection birth.

Unbroken was the funeral tramp
Of ages to the tomb ;
Until the splendour of His lamp
Came flashing through the gloom.

But now the hope of glory reigns,
The anchor of the soul ;
Through the black river and its pains
We reach the shining goal.

And there we find the Lord of love,
So royal and divine ;
And like His angel hosts above,
Our faces ever shine.

THE QUALIFICATIONS OF A SUNDAY SCHOOL TEACHER.*

THE usefulness of the Sunday schools as an auxiliary of the Church of Christ is now so generally recognised, because in so many places so gloriously demonstrated, that it is quite unnecessary for me to urge the importance of the work. Our gathering to-night shows that we are, one and all, alive to the importance, of its claims.

If the true relation of the Sunday school to the Church is, as we believe it to be, that of a nursery, finding parallels alike in the animal and vegetable kingdoms, common experience tells us the difficult and delicate nature of the work, while common sense, if not a higher law demands the employment of properly qualified agency.

* Paper read at the Quarterly Conference of Teachers, in the Liverpool and Birkenhead Schools, October 16, 1874, by HENRY TICKLER.

In all God's creation there is life, and life means progression, even though it be a progression towards decay and dissolution. Things of to-day are different from things of yesterday, and those of to-morrow will have progressed beyond those of to-day. In view, then, of eternity how solemn a thing it is to live and make progress towards that vast unseen life—in all its stages, its *early* ones not the least—is thus made a matter for our earnest and continual concern.

The most unthoughtful must be aware that in the human family, and in the animal kingdom at large, the early stages of life are those which require the most constant, unwearying care. This is undoubtedly the experience of all parents, when first the physical, and then the mental powers of their children develope. The dumb creation afford innumerable proofs of the same facts. The instinct almost amounting to reason, which an offspring inspires in these creatures, the wondrous patience and care, the untiring energy in providing for the wants of their young, and the adaptation of means to ends in qualifying them for their mission in the world, prove that the Creator intended the time of youth to be one of especial and tender care with all His creatures.

There is a proverb to the effect that "As the twig bends the tree will grow," and all gardeners testify to the fact that it is at seed time that all the experience of years in the manipulation of soils, selection of seeds, and manners and times of planting is needed, while the susceptibility of the young and tender plants to blights of various kinds, renders constant watching and protection necessary to the accomplishment of anything like satisfactory results, either in ornamental or the more useful branches of horticulture.

In the world field, of which the Saviour speaks in the parable of the Sower, it is no less a fact, that the spring time of life is that which demands the most unwearying attention, while in hopefulness it invites our earnest and loving devotion to the work. And seeing that the hopes of an abundant harvest depend principally on the manner of sowing and the care bestowed on the early growth, how important it is that those who undertake to implant the seeds of Divine truth in the breasts of the young should be thoroughly competent for the work.

This brings me to the unqualified condemnation of what appears to be a very popular notion regarding Sunday school work, viz., that it is a work which may safely, if not naturally, be left to a number of young people. "A nice useful invention," say they, "for keeping young men and women employed, and thus probably out of mischief on Sunday morning and afternoon." This view, certainly held by many, presents the work in a most miserable and disheartening aspect. What sensible and practical farmer would entrust the purchase of seed, the preparation of the land, and the sowing of the seed to the young and inexperienced men about him? Would he not rather, while keeping them fully employed under his personal supervision, bring to bear upon his undertaking all the experience of many seed times, and thus hope to reap a plenteous and profitable harvest.

The Sunday school affords abundant scope for real, useful, and pleasant work, in which young people should be encouraged to take

part, but where it is at all practicable, it is the duty of the Church to associate with them some person or persons of experience and ability, whose kind care and sympathy shall extend alike to teachers and scholars, giving counsel and encouragement, and tending the precious results of a faithful and patient seed sowing.

This requirement being of a particular rather than general application, we shall now advance some of the qualifications which we think should be looked for in all those who aspire to the noble and blessed work. Not having any direct scriptural injunction, nor apostolic precedent, in this matter, our only plan seems to be to apply to this eminently Christian work, those general rules and conditions which are imposed in other branches of Christian effort.

We would therefore place first among these qualifications that of *personal belief in the person and obedience to the laws of Christ*, and in doing so we believe we interpret rightly the conviction of our brethren generally on the subject. In this particular, as in others, we differ from most of our neighbours, with whom the chief requisites in a Sunday school teacher appear to be the possession of more or less intelligence, and a character fairly upright and moral.

Under such conditions it is a matter of no difficulty to maintain a large staff of teachers, for help comes from all sides ; but a system so loose cannot but result in evil consequences, and the mournful fact has to be told, that the example of hundreds of teachers thus enrolled is subversive of all discipline in the school—nay, more, the levity, the profanity, the immorality so manifest in many schools produce the most lamentable results in the after lives of both teachers and scholars. The criminal statistics of the country disclose a deplorably large percentage of crime committed by those who have filled either one or other of these positions, for many are the young men and women who have entered upon the work, whose only desire was to be and to do good, only to meet with ruin in this world and the certain punishment of sin hereafter, through the associations of the Sunday school.

This state of affairs is attributable, we believe, to one of two causes : either a sad misconception of the true nature of the work, or most culpable neglect on the part of those whose duty it is to act in this matter.

If the Sunday school is merely an academy of Sacred History, the general standard qualification of teachers need not be fixed higher than the one already named, including, of course, the necessary scriptural knowledge, and apparently the work may be efficiently done. But if the true nature of the work is, as we believe it to be, that of leading the young ones to love and obey the Saviour, most certainly those who undertake to guide them should themselves know "the way." "If the blind lead the blind then both fall into the ditch."

All experience shows us how greatly an example for either good or bad influences the minds of children, and in no case does the proverb "Practice is better than precept," hold so good as when young eyes, ears, and hearts are concerned. How important it is, then, that there should be manifest in the lives of our teachers those virtues and graces which are found *only in communion with Jesus*. In this way the Saviour

will be honoured by the labours of His faithful and loving servants, and the blessing of God will crown the work with enduring, even eternal, fruits.

The next point that presents itself for our attention, is that of the intellectual attainments of our teachers. Under this head we would include, not only the usual quota of scholastic knowledge, but a comprehensive knowledge of the Word of God. And this latter, not a superficial or mental acquaintance with it, but, as becomes every Christian, an experimental knowledge of the great truths inculcated in the Book of Life.

With regard to mere scholastic attainments we think it **unadvisable**, if not impossible, to attempt to raise any standard by which to gauge our teachers. This, however, is required of every superintendent: to see that any teacher appointed to a class shall be so superior to its members as to be able to correct their mistakes, impart sound instruction, and secure the respect that superiority of education generally commands.

On the other matter, viz., Bible knowledge, more must be said. In these days of national education, the Sunday school is being relieved to a great extent of the drudgery of imparting the rudiments of a secular education, and thus it is being enabled to devote more time and energy to its proper and distinguishing work—teaching the Bible.

While we do not for a moment undervalue the possession or attainment of a varied and extensive knowledge, valuable alike in all Christian work, as in the world, still experience of men and things goes to prove that proficiency in any trade or particular branch of science is only attained by diligent application to that one thing, to the comparative neglect of others, and so the proverb says, "Practice makes perfect." Now if the special work of the Sunday school is to instruct the children in the saving truths of the Bible, and if in the providence of God the obstacles to the accomplishment of this special work are being removed, it is of the greatest importance that our teachers should be qualified in this direction to a special degree.

Placing this qualification at its minimum, it should certainly include the leading features of Old Testament history, the Mosaic economy and its relation to the Christian dispensation, and above all, the Life of Christ—His sin-atonement, death, glorious resurrection and ascension, as the procuring cause of salvation and basis of all Christian faith and life. These being known and felt, the more simply, earnestly and faithfully they are told the better, and had we to choose between one whose mind was stored with Scripture knowledge, which would find its way to the lip through a warm and loving heart, though its mode of expression might not stand the test of grammar and dictionary, and another who had studied his Murray more than his Bible, unhesitatingly we would choose the former as more likely to be a successful teacher.

It is generally admitted that the most successful method of teaching is to induce the children to ask questions about the lesson under consideration, thus getting access to their thoughts and feelings on the subject, and the teacher that would be successful must be qualified to adopt those means which are most suited to the end. Of course

we do not imply that every teacher must be qualified to answer every question his scholars may propound, that were impossible, for every one who has encouraged the system must know that some of the questions are not at all relevant or desirable. But what we must look for in our teachers is that they shall be able to answer in a clear and intelligent manner the ordinary questions of children respecting the facts and doctrines of the Bible.

To be able to do even this much with profit to the scholars and satisfaction to the teacher, requires an extensive knowledge of scripture and a faithful memory, for doubtless many, or most of us, have at times found ourselves considerably at a loss to find the proper answer to a question at the time it is asked. And here a word of advice by the way—whenever a question is asked, which it is beyond the power of the teacher to answer fully and satisfactorily at the time, rather than hazard an answer which may involve the mind of the enquirer in greater uncertainty than before, it is better to acknowledge the importance of the question, and seek by thought and study, during the ensuing week, to be able to give the desired information.

So we judge that the teachers who would qualify fully for this work, must study the Bible believingly and regularly, compare scripture with scripture, prepare carefully the lessons for the class, and seek to illustrate and enforce the truths by all the means at command. It is to be feared, however, that many of us fail in this great essential, and not having sought and desired fresh supplies of nourishment ourselves, we place before the little ones, hungering and thirsting after knowledge, hard stones and vinegar, instead of that bread of Heaven and that living water, of which, if they partake they shall live.

Prayer is so important in connection with every department of Christian work, that we feel called upon to lay it down as one of the requisites in a Sunday school teacher. He who desires success must be a praying worker. Prayer without work will do but little, and work without prayer will be equally unavailing. We remember reading once of a young lady who had been remarkably successful in bringing one after another of her scholars to obey the Saviour, and on being asked the secret of her success she attributed it to the fact, that she regularly prayed for each member of her class by name. Now, whether we adopt this system or not, certain it is, that by means of prayer, we secure the help of Him who alone can give the increase, and receive in ourselves, strength and patience in the hours of weakness and discouragement.

Passing on we come to notice a most important matter in connection with all work, especially that which has to do with young people. Indeed, so important is it, that it should be insisted upon as one of the most necessary qualifications of a Sunday school teacher. We refer to regularity of attendance. "If a thing is worth doing at all, it is worth doing well," says the proverb, but it is a sad truth that many connected with Sunday schools attend so irregularly, that their actions bespeak a very poor estimate of the importance of the work they have undertaken. When such is the case, the greatest benefit they can confer on the school in general is, to stay away altogether, for their example is subversive of all order and discipline.

A teacher who attends regularly has the only chance of success, for there is nothing holds a class together so well, as the assurance that the teacher whom they know best, and who knows them, will be in his or her place at the appointed time. The teacher thus becomes thoroughly acquainted with the disposition and capabilities of each member of the class. A continuous and progressive course of lessons can be pursued, old lessons enforced, and new motives presented. The valuable experience of the past, combined with the ever fresh present, and so all the influences are on the side of order and progress, and the likelihood of substantial good being accomplished enhanced a hundred-fold. On the other hand we do not know of anything so calculated to break up a class, to dishearten others engaged in the work, and destroy all hope of attaining the object in view, as the example of that teacher, who from indolence, or want of perception of his duty in the matter, is one day there and another day away, one day professedly earnest and warm, the next unheeding and faint hearted. It is one of the most pitiable sights that comes under the observations of an earnest worker on the Sunday school, to see a class of children sitting during the opening services, minus their teacher, and so sitting till the distracted superintendent can draft them into another class, already large enough, or find a teacher who neither know the scholars nor is known by them.

Only second in importance to regular attendance is punctuality, and in a corresponding degree the arguments in favour of one apply to the other, and we would urge that all who have undertaken the work, and those who intend to do so, will resolve that from this time forward, no sacrifice of self shall be considered too great, that will enable us regularly and punctually to fill up our places in the school.

Thus fully we have sought to lay before you some, as we believe, necessary qualifications in a Sunday school teacher. We have endeavoured to avoid ideality, confining our remarks and suggestions to what may and ought to be realities in the lives and labours of our teachers. We might have dwelt at length on the advantages of patience and other kindred virtues, on the example of teachers in the matter of abstinence from intoxicating drinks, smoking, etc.; but to the thoughtful inquirer all this and more is implied in our first-named qualifications, and cannot be placed on higher ground.

We would simply add, that if as results of this paper we are enabled to secure the active sympathy of older and experienced members in the work, if young brethren and sisters, competent to undertake it, can be induced to join in the labours and pleasures of the school, if our teachers devote themselves to more diligent study of God's word, to the careful preparation of the lessons, and the frequent attendance at the Throne of Grace, and lastly, if regularity and punctuality of attendance is secured in all, we think that this conference and its essayist will have reason to feel that the harvest reward is a hundred-fold richer than the seed sown.

God grant us wisdom, patience and strength, so that we may not be weary in well-doing, and vouchsafe to us that happy experience, that in due season we shall reap if we faint not.

"SEVEN LETTERS ON PRIMITIVE CHRISTIANITY." *

THE "Believer in Primitive Christianity," who now republishes these seven letters, deems it well not only to conceal his own name, but that also of the author. The letters clearly set forth the doctrine and discipline of the "*Separatists*," without, however, naming that sect. Its founder, John Walker, was an ex-minister of the Established Church, and, also, an ex-fellow of Trinity College, Dublin. Early in the present century he planted churches in Ireland; and also travelled in England, making some converts. The Separatists are now almost, if not entirely, extinct; nor will the republication of these letters promote their revival.

There was a powerful presentation of New Testament truth in the preaching and writing of John Walker, but to no church planted by him or his followers could the term "Christian" be applied; that is, as meaning a church according to the churches planted by the Apostles and covered by the term "Primitive Christianity." They did embrace much of apostolic truth, neglected or despised by the churches of that time, but they also introduced elements not of apostolic origin, and that too, in proportion ample enough to secure failure. Still the labours of Walker and others have not been lost, and fruit may be largely found, where, perhaps, the "Believer in Primitive Christianity," who republishes these letters, may not have looked for it. When Walker laboured at Rich Hill (Ireland), there he was visited by Thomas Campbell and his young son Alexander, and both of them were considerably influenced by the intercourse. Indeed, in reading these seven letters we at times feel as though we were merely running over the familiar pages left us by Alexander Campbell. We have no doubt but that Walker was highly useful in sending him to the New Testament, and also by fixing his attention upon popular errors. But A. Campbell was not inclined to piece up a system, but to test all things by the true standard. He held to the elements of Christianity which were in Walker's system, and discarded those which he had superadded. There are, then, hundreds of thousands who have been influenced through A. Campbell who may be deemed indirectly aided by John Walker. As instances of teaching accepted by those of our readers who are well versed in the doctrine common to the New Testament and to our own pages, we quote the following:—

1. Now observe in how few and simple words the Apostle Paul in that passage sums up his gospel.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scripture; and that he was buried, and that he rose again the third day, according to the Scriptures."

What think you, Sir, of *this* Gospel? This—if we will hear the declaration of an Apostle himself—this constitutes the apostolic gospel; that gospel, which *whosoever believeth* shall be saved, and *whosoever believeth not* shall be condemned. Are you saying in your heart, with many a religious professor, "to be sure this statement of the gospel is very true; but what? "Is this all?" Yes, it is *all*, and it is enough; and those who do not see it divinely full and glorious, who think anything

* The full title of this book is "Seven Letters to a Friend on Primitive Christianity, in which are set forth the faith and practice of the Apostolic Churches. First published in 1819, by an ex-clergyman of the Established Church, and an ex-fellow of Trinity College, Dublin, who gave up his living for conscience sake. Republished in 1874, by a Believer in Primitive Christianity."

lacking in *this* gospel to display the glory of God, and to bring peace to the guiltiest of men,—they have their eyes yet holden, so that they do not discern, and have not believed this divine report.

2. They often speak so plausibly of many scriptural truths, that it is hard to distinguish the profession which they make from the good confession of "the truth as it is in Jesus," except from observing that *the bare written testimony of God* in His setting forth Christ Jesus as the propitiation for sin (Rom. iii. 25.)—has *by itself* little glory in their view; and that the bare credence of that, that divine testimony, in its unadulterated truth, is reckoned by them a trifling thing in comparison of what they themselves call the *venturesome act of faith*, by which in some mystic way they conceive themselves to have appropriated Christ.

3. And here in the first place, are we not assured that *all who believed* what the Apostles preached concerning Jesus of Nazareth, *were together*? (Acts ii. 44.) There was then no such thing thought of as a disciple standing apart from the church, or body of disciples. Nor was there any more such a thing as *several* Christian churches in the same place, differing from each other in faith or practice. But let us look a little closer at the simple but glorious account given of the first Christian church at Jerusalem, in that day of the Lord's power—"Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls; and they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.

4.—The words rendered, "they continued stedfastly in the apostles' doctrine and fellowship"—should certainly be translated—"they continued stedfastly in the doctrine (or teaching) of the apostles, and in the fellowship." "or contribution." On a "reference to the original you will see at once the justice of this alteration. The word rendered *fellowship* is one from which an adjective is immediately formed, that occurs in 1 Tim. vi. 18, in Paul's exhortation to the rich believer; and that is there more aptly rendered—*willing to communicate*. It plainly denotes that *communication* of their worldly goods to the necessities of their poor brethren, which manifested their love, "not in word nor in tongue only, but in deed and in truth;" and which is afterwards expressed by their having "*all things common*."

5. From the mouth of the apostles, in whose doctrine or teaching they "continued stedfastly," they received all the rule of their fellowship, and both the glad tidings of salvation in which they rejoiced, and the gracious precepts which they were called to follow, came to them sanctioned by one and the same *divine* authority. Both are alike included in the scriptural import of that phrase—"the doctrine of the Apostles." Compare, for instance, Rom. xvi. 17; 1 Tim. xv. 9, viii, 20. But, according to the perversion of scriptural phraseology, current in these days, the *doctrine* of the apostles is considered one thing, and their *precepts* another, while the former is set in contrast and opposition with the latter, as what is merely speculative is opposed to what is practical. And, truly, in the minds of those who deal in this ungodly perversion of scripture, the very truth of the glorious gospel is but an empty speculation.

6. And it is only from the want of that godly fear, which the belief of the truth produces, that so many now intimate, that the few and simple ordinances and institutions delivered to the churches of the saints by the apostles, may be comparatively disregarded, altered and modified, at the caprice and fancy of men, because they are so few and simple in comparison with the multitude of ordinances in the tabernacle service. Are they the less *divinely* established and sanctioned.

7. Thus we find in the New Testament Scriptures, that the disciples were taught to "come together in one place," on the first day of the week, to break bread, "shewing forth the Lord's death;" (1 Cor. xi. 20-26; Acts xx. 7,) to "teach and admonish one another" to "edify one another," "speaking the truth in love," "speaking as the oracles of God;" (Col. iii. 16; Rom. xv. 14; Eph. iv. 15; 1 Pet. iv. 11; 1 Cor. xiv. 3, 24, 31; 1 Thes. v. 11,) to express their mutual love and brotherhood.

These seven brief quotations from the seven letters are merely a sample of the good things contained, and are all taken from the first twenty pages. They have the sound of the true metal. Interwoven

with these and kindred matters there is much that we could not commend. The chief blot of the book is its complete rejection of baptism, so far as relates to what are called Christian Nations. Its theory is, that the early converts were baptized merely to denote their passage from one religion to another; and that, therefore, to persons brought up in countries where the facts of Christianity are generally believed, and taught to the young almost from infancy, and there is no false religion to renounce, baptism is inapplicable. Its present use, consequently, would be limited to converts made by our Missionaries among the Heathen; to Jews, Mussulmen, and the like, who turn to Christ. This extraordinary mistake arises from the author having never had an idea of the place and design of the baptism instituted by the apostles. Then, too, it is not a little remarkable, that while he thus disregards, or rather moves out of the way, a standing ordinance of Christianity, he perpetuates a mere social custom, and denounces every assembly, as disintituled to rank among the churches of Christ, which does not, under a conviction that God *demands* it, require all its members to salute with the "Holy Kiss," every time the church assembles to attend to the ordained worship of God.

We do not know whether the "Believer in Primitive Christianity," who republishes the letters, believes in the so-called Christianity therein set forth. If so he believes much that is true, with not a small portion of error; his faith falling short in particulars needful to the existence of the Church of Christ, as set up by His Apostles and authorized by Himself. We shall be glad to hear from our friend, and to that end shall forward him this notice.

THE GOSPEL BY JOHN.*

THE *Fourth Gospel*—the whole of it—in blank verse! No small and easy task, however carelessly it might have been done. Here, however, a rendering merely metrical was not sought, and would not have satisfied the writer. He desired to perform his task so as in no way to sacrifice the measure of faithfulness appertaining to the authorized version, and also where change was needful to select terms which should more closely represent the original. Without having, as yet, gone through the book, we note several instances in which this is most pleasingly and successfully done. In the preface we learn, that the author declines to claim that advanced acquaintance with the original that would justify him in offering, on his own authority, a new translation; yet he owns to so much as enables him pretty clearly to distinguish between a more and a less correct rendering as given by others. We are also informed that no important alteration has been made without a careful examination of eminent authors; including Olshausen, Hengstenberg, Tholuck, Trench, Alford, Winer, Liddell and Scott, and

* A METRICAL RENDERING, by G. Y. TICKLE: London, Bagster and Sons.

others. But a few verses may, perhaps, give a better idea of the work than even a lengthened description.

- XVIII. And having said these things, forth Jesus went,
With his disciples, over Kedron's brook,
Where was a garden, into which he went.
Himself and his disciples. ² Judas, too,
E'en now betraying him, well knew the place.
It was a place where Jesus oft withdrew
With his disciples. ³ Having, then, received,
From Priests and Pharisees, a band of men
And officers, with torches, lamps, and arms,
Judas comes hither. ⁴ Jesus, knowing all
The direful things upon him coming, then
Went forth and said, Whom do ye seek ?
⁵ Their answer was, Jesus the Nazarene !
Said Jesus, I am he ! Standing with them
Was Judas, there and then betraying him.
⁶ When, therefore, he had uttered, ' I am he,'
They backward went, and fell upon the ground.
⁷ Again he asked them, saying, Whom seek ye ?
And they replied, Jesus, the Nazarene !
⁸ He answered them, I told you ' I am he :'
If then ye are in search of me, leave these
Their way to go : ⁹ in order that the word
Which he had testified, might be fulfilled—
' Of those whom thou hast given me none is lost.'
¹⁰ Then Simon Peter, having there a sword,
Drew it, and smote a slave, Malchus by name,
The slave of the high Priest, and his right ear
Cut off. ¹¹ Then Jesus said, Put up thy sword
Into the sheath : the cup my Father gives
Shall I not drink it ?

We cannot say that we are particularly partial to the versification of Holy Scripture. There is, however, one good use a work of this kind can be put to. There are persons, not a few, who would read and compare it with the common version who otherwise would not open the New Testament at all. Young persons, too, may be induced to learn portions of the present Rendering who would not otherwise be moved to commit Scripture to memory. As a gift-book it would, to young persons, and particularly to Sunday-school scholars, prove very acceptable.

CHURCH LIBERALITY, &c.

THE Editor of the *E. O.* has done good service in bringing the financial and numerical condition of the churches reporting to the Annual Meeting, at Carlisle. His readers find the number of members returned by the whole of the divisions, to be about 4,435; and the amount of money this number contributed last year to the Evangelist Fund was about £800, or about 8s. 7d. per member per year, and

considerably less than one penny per week. But I do not think that this is the fairest way to put it, seeing that by far the largest amount of money came from a few individuals. The sum contributed by churches in England, Scotland, Ireland and Wales, amounted to something over £303, or about—1s. 5d. per member per year; less than one half-penny per week. Now surely this is not what ought to be. People who glory in the Christian name, and take a stand superior to the sects in general, ought, certainly, not to be behind in liberality. We who see greater need for preaching the glorious Gospel of the Blessed God, pure and simple, ought to be alive to the duty of giving to the Lord, that His cause may spread far and wide. Now I wish not to misrepresent or undervalue the liberality of the brotherhood; I do not say that the sums named are all that we raise in the year for the Lord's work. It would be unjust to say so. I know that we raise money for local evangelisation, the amount of which appears not in our published statements. Then we have been busy in chapel building. During the last few years many beautiful and commodious chapels have been erected, the cost of which has all been raised by the brotherhood, without outside help. We supply the wants of our poor and needy members. I rejoice to know that this is made a capital item. Yet giving all these things their due weight, I think that the sum raised for general evangelistic purposes is discreditable to us, and it becomes us to look well to ourselves and ask the question in God's sight, whether we do not fall far short in our duty to Him in this matter. We rejoice, and rightly so, that we live in a clearer atmosphere than did the Jews, that we enjoy the meridian sunlight of God's truth, and that the Christian system as far exceeds the Mosaic economy as the glory of the sun exceeds that of the moon. And yet I am inclined to think that we are a long way behind them in this matter of giving to the Lord (at least in the early period of their history). What a remarkable instance is that recorded in Exodus: the gifts for the tabernacle were so numerous that Moses had to restrain their liberality by proclamation,—“let neither man nor woman make any more work for the offering of the sanctuary.” Under the Jewish economy God required the first of everything. “And ye shall eat neither bread nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations, in all your dwellings.” Here is a special injunction to offer the first of the produce of the land to God before any were appropriated for use. The firstborn of man and beast were also devoted to Jehovah. Then, again, God required the best as well as the first of everything; the first fruits were to be given to Him as the freshest and best of the crops, and the same requirement was enforced in relation to every sacrifice. “And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.” David acted upon this principle when he purchased the threshing floor from Araunah the Jebusite, to offer sacrifice. Araunah wanted him to accept it as a free gift, but David said no, “I will surely buy it; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.” Again, when he had built himself a splendid mansion to dwell in, he said, “Lo, I

dwelt in an house of cedars, but the ark of God dwelleth within curtains;" so he contemplated building a house for the Lord.

From the Jews God required their first and best, and does He require less at our hands, who enjoy far greater privileges than they—who know more of God's love and mercy than they? I think not. "For unto whomsoever much is given, of him shall be much required." Depend upon it, God requires of us our first and our best, not only in money, but time, talents, everything.

Now how can we improve on this matter of giving? How can we increase our liberality? Some answer the question by saying, "Let us enlarge our borders and take money from the pious and respectable people that attend our meetings, who are not members; let us show our large-heartedness by allowing them the pleasure of giving, and then our treasury will overflow with the needful, and besides, we shall get a better name among our religious neighbours." This may sound very plausible, but *Quo Warranto?* What, have we been delivered from Egypt, and shall we long after the fish and cucumbers, the melons, the leeks, the onions and the garlick that abound there? What, after we have tasted of the liberty and freedom of the gospel system, are we to go back to the beggarly elements? No, no! God's way is the best. We are not to go to the world for help. It is not right to ask the non-christian to do what only has been enjoined upon the Christian. It was the believing repentant immersed ones that attended stedfastly to the Apostles' doctrine, the fellowship, the breaking of the bread, and the prayers. It was members of the church in Jerusalem (immersed believers) that being possessors of houses and lands, sold them that the wants of the poor might be supplied. It was the disciples, the Christians thus made by believing and turning to the Lord, that, according to their ability, sent relief to the brethren in Jerusalem. It was the churches in Corinth and Galatia that made collections for the poor saints. It is to the churches of Christ that all the exhortations to give willingly, freely, and according to ability are addressed; none others are exhorted to do it. The Lord's people are to do the Lord's work in this matter, and I believe they are well able to do it, if only the right method be adopted. We are right when we say that the Lord's people are to support the Lord's cause, and the world says that is consistent. But I question if we have adopted the right method of collecting our contributions. I think we have made a great mistake; I feel that in this, as well as in some other things, in shunning one extreme we have gone into the other. Among the denominations we were surfeited with the everlasting begging for money, and the many schemes that were concocted (some of them not over honest) for the purpose of raising funds; and when our eyes were opened to the unscripturalness of such things, we renounced them and joined ourselves to a people that scarcely ever said anything about money, and must have a box so constructed that it seemed to say, give as little as you can, and in such a way that no person can tell the amount. Consequently it may be feared that we have nurtured a spirit of niggardliness, in those whose inclinations were in that direction. A brother once said that some joined us because of a cheap religion. I fear there is some truth in the statement. O, say they, "the contribution on the

first day of the week is the only scriptural one; we give to that and will not give to any other," and thus they give as little as they can. Now upon what authority have we practised this secret giving? Certainly there is no scripture for it. Scripture is often quoted in favour of it, as "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Surely this passage has no application to the subject before us; the Saviour never taught that His followers were not to perform benevolent acts in the streets, or along the highway, or in public. If He did, then He taught in opposition to Jewish custom, as all their offerings, whether in produce or money, were brought openly to the temple and given to the persons appointed to receive them. If it be true that the Saviour taught that all giving should be secret, then, upon the same principle, He taught that all praying should be in secret, for in the very next verse He forbids praying in public, and commands them to pray in secret. What the Saviour condemns is *giving to be seen of men*, giving from a wrong motive. There is no reason why this part of our duty should be in secret—we *sing* openly, we *pray* openly, all else is done in the meeting in an open public manner, and I know no reason, neither earthly nor heavenly, why the giving to the Lord should not be openly done. It is said that if that plan were followed it would be known what each gave, and it would have the tendency of developing a wrong spirit in the church; those who give the most would be thought the most of, and those who give the least would be thought of accordingly. But if Christianity is not able to lift us above such meanness, then let us give it up. If we have not got farther on in the divine life than that, we are a long way behind, and the sooner we mend our progress the better.

Now it may be asked, is there any scripture for open giving? Well, there is the case of the widow and the two mites; it was well known what she gave—there was nothing secret about it; and what is more, Jesus Christ enlarged the publicity by calling attention to it, and handing it down to later generations. There is the case of Joses, who by the Apostles was surnamed Barnabas. This noble brother having land, sold it, and brought the money and laid it at the Apostles feet. Surely this was a case of open giving, and the case of Ananias and Sapphira seems to confirm it. I have no doubt that if the churches were to abolish the closed boxes, and use the plate, tray, or bowl, there would be considerable increase in the income, enabling them to do more in furthering the Lord's cause. There are several churches that have substituted the plate, and have realized considerable increase. I know a church that for years used the box and were in debt at the end of every year. At length they agreed to try the plate; since then they have been able to liquidate the debt and obey the scriptural injunction, "*owe no man anything*." They have also done considerably more for evangelization

than before. I know some will say, then that church is now giving from a wrong motive, to be seen of men. Nothing of the kind; it is because the screen of selfishness and parsimony is removed, and a more sensible means adopted, and we have never heard of any member giving more than he ought because of the plate. Here, then, I submit, is a cure for our present impoverished state. We are exhorted to incite one another to love and good works, and we are justified in using all lawful means for so doing. If we can suggest any way whereby the liberality of the churches can be increased, I think we are doing a real good. I think there is a close connection between liberality and spirituality. The Jews in their latter days robbed God; they gave Him the halt and lame, instead of the pure and good. The Lord challenged them, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith said the Lord of hosts, if I will not open unto you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Depend upon it, the Lord will not allow Himself to be debtor to us—He will give us far more than we give Him. See what He has done for us; how great has been His love; how numerous are His mercies; how continual is His goodness. Surely we should do all that in us lies to carry on His work.

At a methodist missionary meeting was an old woman who seemed to be enjoying the occasion very much. While the hymn was being sung, the collection was made. The old lady was so intent upon singing the hymn that she did not see the deacon standing by her side with the plate; just as she had got to the end of the line

"Fly, everlasting gospel, fly;"

the good old deacon said, "yes, Betty, but we must give it the wings." Yes, while we sing out heartily,

"Salvation! let the echo fly
The spacious earth around,"

we must remember the wings. Let us supply them in such way that it may fly over all the earth. I trust that these rambling words may stir up the brethren to greater faithfulness and diligence in this matter, that God may be glorified in the spread of the Redeemer's Kingdom.

B. ELLIS.

ADDRESS BY JOHN STRANG, AT HINDMARSH.

BELoved BRETHREN.—I have not come here with any formally prepared address. Newly arrived in your colony, this could scarcely be expected. I have come to this meeting, not to speak, but to hear, and to make the acquaintance of many brethren whose faces it has not been my privilege to see before.

I take the present opportunity of expressing the pleasure it has given me to be permitted to greet the disciples of Jesus on this side of the great ocean. I must also express the profound satisfaction it has afforded me to find such a noble brotherhood in this land. A brotherhood whose order of worship, and whose spirit and aims, are so similar

to what I have been accustomed to at home. These things, along with the cordial manner in which you have welcomed me to your shores, and the kindness with which I have been treated since my arrival, have made me feel not like a stranger among strangers, but like a brother among brethren—happy, and already at home.

Since my arrival, eight days ago, I have had many enquiries about the work in Great Britain. A few remarks, therefore, upon the present position of the churches at home may be interesting and acceptable to all.

We are not, perhaps, adding so rapidly to our *numbers* as you are here; but if we cannot report large accessions to our ranks every year, our progress is, nevertheless, steady and sure. In many places where there was no church ten or twelve years ago, there are now churches of fifty or sixty members. And, during the same period, quite a number of churches have increased from a membership of fifty or sixty to not less than three times that number.

But however gratifying it may be to you to hear of numerical progress, there is another feature of progress, the simple mention of which will, I think, afford you special satisfaction. I allude to the moral and spiritual condition of the churches. Through the length and breadth of the land there is a desire to rise higher in holiness of heart and life. The brethren growingly feel that primitive Christianity is more than a system of doctrine. The Christianity of the New Testament is being regarded more and more as a life. A life of faith in the Son of God. A life of holiness. A life of love. A life of humility, gentleness, prayer, self-denial, and devotion to the service of Christ. This is felt to be essential alike to the happiness of the individual, and to the cause we plead. While, therefore it is our determination to maintain an unflinching advocacy of the apostolic doctrine, we earnestly long to live nearer the Lord; to rise higher in the divine life; and to reproduce the piety and spirituality of the apostolic age. I regard this as a most encouraging feature of the cause at home; and in proportion to the depth of those aspirations, and the measure of success with which they are followed up, shall the moral weight of our churches be felt.

I may also say that the churches in many of our large centres have been able, during the last few years, to forsake their "upper rooms," and to build neat and commodious chapels. This is bringing us more prominently before the public in many places. It also, as a natural consequence, enables us to command larger audiences at the proclamation of the Gospel.

Then, again, our evangelistic arrangements are becoming very much more extensive. Some twelve years ago we had two, or perhaps three evangelists, whose labours extended from Land's End to John o'Groat's. Now, the country is divided into districts, with one or more evangelists for each. In this way a certain town or city is fixed upon and a preaching brother located in it. His chief attention, it is expected, will be given to that place; but he is also expected to go out from it as a centre, and preach the Gospel in the towns and villages around. We have now a goodly staff of evangelists whose labours are disposed of in this way. And, thanks to our beloved brother King, the number of men whose

time and talents are wholly devoted to the work of the Lord is annually increasing. These considerations, with others which might be named, lead me to believe that the progress of the disciples in the mother-country will become greater every year; and that at no distant day, the cause of New Testament Christianity in Great Britain shall have accomplished real and enduring triumphs.

I conclude by delivering a message. Before leaving Glasgow, I was entertained at a large farewell tea meeting, attended not only by the brethren in Glasgow, but also by the leading brethren of the church in Edinburgh; and they asked me to convey their united Christian salutations to the Churches of Christ in South Australia. They rejoice in the rapid spread of New Testament principles throughout the colony. They desire that the choicest blessings of our common faith may be multiplied among you as a people. And they further desire that God may enable you in all faithfulness and with growing success, to plead for an unqualified restoration of the faith and order instituted by Christ and His Apostles.

"DR. THOMAS: HIS LIFE AND WORK."

SO READS the chief line of the title page of a biography of the late John Thomas, M.D. The work is from the pen of Robert Roberts, of Birmingham, and got up in the interest of the Christadelphians. It is set forth as "Illustrative of the process by which the system of truth revealed in the Bible has been extricated in modern times from the obscurity of Romish and Protestant tradition." In our view the book was uncalled for, because the life of the Doctor presents so little worthy of imitation, being characterized by indications of a heart and mind restless for supremacy. Having been personally acquainted with him, and largely and variously informed as to his course, and taking into account all the light that this biography sheds thereupon, we can see only a man of moderate natural ability, somewhat improved by educational advantages, yearning to be head over all; consequently not content to stand with brethren his equals and superiors, but making himself the leader and designator of a paltry faction, numbering as the result of the work of his life (as he intimated not so long before its close) perhaps *one thousand* in America and Great Britain. There might transpire even in the life of such a man stirring events which would redeem a biography from the charge of merest common-place, but this is not the case in the present instance, and, therefore, the first fault of the biographer is that of writing the book at all. But no doubt Mr. Roberts deemed it needful. Taking it as a whole it seems an attempt to tone down and cover over facts which stand somewhat in his way as chief of Dr. Thomas' followers. Mr. Roberts was conscious that he had this sort of work to do, and hence he writes—"Like a tool tempered and shaped for a particular purpose, he was out of place from that purpose, and this negativeness, under such circumstances, has given his enemies occasion to cavil. The part of friends has been rather to hide than expose infirmity. Gratitude threw the ample fold of protection over what may have been deemed the faults of

an otherwise great and noble and extraordinary character." Now we submit that it is no part of the work of a biographer to act "the part of a friend" by concealing important facts in the character of the man whose life he professes to unfold. If he so do, and that for the purpose of aiding a cause with which he is identified, then he is chargeable with fraudulent procedure. If the life will not bear the light let it remain unpublished. If we would learn how to write biography we can turn to the Bible. Abraham, Jacob, David, Peter and others, are not whitewashed by friends, but they are written out for us as they were. When, then, Mr. Roberts advertises the Life and Work of Dr. Thomas he has no right to mislead us by casting "the ample fold of protection" over features without which it is impossible for us to see the man as he was. We cannot look upon the production of this book as an honest procedure.

The foregoing remarks may suffice for the present. The book has been published over a year, but we have not till recently met with it; no copy was sent to us, though we are somewhat freely handled therein. To notice this volume at some length, and to follow on with some correction of Thomasite fallacies in reference to the Gospel and the Kingdom, seems to press upon us as a duty not to be avoided. What shape the work may take we are not at this moment prepared to say—whether that of lectures to be afterwards published, or that of a small volume, or in the form of a series of articles for these pages. For the present, then, we leave "Dr. Thomas: His Life and Work," or so much of them as Mr. Roberts allows to escape from "the ample fold of protection."

Ed.

MEETING OF THE MIDLAND DIVISION.

THE Midland Division, according to the Church List published by the General Committee, consists of over twenty churches. The Evangelistic help allotted to that Division by the Annual Meeting, in Carlisle, was not much; consisting merely of three months from Bro. Coles, and the like period from Bro. Greenwell, with a request to the General Committee to give special attention to this Division when arranging the labours of Bro. Hindle, and also those of Bro. Abercrombie, should he happily be at their service.

According to the Divisional scheme a committee was required to arrange this amount of labour so as best to meet the requirements of the Churches and promote favourable results. Accordingly the Church in Charles Henry Street, Birmingham, directed its Executive to take action thereupon. The following circular was consequently sent to each Church:—

"Beloved Brethren,

The following Resolution was adopted by the Church in Charles Henry Street, Birmingham, on Lord's Day, October 18:—

'Whereas the Annual Meeting has allotted to the Midland Division (which consists of twenty-three Churches) part of the labour of two Evangelists, which labour should be proportioned to the Churches of the Division by a Committee chosen for that purpose; this Church hereby requests its Executive to address the Churches of the Division by circular, inviting them to consent to and attend a meeting of the Churches of the Division, for the purpose of appointing such Committee and taking such other steps as may be deemed likely to promote the work of the Lord in our midst; and the Church also requests said Executive to take such other steps as may be necessary to the holding of the proposed Meeting.'

In accordance with the foregoing resolution, we affectionately invite your attention to the desirability of holding, as early as convenient, a meeting of the Churches of the Midland Division as set forth therein.

Will you please favour us with information as to your willingness and ability to take part in the proposed meeting, stating what number of your members we may hope to have present. We shall be glad also to receive suggestions as to time and place for convening the assembly.

A copy of this circular will be sent to each Church of the Division. Upon receiving answers generally favourable we shall call the meeting at such time and place as are indicated as most desirable, provided the Church in that place affords the requisite accommodation.

The Church here, through us, only takes the preliminary steps because in the nature of the case some persons must volunteer to initiate the proceedings. You will understand that so soon as the Assembly is brought together our work will end, and all arrangements and appointments will be in the hands of the Meeting.

Yours in the One Hope—"Signatures.

Nearly the whole of the churches replied, and all favourably; consequently a meeting was convened in Charles Henry Street, Birmingham, on Dec. 7. Soon after half-past two, a goodly number of delegates having arrived, prayer was offered and a few words of welcome addressed to the brethren from distant places. Bro. D. King was then unanimously requested to preside and Bro. J. Taylor was in like manner appointed Secretary. After reading letters it was resolved—

"That while all members of the Churches of this Division are at liberty to be present, and to aid by their counsel, only delegates shall be entitled to vote."

It had been previously intimated to the Churches that the foregoing resolution would be submitted, and, consequently, delegates were duly appointed.

A number of necessary matters were fully considered; the results were ultimately expressed in resolutions substantially as under.

"That a Committee be formed of Brethren residing in Birmingham for the purpose of locating the Evangelists allotted to the Division by the General Annual Meeting."

"That the delegates to this meeting from the Churches in Birmingham be the aforesaid Committee."

"That this Meeting deems it desirable to recommend the Churches of the Midland Division to consider, and to report upon (to the next Divisional Meeting) the desirability of engaging Evangelists to labour under a Divisional Committee, sustained by a Divisional fund."

"That the Committee be recommended to request from each Church information as to the amount of labour required and of money it is willing to contribute during the year."

"That the next meeting be held in Leicester, on the second Monday in June next."

"Resolved that Bro. Greenwell, who is now ready to labour for one month, be requested to spend that period in Banbury, as the delegates from that Church desire him so to do."

Tea was provided in the School-room, for the delegates and friends; after the partaking of which the assembly returned to the Chapel and an hour or so was spent in the expression of various suggestions bearing upon evangelization in general; which, however, were not intended to be embodied in resolutions.

The Meeting was exceedingly happy and agreeable throughout. We report the proceedings thus in detail, not because of any considerable, direct and immediate results, but chiefly for the purpose of suggesting the process by which similar meetings may be brought about in the other Divisions, no one of which is as yet duly organized.

We have been told that what we have thus done could not be done in another Division, in the event of there being, in that other Division, some disagreement, affecting the co-operation of two or more of the Churches thereof. We reply (in view of any such case now existing, or which may exist in the future), that there is no need to stay the work on that account. In fact we had to do with that element in the present instance. But our meeting was called on the basis of the Church List issued by the General Meeting, and each Church recognized by the last Annual Meeting as appertaining to the Midland Division was invited and entitled to the same position in deliberation and voting as any other. The Church issuing the circular freely sent to a Church to which, on account of certain irregularities, it had been painfully compelled to refuse fellowship, but which Church is, as yet, recognized by the General Meeting. Had members of that Church been proposed for office, or had they asked for Evangelistic aid, the proposal and application might have been refused, but the presence and voice of its members would not have stood in the way of completing the organization. But should it happen that two Churches cannot or will not act together, and that if the one comes into co-operation the other will not, what then? Then let the one that will not come in stay out, and if they both decline to take part, then go on without them. No one of the Divisions consists merely of two or three Churches. Let, then, those who are not prepared to act stand aside. Let the other Churches hold the Divisional Meeting, appoint its Committee, obtain all the Evangelistic help they can from the General Meeting and divide it among the Churches as may promise the best results. There can be no need to prevent a half-dozen or more Churches from getting help and doing good because one or two are not in a workable condition.—D. K.

WORDS FROM THE WORK TABLE.—No. XL.

"Words from the work table" were somewhat scarce during last year. Various kind friends have asked, why? Well, we have had free and frequent access to the "*Family Room*;" the belongings of which have filled pretty well the place and answered the purpose for which our poor "words" were more frequently sent forth. We wrote not for the sake of writing. But when a special opening for some practical lesson, in things of every-day life, seemed passed over by those who write for our periodicals, we endeavoured to fill the void. But the sterling thoughts, practical appeals, and life-like pictures of the "*Family Room*" have left but little need for Work table Words.

We confess that the "*Family Room*" has not been filled with the deep things of God. Controverted questions have not been there

discussed ; difficult texts of Scripture have not been therein unfolded ; the Gospel, as a proclamation to sinners, has not largely been preached within its homely walls ; but there has been held up to the beholding of not a few members of the family, who needed to see them, numerous little outcomings of Christian life, without which the home cannot be what it should be, and for want of which very many droop and pine, bear heavy burdens which they have no need to carry, and deeply distress others with afflictions wholly unnecessary. It is true that we may really love God and long to serve our Saviour, and yet so muddle innumerable small matters in the family domain, as to waste half the joy we might otherwise drink in, and open rills that wash away smiles from the cheeks of others, where gloom and sadness should have no place.

During the year, the frequenters of the "*Family Room*" have been urged to "Set the Stakes Aright ;" to aim at something high, to shrink from no duty ; and thus to obtain the welcome approval, "Well done good and faithful servants." They have been warned against taking "*The Wrong Turning*." Having the Father's clear directions, if attentive thereto, none need to go astray. They have been told to guard against, not only direct lying, but also against the subterfuges and excuses so readily made by some persons, which come most assuredly under the head of "*Making Lies*." Parents have been admonished that by "*Words well chosen*" they may effect much good ; words being seeds of good or evil, which bring forth corresponding fruit. Husbands may have learned a lesson from "*Tender and True*." In thought and in deed they may never swerve from allegiance to the women they have chosen to bear their names. Like steel, they may be *true* ; but like steel *cold* and *hard* also. Each of us will be benefitted by an occasional mental examination in order to discover whether undue predilections are exercising a magnetizing influence, or whether we are really in possession of that rich treasure, "*A Sound Mind*." Then there is "*Compensation*," Sunshine following storm, flowers springing forth after the cold and the rain ; pain mitigated by knowing that relief in some shape will be given, that in future there will be no more pain ; that there is

"No time so dark but through its woof there run
Some blessed threads of gold."

Sunday school teachers have a hint as to the way in which "*Troublesome Scholars*" may be subdued. Flowers, when lovingly studied, are most persuasive teachers, showing

"How near akin they are to human things ;
Emblems of our own great resurrection—
Emblems of the bright and better land."

Single persons may be the wiser for noting the article upon "*Matrimony*"—which is either a *crown* or a *cross*—that suitability of age should be regarded—that inconsiderate haste should be avoided—that choice should be given to such companions as will prove *helps* and not *hurts*. "*Insensible Influence*" flows forth from every one ; there is no escape from

responsibility. "Simply *to be* in this world (whatever you are), is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble." Well will it be for those whose *Influence* is on the side of God and duty. "*Anxious Thought*" should not weigh down the children of God. If the seeking *first* the Kingdom be steadily kept in view there will be no need for such *thoughts*. The promise, "all these things shall be added unto you" stands good. God knows all the need of His children, and it is their privilege to take each heavy load to Him whose

"Right hand hath sole command
Of all earth's store-houses and springs."

Surely hearts may be cheered by the clarion note—

" 'To live is Christ!' Earth hath no greater blessing
For those who love their Saviour here below;
They care not for the wiles of earth's caressings,
But strive in His dear likeness more to grow,"

strengthened and stimulated by the assurance that even death will not be loss, but gain.

"For then to live *with* Christ will be our joy,
Through endless years, where suns shall know no waning."

A difficult lesson for restless mortals to learn, is that of quiescence—"Be still and know that I am God." Commune with your own heart upon your bed, and *be still*" are forcible injunctions of Holy Writ given in the former dispensation. When the lesson is learned it is productive of comfort and strength, relieving of much that would otherwise burden and oppress.

"Be still in God! Who rests in Him
Enduring peace shall know,
And with a spirit fresh and free
Through life shall cheerly go."

During recent years we have heard much of "*Women's Rights*;" but in "*The Family Room*" you have a chapter on "*The Rights of Children*," by which if parents, and others having the charge of the rising generation, will duly study, many family circles may be rendered healthier, happier, and pleasanter. There is a solemn responsibility resting upon all "into whose hands God has entrusted the sacred trust of a child's life; be careful how you betray it! Beware how you hinder a soul's development by a selfish seeking of your own convenience!"

But there! The fact is, we turned to "*The Work Table*:" for the purpose of writing upon a somewhat different theme, to which, in a smaller measure, a preface something like the foregoing was intended. But having been informed that the Editor could not accept a long paper, and this prefatory musing having continued beyond our expectation, we shall leave over the intended "*Words*" for another month.

In the meantime readers, who are parents or children, husbands or wives, mistresses or servants, teachers or scholars, will do themselves no harm, and probably a large amount of good, by taking in hand the *Ecclesiastical Observer* for 1874, and reading again each of "*The Family*

Room" lessons. To the readers of the "*Ecclesiastical Observer*, in this first issue of 1875, we send forth a loving greeting, heartily wishing them "A Happy New Year."

"These times and seasons we do truly love;
They count the miles our wandering footsteps rove
Upon the flinty road. We list—and lo!
The way is shorter than a year ago!"

LOUISE.

Birmingham.

NOTES FOR THE SUNDAY SCHOOL.

THE INTERNATIONAL SERIES OF BIBLE LESSONS.

THE International Lessons for the first half of this year range from the death of Moses to the death of Samuel—about 45 years—the era of THE JUDGES. (Acts xiii. 20.)

JANUARY 3. JOSHUA ENCOURAGED.—*Joshua i. 1-17.* Moses had died. Israel were encamped upon the plain of Moab—the Jordan before them.—For thirty days after his death they had thus mourned and rested. (Deut. xxxiv. 8.) "*The Lord spake unto Joshua.*" x. 1. How? Most likely *directly*, as to the prophets generally, yet not as to Moses. "*Moses the Servant of the Lord*"—in a high and *special* servitude. Deut. xxxiv. 5. Faithful as a *servant*, in all God's house. Heb. iii. 5. Joshua *Minister* to Moses—holding high position under him. Appointed to lead the people into the land when Moses was set aside. Deut. i. 34-39. Justice and Mercy therein commingling. "*Go over Jordan.*" How? He who had divided the Red Sea *will* open the way. The *promise*. v. 3-6. The land was theirs to possess because of God's right to give. ("The earth is the Lord's"). The inhabitants were dispossessed on account of wickedness. Ex. xxiii. 32; xxxiv. 12; Num. xxxiii. 52; Gen. xv. 16. The *range of country*—bounded on the *West* by the *Great sea* (Mediterranean), on the *East* by the *Euphrates*; on the *North* by *Lebanon*; on the *South* by the *Wilderness* (Arabian Desert). "*Hittites*"—the people of northern *Canaan* and *Phanicia*, but the name seems used here for the *Canaanites* in general, as in 1 Kings x. 29. "*No man able to withstand.*" Why? See v. 5.

Note the *exhortation*.—"Be strong." God had given all that was needful to that end. So with *us*. If not *strong* the fault is our own. Upon what does strength depend? See v. 8. For what is the strength required? See v. 7.

QUESTIONS FOR THE CLASS.—1. How long had Moses been dead? 2. Why not permitted to enter the land? 3. How did Joshua know he was to lead the people? 4. How is the land described? 5. What was the *work* of Joshua? 6. What promises were given to cheer him? 7. What was he commanded to be? 8. How could he obtain strength? 9. Of whom was he reminded as an example of God's abiding help? On what occasions did God wonderfully appear to the help of Moses? 11. What have we to conquer? 12. Can God help us; and will He do so?

JANUARY 10. CROSSING THE JORDAN.—*Joshua iii. 1-6, 14-17.* "From *Shittim to Jordan*"—from the upper terraces of the Jordan Valley, some six miles from the river. Verses 1-6 contain instructions for the passage—14-17 record the passing over. To follow the ARK a distance of more than half-a-mile; not that they might never come near, but that in descending into the sloped bed of the river they might see the miracle. The Ark contained the *Pot of Manna*; the *Rod of Aaron*; the *Tables of the Law*. "*Jordan overflowed all its banks*"—No place at which it could be *fording*. "When the priests' feet were *dipped* into the water it walled up. "The waters which came down from above, rose up in a heap." The river's course from the Lake of Tiberias is a fall of some 600 feet. The Ark carried on dry ground to the midst, could be seen by the people, and stood till Israel had all safely passed through.

NOTE.—Christ our Ark and Safety.—Israel fell before enemies when without the Ark; we fall when without Christ. God manifested Himself to Israel from the lid (Mercy seat) of the Ark; more fully manifested to us in Christ, the true Mercy seat. The contents, also, of the Ark speak of Him—the *Golden Pot of Manna*; Jesus the true bread which came down from heaven—the *Rod of Aaron which budded*; Jesus in resurrection, life, and power—the *Tables of the Law*; fulfilled by and in Him—the *Mercy Seat* sprinkled with blood; He shed His blood for us.

QUESTIONS.—1. By what power were the waters heaped up?—2. What became of the Ark while the people passed through?—3. Of what was the Ark a type?—4. What did it contain?—In what did the *Manna* represent Christ?—6. In what did the *Rod of Aaron* represent Him?—7. What was the cover of the Ark called?—8. Who is our Mercy seat?

JANUARY 17. MEMORIAL STONES. *Joshua* iv. 1-9; 19-24. "*Take you twelve men.*" Each tribe to select one—said to be done by Joshua because commanded by Him. "*A sign to your children.*" v. 6-8. The first erection in the land of promise a monument to God. *Another* monument set up by Joshua, v. 9. Seen at low-water seasons. "*This day*"—the time when the Book of Joshua was written; likely soon after the conquest of Canaan. "*Prepared for war,*" on "*the plains of Jericho.*" These *plains* were the higher terrace, of the Jordan valley, not far short of seven miles broad. The mountains recede from the river and leave a level space at one time partly covered by a forest of palms; hence the name, "*City of Palms.*" Deut. xxxiv. 3. *The Lord magnified Joshua.*" Moses had led them through the Red Sea. It was fit that in the same way Joshua should bring them through the Jordan. Both men were called and sent of God; and when God sends any one in His name He gives proof of His sending.

NOTE.—*Death* is often compared to a river, and often termed "the Jordan of death."—Our *Ark* and our *Joshua*, in the person of God's Son, have passed over; we have to follow—He will bring His obedient ones safely through, both life and death. The stones set by Israel told to future generations of safe passage through the Jordan. We have monuments of the passage of Jesus through death and the grave. 1. The *Lord's Supper*, of His *Death*. 2. Baptism (Immersion), of His *Burial*. 3. The *Lord's day*, of His *Resurrection*. These have been observed ever since the events which they commemorate; are sure proofs that Jesus died, was buried, and rose again.

QUESTIONS.—1. How many monuments were set up when Israel passed over Jordan? 2. Did God command both? 3. Were they seen afterwards, and if so till when? 4. Where did the people encamp after crossing Jordan? 5. In what way did God magnify Joshua, as He did Moses? 6. What is often likened to a river and to Jordan? 7. Who is prefigured by the Ark and by Joshua? 8. What monuments are there of the death, burial and resurrection of Jesus? 9. What does the Lord's Supper represent? 10. What does Baptism represent? 11. How does Baptism represent a burial? 12. What does the Lord's day commemorate?

JANUARY 24. PREPARATION FOR CONQUEST. *Joshua* v. 10; vi. 5. The *Passover* kept. "*On the fourteenth of the month,*" as enjoined. Ex. xii. 6; Deut. xvi. 6. Their earliest act in the land was the observance of a divinely appointed festival. How good to begin all great works by a complete acknowledgement of God. The *Passover* commemorated their deliverance from Egypt. Thus the commencement and end of their pilgrimage were before them. "*The morrow after the Passover*" they ate of the corn of the land. v. 11. The next day the manna ceased. God does not work miracles when not needed. The term *passover* is sometimes used for the lamb slain on the evening of the 14th Nisan, sometimes for the paschal meal, sometimes for the whole eight days' festival. It here means the first great day of the eight, the Sabbath of the first holy convocation. "*Christ our Passover*" 1 Cor. v. 7. "*The Captain of the host of the Lord.*" The appearance to Joshua was that of a man. The command of v. 15 indicates more. Ex. iii. 5. *The host of heaven*, not Israel. 1 King xxii. 19. The captain, or prince (so *Sar* is rendered in Dan. x. 13.) of the angelic host was to lead Israel in their coming wars. Ex. xxiii. 20. As God spoke to Moses from the burning bush, so now He speaks to Joshua as the prince of the host of heaven. The substance of the announcement is seen in vi. 2-5.

NOTE.—The means which God appoints for the destruction of Jericho—the ark, ram's horns, and seven days marching round its wall; and that is enough—not a stone touched, and the walls shall fall. Learn that God is never destitute of means that we may trust Him at all times; that He knoweth how to help the righteous, and that He will.

QUESTIONS.—1. When was the Passover kept? 2. What did it commemorate? 3. Who is our Passover? 4. Who appeared to Joshua, sword in hand? 5. What did he first require Joshua to do? 6. What did the Lord command Joshua to do to the city of Jericho? 7. What do we learn of God's power by such commands?

JANUARY 31. JERICOH TAKEN vi. 6-20. Israel had now to begin the conquest of Canaan, city by city. *Jericho*, with its lofty walls and well-fenced gates, was impregnable to a people reared in the desert and destitute of engines of war for taking fortified cities. Indeed, looked at in the light of ordinary warfare, Israel was but rushing to certain death. But in the first conflict God's power is shown; the walls fall without a blow and the people are rendered powerless by alarm.

Describe here the compassing of the City. The trumpets.—The horn of the ram solid and not suitable for such use. Better translated "*Cornets of Soundings*," or, of "*Jubiles*,"—they were the curved horns used for introducing the Jubilee and Sabbatical year. The Ark, as the seat of God's special presence, carried round the devoted city.

NOTE, that "*By faith the walls of Jericho fell down.*" Heb. xi. Not by faith alone. Faith produced obedience. Had the people believed and not compassed the city, or not sounded the horns, or not carried the Ark, or not shouted, or gone round only six days, or six times each day the walls would have remained, and God would have punished His disobedient people. Faith is made perfect by obedience, and is only counted as it produces that result. Rahab was saved by her faith; but only because faith led her to do as commanded. So now you can be saved by *faith*, but only as faith leads you to obey Jesus.

QUESTIONS.—Could the Israelites have taken Jericho by their own arms and valour? 2. Why not? 3. What would be the effect upon other countries of God thus throwing down the strong walls? 4. How many days did they compass the city? 5. How many times in all? 6. How was the procession arranged? 7. What was the result? 8. What became of the inhabitants? 9. Why did God sentence them to be destroyed? 10. What should this teach us? 11. Why is it said that the walls fell down by faith? 12. How does faith save us?

Intelligence of Churches, &c.

LINDALL, DEC. 11.—I have seen a brief notice in the *E. O.* for this month of the Lord's work in this district, which I trust will stimulate the faith and call forth the sympathy and prayers of the brethren in every place that the good work of conversion may go on until the praises of Jesus shall go up from every homestead along these hills and through these valleys. I am sure it would have made every Christian to rejoice to have been present at many of the meetings it has been my privilege to attend during the last five weeks. Having left Banff, with my wife and daughter, I arrived at

Lindall-in-Furness on November 4th, and found our Bro. McDougall very poorly and very anxious about a meeting to be held that night at Southergate, Kirkby, about seven miles from Lindall. Though I felt a little weary with my long journey I started on foot. There were not less than sixty persons, of all ages, closely packed in Bro. Tyson's kitchen. It was joyful work to preach the word of life; so eager and attentive were they to catch every word. A number of young men came forward asking the important question "What must I do to be saved?" I have no doubt but some of these in-

quivers gladly received the Bible answer, as some of them were shortly after baptized into Christ and are now going on their way rejoicing. The next day Bro. McDougall came from Lindall, and a Bible inquiry meeting was held at the chapel, which is over two miles from Southergate, and though the night was dark and stormy and the roads dirty nearly one hundred persons were present. The subject given to Bro. McDougall for that night was the salvation of the robber on the cross, a subject often used in order to show that men are saved without baptism. From the beginning of the meeting to its close, the interest manifested by almost every person present was remarkable, and as I listened to the clear and powerful exposition of Bible teaching on the question of salvation, I could have wished that all the people in this district had been present. May the Lord spare the life of our brother for many years to come, so that many souls may be won to Jesus through his labours. Since the last notice in the *E. O.* twelve young persons have confessed their faith in the Lord Jesus Christ. Ten of these have been baptised, and the others will (D.V.) be to-morrow. They will make about fifty additions to the churches in the Furness district since the middle of Sept., and I feel sure that if the brethren here continue to live in such peace and love as I have seen since my arrival the blessing of the Lord will come down upon them yet more abundantly. I do earnestly desire the brethren who may read this to join in heartfelt praise to the Lord for much blessing and success in my work for Him in Carlisle, Craigston, Banff and other parts of Scotland, as well as in this district and in Wales during 1874. And I think I am right in saying that Bren. Abercrombie and McDougall will join me in this request for praise to our Lord. Before I conclude allow me to suggest to all the brethren in Great Britain to set apart the second Lord's day in 1875 as a day of thanksgiving and praise to God for past mercies. Let the elders arrange special meetings for prayer on that day. Let there be confession of past unfaithfulness, and humiliation with a more complete consecration of ourselves, our talents and prosperity to the Lord. Let thank offerings be freely and joyfully presented by *all* His stewards, whether it be pence or pounds, hundreds or thousands. I would suggest also that addresses on Bible holiness and entire consecration to God be delivered in all the

churches on that day; that whenever practicable, arrangements be made for holding a week of special services for preaching the gospel and winning souls to the Saviour. Dear brethren I submit these suggestions for your prayerful consideration. May the Lord guide us, and teach us so to live and labour that His name may be glorified, and many who are now without God and without hope be won to Jesus. I may have something to say next month about a channel for the outflow of that Christian liberality which I trust will spring up in the hearts of the brethren upon a review of the past mercies and blessings. Above everything else let us each and all trust more fully in Jesus; live nearer to Him; be more earnest and faithful in prayer, with careful private reading of God's word. Let us preach the word, be instant in season and out of season; giving all the praise and glory to Him to whom alone it is due; and if spared to enter upon and see the end of 1875, doubtless we shall be able to say that it has been one of the happiest years of our life.—Wishing all readers a happy new year, I remain, truly in Jesus. W. HINDLE.

LIVERPOOL.—Since the Annual Meeting, we have been cheered in witnessing *eight* persons put on the Lord in baptism; seven of whom have been added to the church here, and one, a native of Wrexham, has united with the church in that town, having been led to obey the Lord while on a visit to one of her relations, who is a member of the church here. We have also had much pleasure in receiving into our fellowship an elderly brother, formerly connected with a number of baptized believers, who many years ago, met together as a church in this town, and had John Bowes for their pastor, a name well known to some of the brethren here; others are inquiring; may the Lord soon add them to His Church. T. CARRUTHERS.

LIMEHOUSE (near Bow, London).—Here we are raising our Ebenezer; for the Lord is helping us in this corner of His vineyard, and we are beginning to reap that upon which we have bestowed much labour. Since our last, we report five additions: one baptized believer, and, in Nov., four by baptism into Jesus; in all, three brethren and two sisters. For some time now we have been working a tract district, and are now getting short of tracts. As the brethren are all working men, some *very* poor, we shall gladly receive any old or new tracts richer dis-

ciples may further send us to add unto our own. A Mutual Improvement Class is newly begun, from which we hope great things. Brethren, pray for us, and all such, struggling along in populous neighbourhoods amidst many discouragements, that new doors of usefulness may be opened for us, and that we may have wisdom and grace to enter them in Jesus name. J. ADAM.

NOTTINGHAM, LANGLEY AND UNDERWOOD.—I have just completed a month's service in these places, and have pleasure in reporting that the word of truth had a good and attentive hearing. Six professed faith in the Lord Jesus and were baptized in North Sherwood Street chapel, and one at Langley. Another friend, previously baptized, was also added to the church at North Sherwood Street.—Southport, Nov. 16, S. H. C.

BATH.—We have received a copy of circular, issued from Bristol and Bath, calling for a meeting to appoint a committee, &c., for the Southern Division, in which the places named are included. We have also a note intimating that a young man, with whom we had converse on our recent visit to Bath, has been baptized by Bro. Davis, at Pontypool, creating some stir, and leading to a small church asking to be recognized. Also, that a young lady whom we were able to help, by teaching, has been immersed. One, also, was to be immersed on the following Lord's day, at Nettleton, by Bro. H. Thomas. D. K.

LEEDS.—We have had the pleasure of baptizing another into the name of Father, Son and Holy Spirit. The brother has been a methodist for years, but about two years ago he was led to give up all reading but the Bible. Soon he began to compare Methodism with Apostolic Christianity. The result is already before you. His reason for desiring to join us, was because we profess to be given up to the Scriptures. May we show that it is not a mere profession; for is it not by the word which He has spoken, that we are judged at the last day? I think this matter of being given up wholly to the Scriptures, should be made very prominent amongst us, as it seems to me to be the only ground which we can consistently and successfully plead. It is not because our practices are better than those of denominationalists (although good fruit is seen in that particular, call it egotism who may), but because having no other rule than the word of God, we can give up error when able to see it, so that we can, in reality, build

each other up in our most holy faith. Wherever churches adopt practices, or continue practicing things long since adopted, for which no warrant of scripture can be given, they can no longer consistently plead for an unqualified return to Christianity. Sectarianism, wherever found, has a qualified imitation, but we want it unqualified.—J. GRINSTEAD.

AUSTRALIA, ADELAIDE, 26th Sept.—On the 1st of the month, Bro. M. W. Green left us to return to his labours in Victoria, and has now gone to Sandhurst for three months. Up to the time of his leaving, nine persons were added to the church who have not been previously reported. Bro. W. H. Martin, accompanied by wife and child, reached Adelaide on the 18th inst. He was evidently suffering from overwork; but by taking rest, and through change of air and scenery, is now regaining strength. He has already taken his place in the hearts of the brethren as a clear and faithful preacher of the "old, old story." Since last report, four have been added to the church here.

ENFIELD.—Meetings in this place are well attended. The interest is increasing. Bro. W. H. Martin has preached here several evenings consecutively, and on the 25th, two came forward and made the "good confession." A. T. M.

HINDMARSH.—On August 27th our annual tea meeting took place. Owing to the unfavourable state of the weather many that would have been with us were prevented; some 350 however sat down to tea. The public meeting was presided over by Bro. P. Santo; Bro Colbourne read the report of the church, showing an increase during the year of 77, and also stated that £300, during the same time, had been paid off the building, leaving £100 more to pay; the present number of members is 308. Brethren Green, Magarey, Strang, Day, Hussey, Mr. McEwin (congregationalist), and Bro. J. Laurie, addressed the meeting. During the past month three have been added to our number, two by faith and obedience, and one restored. J. C.

MALLALA, September 25.—Since last month, ten persons have witnessed a good confession and put on the Lord Jesus in this place. G. D.

STRATHALBYN.—On Tuesday evening, 22nd inst, tea and public meetings were held here to welcome Bro. John Strang, evangelist, from Glasgow, to his new field of labour, in Strathalbyn and surrounding districts. The public meeting was presided over by Bro. T. Magarey.

The chapel was crowded to excess. After opening exercises, the chairman observed that the chief duty of the evening was to extend a cordial welcome to Bro. John Strang. He could not but look on his coming here as a providential answer to their prayers. He had heard of Bro. Strang for years; and Bro. Gore, who had met him in England, had always spoken of him with the greatest respect. He was sure that Bro. Strang was a most devoted and earnest exponent of the truth. Bro. A. Gordon, on behalf of the church, said he cordially welcomed him to Strath-albyn. Bro. John Strang was received with hearty expressions of welcome. He thanked them for their expressions of good feeling towards him. The subject he had chosen on which to address them might be stated in three words—"Our Mutual Work." He said that, although engaged as an evangelist for the churches in the Strathalbyn district, he should only be one working with others. In a few earnest practical remarks, he explained what he understood his work to be, and appealed to the entire brotherhood to co-operate with him, as there was much for them to do also. Only in this way could they expect the work to be a success. Bro. W. H. Martin, from Collingwood, Victoria, next spoke, and remarked that Americans were expected to be humorous, but if they expected such from him, they would be disappointed. There were no such things as tea meetings in America; but he saw that they carried them through very successfully at Strathalbyn. He then delivered an interesting address upon the love of Christ as a grand and universal bond of brotherhood. Bro. T. A. Magarey dwelt upon the final charge. Bro. McLachlan spoke upon union in Christ. Bro. Jas. Hales dwelt upon the agencies necessary to a wiser spread of the truth. Bro. Crawford spoke of "Home." The meeting was brought to a close after lively but practical addresses from Drs. Magarey and Kidner. T. L.

NEW ZEALAND, AUCKLAND.—Bro. Wm. Ratray, under date of 12th August, writes as follows: "A co-operative plan has been arranged amongst the brethren of the churches in this colony in order to bring out efficient evangelists amongst the many small localities in New Zealand, which singly could not be accomplished."

DUNEDIN.—Since last report the church here has admitted ~~two~~ to fellowship: one by letter of commendation from brethren in Scotland, two from the Scotch

Baptists, two from English Baptists, and five by immersion. H. B.

RYLSTONE.—W. B. Perkins reports ~~three~~ immersions for the year. A. T. M.

CRUICKSHANK.—We have been gladdened by the addition of seven to the church here—five we have immersed and other two formerly immersed. May they prove faithful. W. W.

BUCKLEY.—We had added one to the church by immersion—the son of one of our sisters. We stand in need of some help in spreading the truth. A. P.

LANGLEY.—We have pleasure in reporting two recent additions by immersion. A. D.

MOLLINGTON.—Three young men baptized this week, one of them my son, William. All my family have now confessed the Lord; blessed be His name. P. S.

WILSON TOWN.—A good work is going on here at present. Bro. Murray, from Edinburgh, is with us, and since he came thirteen have been baptised. Rome is beginning to cry out, but still the people pay attention to the strange things spoken to them. May this prove but the commencement of a great ingathering. O. M.

Obituary.

SISTER HARRIS, of Reading (late of Camden Town), fell asleep in Jesus on the 14th day of December, 1874, in the eightieth year of her age, after several weeks of acute suffering, yet constantly sustained by the full assurance of speedy freedom from sin and sorrow, and a happy entrance into a state of perfect purity, rest and bliss inexpressible. Her firm faith, exemplary patience, and holy joy in prospect of soon being with the Lord, together with the remembrance of her loving and pious deportment from her youth upwards, afford especial comfort to the surviving widower, daughter, and others. W. D. H.

SISTER MELLORS, the beloved wife of Bro. Thomas Mellors, of Marazion, fell asleep in Jesus, Nov. 11th, leaving a large family to mourn their loss. A. D.

DR. J. T. BARCLAY, late Missionary to Jerusalem, departed this life, in abounding peace and joy, on the 28th of October, 87 years of age, after a painful illness of only eight days, at the residence of his son, in Lawrence County, Alabama.

"THE TEACHERS' STUDY." INTERNATIONAL LESSONS, &c.

LAST month we commended the International Lessons for use in our Sunday schools, and promised to devote some space each issue to notes upon the Lessons for the ensuing month. It was not intended that our own pen should produce more than a small portion thereof. We designed to appeal to those of the brotherhood able to take part to use our pages for that purpose. Not till a week after our December issue was in the hands of its readers had we the slightest idea that any one among us contemplated a periodical devoted specially to that work. On December 7, we received a circular (the first and only intimation up to this writing), of the intended publication of "*The Teachers' Study and Sunday School Record*," to commence January 1st, price 1d.; one of its leading features being that exposition of Lessons above announced. It is to be concluded by J. Adam and F. Taylor, and published by Richardson, Warwick Lane, London. To our surprise, in looking through the prospectus, we find that numerous brethren have been consulted and appealed to *during the previous month*; even so far as to intimate help from America; while not even a hint was given us; notwithstanding that we have sustained the labour and the loss of our Sunday School periodical for years.

Had we been informed at an earlier period of the contemplated periodical, we should not have announced the intention to devote certain of our pages to the same work.

Well, if there is need for "*The Teachers' Study*" we wish it success. It will be remembered that two years ago the Sunday School Conference adopted for printing, and generally approved, a paper read by us on Sunday School Literature. The leading feature of that paper was the non-desirability of publishing for ourselves anything that is already sufficiently well provided in the book market. Now if the special department to be occupied by the new publication is not supplied by existing publications so as to meet the requirement, *aided by a few pages monthly in our two magazines*, then there is need for the work announced. We give no present decision on this point, because it is uncalled for, and will not affect the case; but we have found that the general excellence of two or three similar monthlies, already in the field, is largely admitted.

Ed.

ORDINATION AT BETHANY.

TO THE Editor of the *E. O.*—In your Oct. number a report is given from an American paper, of the setting apart, by ordination, of three young men, at Bethany, for "the work of the ministry," which was done "by prayer and fasting, on the part of the Church, a sermon by Bro. Pendleton, and a charge by Bro. Loos," all, apparently, being attended to, in a very appropriate, orderly and solemn manner; so much so, that you say it looks exceedingly well, and you would be "quite in love with it, were it not destitute of apostolic example, and in accord with the usages of mystic Babylon." These are hard and

grievous words to be applied to your brethren, and the question is, are they justifiable? We don't think so, and confess that to us the proceedings do not only appear lovely, but commendable, and not without apostolic example to sustain them (see Acts xiii. 1-5.) It is not, however, to argue the question we write, but we regret to see such remarks, and cannot help noticing, that in order to support your condemnation of what you are pleased to term "the Bethany ordination business," you seem to us, to apply a little extra colour to the picture, without which the light and shade would be defective and not quite clear to your readers.

For example, you represent "these three young men as having been brought up to Bethany that they may be duly authorized and bear the ordination stamp;" overlooking the fact that they had occasion, not long before, to leave the place, where they had "for many years been accustomed in the church there to exercise their gifts, and their walk and conversation were well known and approved." If, therefore, these men were to be ordained at all, this was surely the church where, and the people by whom it should be carried out.

You further describe them as being set apart by college presidents, professors, &c., whereas it was as members and elders of the church, that these laid hands upon them; and, supposing they had been blacksmiths and tailors, would it have made any difference, and would you have referred to their calling and objected in the same manner?

You also paint certain denominations having *one man* as preacher, teacher, etc., who is called "*our minister*," and, "this term," you say, "seems the one applied to these three young men." How so? Why so free with your brush? And why so forgetful of that charity which thinketh no evil? Is it not stated, "they were set apart to the ministry of the word, and sent out as heralds of the salvation which is through Christ?"

But our principal reason for writing is, that as such a proceeding is denounced by you, would you direct us to the apostolic plan, and shew us how and when it is practised at home, and it may also benefit those brethren in America whom you consider doing wrong, were they informed how the New Testament precepts and examples are adhered to, when ministers of the word, evangelists or preachers, are chosen, set apart and sent out by the churches here.

INQUIRER.

. The printer cannot possibly find space for remarks upon the foregoing. We must, therefore, either exclude *Inquirer* till next month, or let him be heard now and defer our reply. As we much object to comments upon matters printed three months before, and as *Inquirer* has left his over so long, we give him space at once, and promise early attention. Ed.

QUERIES.

EDITOR E. O.—Will you kindly insert the enclosed queries, with an answer to the same? R. DILLON.

I.—Wherein is a Baptist Church, maintaining for its faith and order, one Lord, one Faith and one Baptism, *not* a Church of Christ?

II.—What more is essential to constitute it a part of the One Church?

III.—In what particular omission of faith or practice, does a Church of Jesus Christ cease to be such, manifestly?

We have neither time nor space to attempt answers to the foregoing for the present month. Perhaps some of our readers will forward the required information; early. As R. D. has introduced the terms "Baptist Church," we shall be glad if some kind friend will give us such a definition of a "Baptist Church" as shall be accepted by Baptists, according to fact, and include the churches generally that are so designated. Ed.

DR. ALEXANDER ON CHURCH DANGERS.

(From the Derby Journal.)

SIR,—In the *Sentinel* of Saturday there appears an interesting account of a religious ceremony performed by Dr. Alexander, the Protestant Bishop of Derry, in Chapel of Ease. The Bishop, after long and careful study of the Scriptures, raises his warning voice against dangers in the Church of Christ; and notably against the practice prevailing at large religious meetings during times of awakening—such as witnessed lately in this city—whereby people are told that "except a man be born again he cannot see the Kingdom of God." The careful student of the Sacred Writings cannot fail to notice the scriptural conclusions arrived at by his Lordship, viz.: "That the Apostles never called on a baptized sinner to be born again, for the very cogent reason that the church members in those days and for long afterwards were presumably already 'born from above,' as the result of acknowledging, believing, and obeying the Messiah; and each received the gift of the Holy Spirit—the great gift promised to the Apostles and those who should believe in their word. Furthermore, every believer was 'born out of water' *γεννηθε ex hudatos kai pneumatos*.—John iii. 3-5—the birth from above enabling them to see the new Kingdom of Theocracy; the birth out of water being the door by which to enter it." These are truisms familiar doubtless to Dr. Alexander, with his rich historical and ecclesiastical knowledge, but which are generally entirely overlooked or ignored by modern evangelists and preachers, and the consequence is, the anomalous confusion existing in most churches. A birth of flesh is substituted for that birth from above, which the Great Teacher, in the most emphatic terms, enforced on Nicodemus and all others who desired membership in His kingdom. It is sad to contemplate the result of this departure from the beautiful and instructive order of the New Institution and its ordinances, as laid down in the book of the Acts of the Apostles. The introduction of unconscious babies as members of the church, their being trained up in the belief that they are already grafted into Christ, members of His body, and as such invited to the Communion, etc., and, after the lapse of years, during some religious awakening they are preached at and told that unless they believe in Christ, or be born again, they cannot see the Kingdom of God. Who is to blame for this state of matters that Dr. Alexander so justly inveighs against? Is it the deluded church member that seems more sinned against than sinning? or is it their spiritual guides, the clergy, who, generally, lead them not so much to the word of truth as to the conventional usages and customs of their fathers, which, if traced back for generations, would doubtless lead them into company they would be quick to eschew. To the independent man who can break with routine and conventionalism where these diverge from apostolic practices, the Bishop's words are in a sense confirmatory and deserving of attention. Sir, I have long arrived at the conclusion that there is nothing so unpopular in these days of religious zeal and awakening among church members, as the Christianity promulgated, enforced, and practised by the Messiah, His Apostles, and their immediate followers.—Yours truly,

UNORTHODOX.

Londonderry, December 7, 1874.

MODERN SPIRITUALISM, AND ITS RELATION TO CHRISTIANITY.

THE disciples of Buckle and Lecky, who think that the belief of our fathers in witchcraft and fairies and other kindred superstitions, was induced by their ignorance of physical laws, and that it always vanished before a better acquaintance with those laws, must, I think, be somewhat disconcerted by the spread of modern Spiritualism in America and England during the last quarter of a century. The fact, that in America alone, the adherents of this system (if we may take their own estimate,) number from eight to twelve millions, is certainly not flattering to the intelligence of the present age, and I fear shows that a tendency to believe in the marvellous, especially where the world of spirits is concerned, is ineradicable in some minds.

I have often been asked, "How can you, a believer in the extraordinary events recorded in the Bible, and accepting as undoubted the theory of the supernatural origin of Christianity and the reality of the miracles of Christ, yet maintain such an indisposition to receive the supernatural explanation of these modern manifestations?" I am the more inclined to attempt in these pages a brief answer to this question from the attitude towards the Holy Scriptures assumed by Spiritualists. One party in this sect professes to hold the Bible in reverence, and systematically teaches, that "Christianity and Spiritualism are twin sisters, the off-spring of one Father, who should ever go hand-in-hand." Not only are we asked to believe that these latter-day marvels are consistent with the history and teaching of Scripture, but that they have indisputably established the credibility of the Biblical Miracles. It may, in the opinion of some old-fashioned people, rather detract from the value of Spiritualistic allegiance to the Bible, to hear that the most sacred events in the New Testament narrative (such as the Transfiguration), are explained according to the Spiritualistic philosophy,—the miracles of Christ (with reverence be it written), are ascribed to "Mediumship,"—and the whole of our theology is to be reconstructed on the authority of the dicta of the "Spirits."

I shall assume that my readers have some knowledge of the kind of phenomena on which Spiritualists base their faith. Those who are unacquainted with these things, I would refer to the articles on "Modern Spiritualism" (by Mr. Wallace), in the *Fortnightly Review* for May and June last. I can promise them that they will find there enough to gratify their curiosity, excite their wonder, and, it may be, stir up emotions of a more serious order.

The theory which Spiritualists deduce from these marvellous occurrences, is that they are produced by the instrumentality of the Spirits of deceased human beings, and its moral value consists in the communications made by these Spirits to the living. Spiritualistic doctrine must stand or fall by this theory.

We certainly have in the Bible, accounts of many wonderful, and as they are commonly called, supernatural* events, some few of which may bear some external resemblance to the manifestations of Spiritual-

* I use this word *supernatural* throughout in its ordinary acceptation, though I am aware that some exception may be taken to its strict propriety.

ism. But the question of vital importance is, *to what cause can these events be ascribed?* Those who believe in the genuineness and authenticity of the books contained in the Holy Scriptures, and accept them as the inspired word of God, will not be at a loss for a reply, and will at once ascribe them to an extraordinary exercise of the power of the Omnipotent; a cause, the adequacy of which (if it really were present) none can deny. Not only throughout the whole of the Old and New Testament are these exceptions to the ordinary course of Nature never attributed to the intervention of the Spirits of the departed, but in only two instances of the many recorded miracles, have such Spirits any concern whatever. We have in the Biblical Miracles no groping in the dark, no experimenting with a force about which the operators knew little, no essays which sometimes succeeded and as often failed (these are the admitted characteristics of the "Spirit Force,") but always does the desired end follow the appeal to the Divine Power. Nor do the Scriptures contain any intimation that such communication between the living and the dead might ever be expected. Surely we have a right to conclude that if the Bible contains all the information we possess as to the destiny and condition of the soul of man after death, and if such things were ever to form part of God's dealings with us, we should not have been left unenlightened on so momentous a topic. If we are asked to show that the age of miracles is past, I reply by asking for proof that "Spiritualism" has ever commenced, and I assert that such proof will be sought in vain in either the Old or New Testament. Granted that the Spirit of Samuel did appear to Saul,* and that Moses and Elias did converse with our Lord on the Mount, the onus of proving that these miracles were wrought by "Mediumistic" power, and not by the same Divine Power which was professedly the operative force in the other Biblical Miracles, rests upon the assertors of this novel theory.

This view of the distinction between the *cause* alleged for the Scriptural Miracles and that assigned for the marvels of modern Spiritualism, will be abundantly confirmed if we compare the two classes of phenomena with regard to their external marks and their consequences.

First as to the manifestations themselves.

1.—The miracles of Christ are all characterised by *simplicity* and *dignity*. We find no resort to elaborate accessories. Indeed in only one of the thirty-three recorded examples of the miraculous power of our Lord are any mechanical means whatever employed. I refer, of course, to the mixture of clay and spittle used in the opening the eyes of him that was born blind. Surely none will contend that there was any virtue in this as a natural remedy which could even assist the Divine Power. Why this method was used I need not now stay to enquire. In the vast majority of cases "Speak the word only, and my servant shall be healed,"—"I will, be thou clean,"—accurately foreshadow the only means employed. Now if Spiritualism be a mode of communication between the Spirits of the departed and the living,

* The Spiritualistic mind and conscience must be strangely constituted if they can find in the account of Saul's transactions with the woman at Endor, any encouragement for their practices, when it is recorded that "Saul died for the transgression that he committed against the Lord, and also for asking counsel of one that had a familiar spirit to enquire of it, and enquired not of the Lord." 1 Chronicles x. 12.

permitted by the same God through whose power the New Testament Miracles were wrought, "what a falling off is here!" Can the ingenuity of man devise a more painfully clumsy method than rapping out answers to questions by the tilting of a table at certain letters of the alphabet, which letters when put together spell out the message?

2.—Mark the *undoubtedness* of Christ's Miracles. If the account we have of the events is reliable, they cannot be explained on any other hypothesis. They were wrought in open day in the presence of friends and foes. No fortuitous concurrence of circumstances, no law of nature unknown at the period, no theory that the supposed effects were due to the excited imagination of the spectators can explain them. The blind were made to see, the deaf to hear, and the dead were raised to life. How will Spiritualistic marvels bear such tests? Some of the phenomena certainly may be explained as *subjective impressions*. With regard to others we have the evidence of those who have devoted much time and thought to their investigation (See *Quarterly Review*, October, 1871), that the presence of one witness, not only sceptical but able to apply tests which really are crucial, does make a material difference to the manifestations. No feature of Spiritualism tends more to discredit its claims than the multiplicity of precautions used—the darkness—the long table cloths—and the various other mysterious contrivances, under the name of "conditions," which are imposed upon spectators to limit their powers of observation.* If I have a good sovereign I don't care who rings it, but extreme nervousness about the tests which may be applied, will assuredly create suspicion as to the genuineness of the coin.

3.—Christ's Miracles were *uniformly successful*. They were not failures, they were not *tentative*. Never is an attempt made to exercise the superhuman power and the result a miscarriage. By the admission of Spiritualists, no guarantee can be given for the success of a séance. However this may be explained on scientific theories (though by the bye, of few sciences can anything similar be alleged), is it not a grave presumption against the supernatural hypothesis?

4.—Again, the miracles of Christ though most of them instantaneous in their operation, were generally *permanent in their results*. "When Lazarus was raised from the dead, he did not merely move and speak, and die again, or come out of the grave and vanish: he returned to his home and his family and there continued." How is it with the modern miracles? Is it not a fact that the extraordinary things which are alleged begin, continue, and end, in the room where the séance is held? Who was ever able to produce anybody or anything on the day following which would attest the genuineness of the supernatural power? There are I know persons who advertise themselves as "healing mediums." Whether they have any patients, or whether if they have they are successful in effecting any cures I cannot say. But supposing these things are so—what then? Every medical man will tell you that in some diseases, especially in nervous affections, a belief in the possibility and probability of a cure, is the surest method of obtaining it, just as a fixed unbelief in the potency of the means employed will baffle all medical skill. We are therefore justified in excluding such cases from our consideration.

* For details of this description see Professor Tyndall's experiences in "Fragments of Science."

But after all that may be said about the miracles of Christ as *wonders*, we must never lose sight of the truth that their highest significance is as *signs*, witnesses to attest the truth of His message, and themselves confirmed by the character of the message. The force of the evidences of Christianity is grievously lessened if we separate the miracles from the Person of the worker, and from the doctrine He taught, and from the effect produced by His teaching on the world and on individuals. Space would fail me to dwell upon this, and though it applies with greater force to the Miracles of Christ than to the other supernatural occurrences of Bible history; yet it may be fearlessly alleged with regard to these, that not one was an unmeaning prodigy, devoid of moral purpose. "But taking the Miracles of Christ and His Apostles which belong to that highest and latest dispensation under which we live, we have a right to consider them as normal in their chief features, at least, for all future ages, or they will carry the sentence of condemnation on their front. They must not be aimless, objectless fantastic freaks of power—they must not be ludicrous, grotesque jests." I quote from Trench, in reference to the supposed Mediæval Miracles (the reality of which, together with that of ghost stories, and modern Roman Catholic Miracles, Mr. Wallace has the consistency to admit,) but I leave those who have any knowledge of spiritualistic manifestations to say if it will not apply with even increased force to these.

Nor is the case of the Spiritualists improved if we come from the marvels which accompany the delivery of the message to the message itself. Is it not notorious that most of these utterances are monstrously absurd, so that they give a low idea, indeed, of the intellectual character of the denizens of the spirit world?

Shakespeare has told us

"There's not the smallest orb, which thou behold'st,
But in its motion like an angel sings:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

but judging from the inane and ridiculous communications with which enquiring mortals are generally favoured, it would seem that the sounds emanating from the "immortal souls," when freed from the "muddy vesture of decay," are nothing better than harsh, and unintelligible discords, or as a recent number of a Spiritualistic publication naively puts it, "there are bigger fools on the other side than here." Well may Professor Huxley write, "Better live a crossing-sweeper than die and be made to talk twaddle by a 'medium,' hired at a guinea a séance!"

But disregarding for a moment these unmeaning and ridiculous answers, and taking the teaching of the supposed Spirits at its highest and best, what is it worth and what has it done? Has any truth previously unknown to mankind ever been communicated? Has the stock of human knowledge ever been thus increased, by one iota? I challenge the Spiritualists to produce a single instance. From a system which professes to supersede the revelation we possess, or which some of us think we possess, we have a right to expect some practical results of value. We know something of what Christianity has done, we believe that despite the many failures and defects of the Christian Church in

the present day, it is still doing something to advance the physical, moral and spiritual welfare of man. Have the apostles of Spiritualism any new remedies for the many social and moral evils which are in our midst? Are their remedies effectual? Do the lives of their followers stand out as bright examples of something higher, purer, and more self-sacrificing than those of the rest of mankind? I may be told I am seeking to apply an exacting test. It is so:—and one I should not attempt to apply to many useful and beneficent organisations. But Christianity professes its willingness to be thus tried, and claims to satisfy the ordeal, and a system which asserts for itself an authority at least co-ordinate with that of Christianity, must expect to have its pretensions judged in like manner. It is true that the literature of Spiritualism is full of "tall talk," in the style which the Americans call "Spread Eagleism" about the "kingdom of freer thought, and larger life, and clearer light, and sweeter charities, and nobler love" which it is bringing in. I am, however, the less impressed by this bombastic rhetoric, when I remember it is also affected by the Shakers, the Mormons, the Free-lovers and every other sect which professes to have a nostrum for the regeneration of humanity. We can afford to wait for results—"By their fruits ye shall know them."

It is however argued, that whatever may be the character of the manifestations, and of the utterances, their inestimable value is, that they are a refutation of the growing materialism of the age, and a demonstration of the immortality of the soul. To this I would reply that Christians are satisfied with the assurance they, at present, have of the "life and immortality" which have been "brought to light by the gospel." Mr. Gerald Massey, in one of his pamphlets, draws a pitiable picture of a father mourning the loss of his child and inconsolably distressed, because of the doubts he has of its continued existence and welfare. The insinuation that this illustration at all represents the state of mind in which Christians usually think of the condition of those who have "died in the faith," I emphatically and indignantly repudiate. Irrepressible grief at the bereavement, painful inability to recognise the hand of a wise and loving father, there often is; but the vestige of doubt that the "blest shade" has passed "to the realms of bliss,"—*never*. Where is the Christian Father who has not in reference to any deceased child been able to say in the language of David, "I shall go to him but he will *not* return to me."

This craving for an absolute demonstration of the immortality of the soul, betrays a radically false conception of the character of the evidences available for the defence of Christianity. If this were attainable it would be strangely out of harmony with the arguments which can be adduced in support of the verities of the Christian faith. It is conceivable that the All-wise might have chosen to make the revelation of His will, as plain and unequivocal as if it had been blazoned on the skies. But we do not find that He has chosen this method. No where have we ready to hand a proof amounting to mathematical certainty, which objectively would be equally good for every man. The argument for what we, as Christians, believe, is not single and logical, but moral and cumulative. "We walk by faith and not by sight." Those who have studied Butler's Analogy will not be at a loss for an explanation why this

is so. Thus the only semblance of a reason for the existence of Spiritualism is to my mind an argument against it, since the alleged advantage is at once superfluous and unattainable.

It may be said that all these are only *a priori* arguments, any number of which are entirely beside the mark in a question of *fact*. But where a metaphysical cause is assigned for a physical fact, we are justified in enquiring what we know of the laws of that kingdom to which the alleged cause belongs; and if we have any reliable knowledge, and it is entirely inconsistent with the production of such a cause, it is, at least, a grave presumption that the cause is something else. This presumption will of course be strengthened if the consequences deduced from the theory in question are inconsistent with themselves.

Spiritualism professes to speak with authority on questions of faith and morals, and we find in most of its exponents (Mr. Wallace, for example), a sort of summary of its faith, and of the moral system it enjoins. At the same time, it is admitted that the Spirits who hold communication with mortals are of all sorts: good and bad—truthful and lying—wise and foolish. This, by the way, is often a convenient hypothesis; for should any information from the Spirit-world turn out to be inaccurate, as for instance, an account of the death of Livingstone given some twelve months before his decease, it merely proves the mendacity of the spirit who gave the intelligence. But this being so, it becomes interesting and important to know where, when, by whom, and to whom the revelation of this authoritative system of morals was made? Whether on a single occasion, or rather at a single séance; and if so, by what signs of its superiority was it accompanied? or if not, in whom resides the infallible power of selecting and collating its various parts? Now these are not speculative difficulties, for a recent number of the *Spiritualist* contained a review of the life of Mahomet, in which the "prophet" was described as a "medium" of very advanced development, whose intercourse with the Spirit-world was most intimate, and who was indebted to the teaching of the "Spirits" for his system of religion, and to their instrumentality for its success. I have always understood that the difference between the Christian and Mussulman standard of morality, was sufficiently great as to constitute a practical difficulty, if for both systems there is the same sanction. Moreover, I have before me an American pamphlet which plainly states (and quotes confirmatory evidence from the writings of Spiritualists themselves,) that the tendency of the system in the United States, is not only irreligious but immoral. I regret that space will not allow me to make longer excerpts from this little work, but one must suffice as a sample. Joel Tiffany (described as "one of the most distinguished advocates of Spiritualism,") says: "Spiritualism, in throwing away the theology of the Churches, had made a sad mistake in throwing away their religion also; and hence modern Spiritualism was proving both to its converts, and to the world a curse rather than a blessing."—(Report of Lecture in Painesville (Ohio), *Telegraph*.) This is rather extraordinary and unlooked for in a system for which Mr. Wallace claims that it "forms the only sure foundation for a true philosophy, and a pure religion."

Mr. Wallace bases an argument for the reliability of "Spirit" communications, upon the assumed fact that they exhibit a marvellous

agreement* with regard to the *facts* of a future life, notwithstanding that the "mediums" have been "brought up" in some of the usual orthodox creeds. As if, forsooth, for an individual to be *brought up* in a creed was any guarantee for a rooted faith in the doctrines of that creed in after life. Did ever a serious argument rest upon so flimsy a foundation?

Again, the Spiritualistic theory is, that these manifestations are due to causes partly scientific and partly supernatural. Here we must admire the ingenuity of the hypothesis, whatever we may think of its truthfulness. The science which, as we are told, forms the basis of this superstructure, is one, the laws of which are shrouded in almost impenetrable gloom. Therefore, should not everything go off quite smoothly at a seance, the Spiritualist "has two strings to his bow," for what can be easier than to refer the cause of any failure to "unfavourable conditions?" and as no one knows precisely what are favourable conditions, contradiction is impossible.

It is worthy of remark, moreover, that for all novices in Spiritualism, a set of rules is enjoined for the "formation of the Spirit Circle," which are most rigidly to be obeyed. Success will not *then* be certain, but without them failure will be sure. But with regard to the more astounding class of marvels (of which I believe *professional* mediums alone are the subjects, and of which only a select few are witnesses), such as Mrs. Guppy being carried from one end of London to the other, and Mr. Home floating out of one window and into another, at a height of eighty feet, these conditions seem altogether dispensed with, and science becomes most accommodating. Spiritualism is not without ardent resident supporters in Birmingham, but how is it we have never heard of them performing any of these amazing feats? That they have not wooed the Spirits so successfully as to command their transporting service, is apparent, from a notice I observed of an excursion of the Members of the Birmingham *Spiritual* Institution, by Rail. Surely the "Spirits" are sadly "straitened in themselves," or their highest favours are most arbitrarily dispensed.

But I may be told this criticism will not account for the *facts*. I freely admit that some of the facts, which upon all the usual laws of testimony I am bound to accept, are very extraordinary. By all means let us look the facts fully in the face. There are, I fear, some timid religionists, who when they hear of facts from which an inference is drawn unfavourable to their faith, seem to try to *ignore* the facts. I am persuaded this course is both unphilosophical and impolitic. If we are actuated by a desire simply to follow the truth; fully established facts we are bound to receive, and though our faith in religious matters may be ever so true, it will be sure to be discredited by any disinclination to fairly consider them. But to accept any theory hastily formed upon them is a very different thing; and may well justify the most extreme caution, if not entire suspension of judgment. Did a rational explanation of the Spiritualistic phenomena appear far more difficult than it is, the reasons adduced above would prevent my acceptance of the Spiritualistic explanation.

* I have pretty good documentary evidence that this agreement does not exist, but that with regard to the conditions of a future life, Spiritualist teaching is as contradictory as it is on every other subject.

Various alternative theories to account for these manifestations have been advanced. Some good men have unhesitatingly ascribed them to Satanic Agency. Certainly the effects of Spiritualism in bringing into discredit the trustworthy grounds for a belief in Spiritual existences—in destroying the authority of the revelation contained in the Bible—and in depreciating the person, work, and teaching of Christ are just such as Satan would approve. I should, I confess, infinitely prefer this explanation to that of the Spiritualists, for though “God is not the author of confusion,” all that ~~we~~ we know about the Devil would lead us to suppose that ~~he~~ he is so. Nevertheless, I think those who have adopted this view have been too ready to admit the traces of the supernatural, and have not sufficiently considered whether any other explanation were possible. Till it has been satisfactorily established that the achievements of Spiritualists cannot be accounted for by any of the ordinary laws of Nature I shall refuse to believe that Satan has any more to do with them than he has with any other piece of folly.

Another theory is that propounded by the now celebrated article in the *Quarterly Review* for October, 1871. The standpoint of the writer may be gathered from the following quotation :—

“Our position is that the so-called Spiritual communications come from *within* and not from *without* the individuals who suppose themselves to be the recipients of them ; that they belong to the class termed ‘ subjective ’ by physiologists and psychologists ; and that the movements by which they are expressed, whether the tilting of tables or the writing of planchettes, are really produced by their own muscular action, exerted independently of their own wills and quite unconsciously to themselves.”

This article is by the admission of the Spiritualists written by an eminent physiologist, who has evidently devoted many years of patient investigation to the question, and is well worthy of the most attentive consideration. Certainly the theory of the author goes far to explain a large portion, and those the more usual, of the facts. It is, moreover, confirmed by the fact that it exactly concurs with the opinions expressed by Professor Faraday as the result of his experiments with table turning. Table turning being the A B C of Spiritualism, and having been (as I take it) demonstrated by Faraday to be produced by *unconscious muscular force*, a very strong presumption is afforded that other and more occult phenomena are explicable by the same or similar laws. It may be worth while to state that having conversed with a gentleman formerly a “fully developed” medium, but not now a Spiritualist, he entirely corroborates (although he had not seen the article) the *Quarterly Reviewers* explanation of the manner in which questions are answered by table tilting. This ex-medium will undertake to answer correctly, any questions of which he is entirely ignorant, the answers to which are known to some person sitting in the circle. The same gentleman confirms an opinion of Sergeant Cox (I have other personal testimony to the same effect), that no medium living can obtain information not known, or that has not been at some time known to some person present. As persons at a séance almost invariably ask questions the answers to which they know, believing this, not unnaturally to be a conclusive test, as it is certainly a ready one, mediums generally escape

questions the answers to which are unknown to every one present. If, however, this limit to the mediumistic powers is universal, my readers will see it is a fact of great significance.

The perusal however of the papers of Professor Crookes in the Quarterly Journal of Science, and of Sergeant Cox's pamphlet ("Spiritualism answered by Science,") together with personal testimony from the quarters before alluded to, has forced upon me the conclusion that the "subjective impression" theory will not cover all the facts. Messrs. Crookes and Cox maintain that the phenomena have an *objective reality* and that they are produced by some force of nature, to which they give the name of "Psychic Force," hitherto unrecognised and the properties of which are very little known. Though it is with the utmost diffidence that I offer any opinion, I am inclined to think that the best explanation of the facts is to be found in a combination of these two latter theories. They are not mutually destructive, for it is quite possible that while *some* of the phenomena have an objective reality, to be accounted for by Psychic Force, others may be attributed to subjective impressions. For the widespread belief in Spiritualism it is not necessary to rely *only* on these two causes. The Spiritualistic theory once started, the known predisposition of so many people to accept any marvel, however outrageous in its confirmation, was too tempting a field for the unscrupulous, skilled in all the arts of chicanery, not to turn to some good account. As Lord Lytton remarks (and the same is admitted over and over again by Spiritualists themselves), "With imposture the exhibition abounds," and if this cannot be gainsaid with regard to many instances, is it unreasonable to suppose that it may apply in other cases, where the imposture has hitherto been undetected? Mr. Wallace in his last article in the Fortnightly, makes a great deal of "Spirit Photographs," but I do not see that they help him much, as anyone acquainted with the art knows that nothing so readily lends itself to deception as photography, and the question after all is resolved into one of the credibility, and honesty of the operators. As photography has been practised and as "mediums" have undoubtedly sat for their portraits for many years, will Mr. Wallace explain why these Spirit Forms never appeared on the camera till within the last two years?

One word of caution in conclusion. Those who are curious about these things are constantly advised in Spiritualistic organs to "try for themselves," to form a Spirit Circle" etc. To these I would emphatically re-echo the laconic advice of Punch, and say "*don't*." It would involve a grievous waste of time; to say no more. But if their doing so were attended by the usual results *and if they were not by previous study acquainted with the physical and mental laws* by which these could be explained, they might naturally conclude that there "must be something in it," and gradually that state of mind might be induced in which they would become an easy prey to the more startling effects produced by professional aid. I by no means wish to preclude enquiry. But if Spirits have the power and desire to make your acquaintance, rely upon it they will find out a way. Let them seek you and not you them. On the other hand as far as science has to do with these things they are best left to scientific men. The experiments made by Mr.

Crookes, and the deductions he draws from them, cannot remain where they are, if there is really any scientific basis for them, their reality will assuredly before long be established, if not they "will come to nought."
Birmingham. T. H. S.

WHAT WILL THE END BE?

THE spirit of inquiry abroad in the earth is regarded by some with feelings of despondency and by others, no doubt, with too much elation. The one class expect, if not desire, this earnest investigation to issue in the overthrow of the Christian's God and faith. While they remain, consequences are involved not pleasant to men whose only motto is—"The lust of the flesh, the lust of the eyes, and the pride of life." We, however, even apart from the Divine origin of Christianity, do not see that its overthrow would be matter for rejoicing. The other class, looking gloomily on the present *aspect* of things are wont to see omens of evil; signs that things are becoming worse and worse. They mourn over the good days of the past. But with neither of these can we sympathise. To the one we say, exult not, lest by and bye ye be found covered with shame and confusion. Christianity is of God, and so therefore is true; and being true, the eternal years of God belong to it. Ye cannot overthrow it. To the other class we say lament not. The dispensation has not failed; nor is God uninterested; nor does He sleep, like Baal. He has much time at His disposal. And, moreover, He is a patient worker—He can wait with much longsuffering. We fail to see that former times were better than these, until we get back of the apostacy. Before that dark night settled upon the church and the world we can see a better state of things—there Christianity gushed fresh and new from its living source, running like a stream of health amongst the nations; penetrating the gloom and vice of heathendom; lifting men from immorality and sin; making them feel its energy and warmth; and giving them the high rank of sons of God. Then, *indeed*, were happier times. But let us not be enervated with despondency—let not our hands hang down in despair. Let us rather have a stronger faith in our *religion*, in *truth*, and in God, and let us look with hope to the future.

If we contemplate certain analogies, we certainly shall find no cause for fearing the present upheaving and overturning. History tells that the spirit of inquiry has visited the world before; and shall we not be correct in saying always to lead men nearer to light and truth? Was it not so when the spirit moved Wickliff out of papal darkness, and made him long to enlighten others? The result was that he gave England the Bible in the vernacular tongue, sowed seed which developed into the grand awakening to life and liberty of the XVI century. And was it not the same spirit that animated Tyndal, and gave him the desire to repeat what Wickliff had done before? And having gone to the Continent where he hoped to pursue his object more peaceably, did he not send to his native land the New Testament by hundreds? That *Book* did its work. It dispelled the darkness—the clouds parted—the "Sun of Righteousness once more illumined

men's hearts and minds. And successive generations have taken up the principle then inaugurated, and have arrived nearer and nearer to the truth. "Protestantism" will no doubt, be carried to its "ultimate principle" in due time—"The Bible and the Bible only." Surely it is true that, changing one word, "Other men laboured, and we have entered into their labours." Let us neither be recreant to our birth-right nor to our Lord.

There are, doubtless, some things to be deplored. Much of the thought of the present day is impious and Godless. Men start out without God, ignoring revelation, and fail to find Him in His works. But only let them accept His word, and the rest is plain; His works are full of His wisdom and perfection. There are others, the professed friends of religion, who, rebelling against an infallible Pope and an infallible church, will have no book of authority. These "idols," as they call them, must be cast to the moles and the bats. They will not have the former, and can do without the latter.

Again, there are others who hold more or less of Scripture truth, but who come short in applying their first principle, viz.—"The Bible, and the Bible alone." Notwithstanding this motto they are bound by the faith of Augsburg, Westminster, or the thirty-nine Articles. So long as these are retained at the expense of the Bible, so long will Popery hang about them, and their hands and tongues will be tied against the common enemy of light and righteousness. So soon as all are prepared to take the Bible, pure and simple, for their guide, so soon will infant sprinkling and priestism, wherever found, and the common neglect of the true church ordinances, immersion and the Lord's Feast disappear. And Christ alone and His institutions will be exalted in that day.

We see, however, hopeful signs in this direction. The spirit of inquiry is at work. Men are becoming dissatisfied with human compilations of faith. "They did very well for a past age, but are not adapted to the stirring progress of the present." They can no longer be bound by them. And even some who do accept them, are inconsistent enough to depart from them and teach the opposite. All this, in the end, must open the eyes of the people and enable them to see that creeds can only be true in so far as their truth is expressed in the language of Scripture; and if this be required, then the Scriptures are sufficient without the creed. One thing which we gladly hail as tending to this is the very healthy pamphlet on the "Vatican Decrees," from the pen of Mr. Gladstone. It has caused, as was to be expected, a great noise. The emissaries of the old man of the Vatican have set themselves the hard task of making their position congruous. But this can never be done. It has long been published to the world that Romanism is essentially opposed to the free institutions of either this country or America. But the pamphlet will do good inasmuch as men will carry out the principles involved in it further than the distinguished author is perhaps prepared to do. And will conclude that, not only has the Pope no authority to control religion, but that the State is in the same position.

There is great need for enforcing the plea that *The Scriptures are the only authoritative standard of religious life and duty.* We claim this for

them independantly of additional human authority. We do not believe the doctrine of Eckius that "the church is more ancient than the Scriptures, and that the Scripture is not authentic but by the authority of the church." Papists have been so well pleased with this argument that they have termed it "Achilles pro Catholics." But we affirm that if the Scriptures had or have any authority they had and have it apart from the judgment of any church. They neither require the traditions of Rome, the State Church, Wesleyanism, nor Congregationalism to give them authority. For, "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16-17. "Holy men of God spake as they were moved by the Holy Spirit." 2 Peter i. 21. David said of himself, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. xxiii. 2. And Paul said, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit." 1 Thess. iv. 8. What man or church, in the face of these explicit statements, shall dare to supplement the Scriptures of Truth?

Another proposition which we earnestly affirm, is that *the Scriptures are a perfect standard of faith to the church, through all time.* They are a "form of sound words." 2 Tim. i. 13. A "form—mould of doctrine." Rom. vi. 17. "The faith which was once delivered unto the Saints." Jude 3. These statements being true, apostles could exhort with authority—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or *our* epistle. . . . Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly, and not after the traditions which he received of us." 2 Thess. ii. 15, iii. 6. We have here, then, the constitution and discipline of the Church of Christ. And before the last apostle died the work was complete, and has never been susceptible of improvement. Let us not, therefore, be found laying unholy hands on the Ark of God's truth.

It is the study of all who love God to "search the Scriptures." This duty was enjoined by the Lord Himself. John v. 39. The Bereans did so, and many believed in consequence. Acts xvii. 11-12. And an apostle has exhorted—"Prove all things; hold fast that which is good." 1 Thess. v. 21. And another—"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John iv. 1.

It is manifest further that every one should apply that principle in searching which will lead to right conclusions. We know of no more righteous and satisfactory method than that of full induction. And were that universally applied, all must arrive at the same conclusion on things clearly revealed. And all unscriptural names and practices must cease. And, building "upon the foundation of the apostles and prophets," all the followers of Jesus would become one in heart and life. This is what the end will be. This will be the outcome of the present spirit of inquiry. Men are being forced to this conclusion. "Only let your conversation be as becometh the gospel of Christ. . . . Stand fast in one spirit, with one mind, striving together for the faith of the gospel."

T. THOMPSON.

THE FULNESS OF TIME.

(Continued from page 6.)

Secondly.—Another event divinely ordered with reference to this great consummation, "the fulness of time," was *The Translation of the Hebrew Scriptures into Greek*, at Alexandria, more than two centuries before the coming of Christ. "It is probable," says Thomas de Quincey, "that a far greater effect was produced by the Greek translation of the Jewish Scriptures, in the way of preparing the mind of nations for the apprehension of Christianity, than has ever been distinctly recognized." See *E. O.*, 1874, p. 115, *etc.*

Plato and Aristotle.—What has been their worth, in comparison with the language which they used, and through which Greece was but like an intelligent secretary, for helping Apostles, and others to publish their histories, epistles, and visions, in the best manner possible, for the best intellects of the age.—(*Mountford in "Miracles, past and present,"* p. 456.)

"*The Greek Language*," says Dr. Schaff, "is the most beautiful, rich, and harmonious ever spoken or written, and Christianity has conferred the highest honour upon it, by making it the organ of her sacred truths. We may say it was predestined to form the pictures of silver, in which the golden apple of the gospel should be preserved for all generations. To this end Providence so ordered, that by the conquests of Alexander, this language had, before the birth of Messiah, become the language of the whole civilized world. Through it the Apostles could make themselves understood in any city of the Roman Empire; it opened a way for the gospel to all hearts."

Principal Sharp, of St. Andrew's, recognizes, in the ancient world, the Greeks as having the mission of culture, and the Hebrews as having the mission of religion, and he believes that, in each instance, the history and development of the nations were providentially directed. As he contemplates *the two great centres of illumination*, Jerusalem and Athens, he asks how the two stand related to each other, and answers that one Providence directed both. "You remember that superscription which was written in letters of Greek, and Latin, and Hebrew. That superscription seems to symbolise the conference of powers which thenceforward were to rule the minds of men. That central grace and truth which came by Jesus Christ was to go forth into the world embodied in the language which had been long since fashioned by Homer and Plato, and that Hellenic tongue in its last decadence was to be made the vehicle of higher truths, and a holier inspiration than had ever haunted the dreams of bard or sage in old Achaia.

And not less, in order that the glad tidings might spread abroad, was needed the political action of Rome. The world had first to be levelled down to one vast empire, and the stern legionaries—those massive hammers of the whole earth—as they paved the great highways from the Euphrates to the Pillars of Hercules, were, though they knew it not, fulfillers of Hebrew prophecy, and "preparing the way of the Lord, and making straight in the desert a highway for our God."—See "*Literary World*," Nov. 25, 1870.

To these Roman highways we will now direct our attention.

Thirdly.—The Roman Roads.—Imperial Rome (it has been said) was but a servant for making ready highways for its great news; and thus tied together the most distant countries. Gibbon writes—"all the cities of the Roman Empire were connected with each other, and with the capital by public highways, which, issuing from the forum of Rome traversed Italy, pervaded the provinces, and were terminated only by the frontiers of the empire."

If we carefully trace the distance from the wall of Antoninus to Rome, and from thence to Jerusalem, it will be found that the great chain of communication from the north-west to the south-east point of the empire was drawn out to the length of 3,740 English miles:—

The following itinerary may serve to convey some idea of the direction of this road, and of the distance between the principal towns.

1. From the wall of Antoninus (a short distance beyond the modern cities of Edinburgh and Glasgow,) to York, 222 Roman miles. 2, London, 227. 3, Rhutupice or Sandwich, 67. 4, the navigation to Boulogne, 45. 5, Rheims, 174. 6, Lyons, 330. 7, Milan, 324. 8, Rome, 426. 9, Brundisium, 360. 10, the navigation of Dyrrachium, 11, Byzantium, 711. 12, Ancyra, 283. 13, Tarsus, 301. 14, Antioch, 141. 15, Tyre, 252. 16, Jerusalem, 168. In all 4,080 Roman, or 3,740 English miles.

These roads were carefully marked at every 1,000 paces by mile-stones, and ran in a direct line from one city to another, with very little respect for the obstacles either of nature or private property. They were paved with large stones, and such was the strength and durability of these roads that they have not yet entirely yielded to the combined effort of sixteen centuries. Posts were regularly established in all parts of the empire, houses were erected at distances of five or six miles, each of which was constantly provided with forty horses, and by the help of these relays it was easy to travel 100 miles a day along the Roman roads.—"*Decline and Fall of the Roman Empire*," vol. I., pp. 5, 6, 7. Taylor's "*Words and Places*," p. 167.

The machinery of a government so complete and efficient as that of the Roman Empire, the energies of commercial enterprise, and the purer commerce of the mind—the interchange of philosophy, literature, and art—all these influences combined, brought the nations, then subject to Rome, into a relationship, and communion, which, perhaps, the boasted facilities of modern times do not much, if at, all surpass. As to the actual velocity of travel, days now stand for weeks, or even for months of an ancient voyage or journey, but as to the actual intercommunication of nations, the East and the West, and Africa, it may be questioned whether it be greater now than it was in the age of Hadrian.

The spread of the Gospel was favoured by all these means of intercourse; and it took to itself the wings of every energy which then carried men to and fro between the three Continents. It used the roads and the ships of the Empire, it went in the track of the caravans. It flowed, as one might say, through the arteries of the Greek language, philosophy and literature; it went wherever books had gone before it: culture was a preparation of the soil for its reception. Forests and wilds it penetrated by adventurous and precarious missions; but along with the refinements of a high civilization it dwelt as at home.—Isaac Taylor, "*Restoration of Belief*," p. 57.

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." That the Gospel was very generally promulgated before the close of the Apostolic age is certain.—*See Col. i. 23; Rom. x. 18.*

"Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven." "Their sound went into all the earth, and their words unto the ends of the world."

Did not the Roman highways help to facilitate this end? Were they not aids in bringing the glad tidings of the Gospel to all people, nations, and countries? The unity of the empire, and the ease of communication, certainly favoured the spread of Christianity; it offered facilities hitherto unknown for the diffusion of a world-wide religion. Rome gathered together into her mighty Empire many scattered limbs of the one human family. She had all the arts and conveniences of life; a net work of roads made her forum the world's centre, and her sea was a highway for all nations to exchange their commerce.—*See Bryce's "Holy R. E.," p. 10. Allie's "The Formation of Christendom," p. 97, etc.*

Eusebius says of the Apostolic age, "Under a celestial influence and co-operation, the doctrine of the Saviour, like the rays of the sun, quickly irradiated the whole earth."

Fourthly.—The General Peace. One other thing which helped to constitute the time of our Saviour's birth, the fullness of time, was the *universal peace* which prevailed over the Roman world. If we contrast this peaceful period with the times immediately preceding and succeeding the Redeemer's sojourn upon earth, we shall not fail to see "a divine hand, a providential control of the world's history."

The civil war between Pompey and Julius Cæsar, B.C. 49, extended over all the provinces and regions of the empire. The battle of Pharsalia, which determined the fate of Pompey, is one of the most memorable recorded in the annals of ancient history. Lucian, the Latin poet, thus describes it—

Now either host the middle plain had pass'd,
And front to front in threatening ranks were placed;
Then every well-known feature stood to view,
Brothers their brothers, sons their fathers knew.
Then first they feel the curse of civil hate,
Mark where their mischiefs are assigned by fate,
And see from whom themselves destruction wait.
Stupid awhile, and at a gaze they stood,
While creeping horror froze the lazy blood;
Some small remains of piety withstand,
And stop the javelin in the uplifted hand;
Remorse for one short moment stepp'd between,
And motionless as statues all were seen.

But oh! what grief the ruin can deplore!
What verse can run the various slaughter o'er!
For lesser woes our sorrows may we keep;
No tears suffice a dying world to weep,
In different groups ten thousand deaths arise,
And horrors manifold the soul surprise.

"To relate," says Frederick Schlegel, "the subsequent civil war of Brutus and Cassius, the reconciliation between Antony and Octavius,

the new rupture and war between the latter rivals, would serve only to swell the account of Rome and her destinies."

These contests terminated in the establishment of monarchy, and Octavius, under the name of Augustus, appeared as the restorer of *general peace*, and the first absolute Monarch of the Roman world; a monarch whose long reign was on the whole happy, when compared with previous times, and who, during his life, was half-deified by his subjects. It would really appear, as if the world was destined to breathe for a time in peace, and to repose awhile from those earlier wars before another, and a higher peace descended, and became visible on the earth.—"*Philosophy of History*," p. 262.

"He maketh wars to cease unto the end of the earth."—*Psalms* xlv. 9.

It was in the reign of Augustus Cæsar that our blessed Saviour was born. Imagine the haughty, ambitious monarch, who had sacrificed thousands and thousands in his selfish wars, seated upon a throne, flattered by all who approached him, and obeyed almost by the whole known world; whilst He, who created the heavens and the earth, condescended to be laid in a manger at Bethlehem.

Peace—universal peace—now prevailed. The Temple of Janus was shut, and all the provinces of the R. E. with all the world enjoyed profound tranquility, as if the nation had agreed to rest while an event took place, which was fraught with importance to man to the latest period of time. That event was the birth of our Lord and Saviour Jesus Christ.—*Religious Tract Society*, "*History of Rome*," p. 226.

It is remarkable that within the space of seven hundred years, the Temple of Janus (whose gates were always open during war) was shut only thrice, once by Numa, afterwards by the Consuls Marcus and Titus, and lastly by Augustus, after the victory of Actium. Horace writes—

Augustus bids the rage of battle cease,
And shuts up Janus in eternal peace.

Andrews, in his interesting life of Christ, says—"This peace was undoubtedly alluded to by the angels in their song on the night of the nativity." "Glory to God in the highest, and on earth peace, goodwill towards men." What an appropriate time for the Prince of Peace to be born!

Nor war or battles sound
Was heard the world around;
The idle spear and shield were high up-hung;
The hooked chariot stood
Unstained with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their Sovereign Lord was by.

Milton's "Ode to the Nativity."

But He was despised, rejected, and crucified; nevertheless God's purposes of mercy and peace shall not be frustrated.

"For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder, and they shall call His name Wonder, Counsellor, Mighty God, Eternal Father, Prince of Peace."—*Delitzsch Trans.*

The scenes of coming times, like a panorama, passed before the eye of the prophet Isaiah; he saw the joy of the people; the armour of war laid aside; the image of peace succeeding; the light expanding and becoming more intense, as the darkness retired, until he saw, as an event which had already occurred, the Sun of Righteousness, the Prince of Peace.—*Albert Barnes.*

"In His days shall the righteous flourish, and abundance of peace till the moon be no more. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

"Let the whole earth be filled with his glory. Amen and Amen."

(To be continued.)

"FOR JESUS' SAKE."

Great God! why did'st thou frame yon vaulted skies;
Earth's strong foundations wherefore massive lay?
Why bid the everlasting hills arise;
Dare billowy seas from bounded deeps to stray,
In verdant beauty robe the sylvan way,
And scatter life in varied form around?
Why animate the earth-born, heaven-shaped clay,
And image God in man? Hark to yon sound,
"For Jesus' sake"! Words that all human boasts confound.

For why—presumptuous mortal—fondly dream
Heaven's spangled banner decked for thee alone?
Shall morn pour her glad flood with golden gleam,
The midnight queen smile from her ebon throne;
Shall myriad burning suns pierce space unknown,
To twinkle but as tiny stars for thee?
Have earth's wierd monsters, now embalmed in stone,
Through ages wrathful fought—gambled in glee—
For man? For *him* supreme, laboured eternity.

When man—sad ingrate—spurned the claims of heaven,
Reproached and mocked his Maker to His face;
Leagued with the traitor—from His presence driven,
Doomed to dark chains, uncheered by hope of grace—
Ye thunderbolts! why sped ye not apace;
Nor dashed *him* to some dread domain below?
Wherefore did mercy spare the rebel race;
Granting them honour who deserved but woe?
"For Jesus' sake"—He made them sons who called *Him* foe

Alas, poor man! Thy prospect how forlorn;
Thou hast no portion but thy poverty!
A pauper in a world of paupers born!
Yea, all thou needest is God's property!
Then how sustain thy poor frail entity?

Oh, for access to His exhaustless store !
 Thrice bless'd benevolence ! with this bright key,
 " For Jesus' sake " fling wide the massive door
 Of Heaven's vast treasure house ; and pauper want no more.

How dost thou dare—frail creature of a day—
 Boldly to worship at Jehovah's throne ?
 To Power Eternal how presume to pay
 Thy pittance ? Vast is thy presumption grown !
 Shall God esteem the gift that's all His own ?
 Is this the service Reason's voice suggests ;
 Receiving bread, and offering but a stone ?
 Yea, " For His sake " such homage God *requests* ;
 And loves the broken fragments of His own bequests !

Wherefore ye martyrs brave the scorching fire ;
 Rejoicing even at the glowing stake ?
 In spite of tyranny's fell power, aspire
 The bands of superstition and of sin to break ?
 Ye answer from your tombs " For Jesus' sake " !
 Hence did ye count your every gain but loss !
 Ye feared not of His sufferings to partake ;
 But dared the rack, the prison, and the cross,
 Judging—compared with Him—all earthly things but dross !

" For Jesus' sake "—hence—not from human deeds—
 Mount heaven-plumed hope ! Doubt's fear-tipp'd shafts defy !
 Ye warriors, who from sin, and man-made creeds,
 Would rescue souls, be this your battle cry !
 Ye sons of God, be this the sacred tie,
 That binds you to each other—strangling strife !
 Be this your test—heaven-owned—wherewith to try
 The worth of actions ! for ambition's rife !
 Be this the motto and the motive of your life

" For Jesus' Sake."

J. C. VERCO.

THE ORDINATION AT BETHANY.

THE *Christian Standard* report of the ordination of three young men at Bethany appeared, with comment, in our pages for October. Last month we inserted remarks thereupon from one who will not allow his initials to appear, though urged so to do. He signs himself *Inquirer* ; but is no novice, having been in our fellowship many years, though now, we trust only for a time, he has wandered into a place where the one man system prevails.

Inquirer thinks we have over coloured the picture, used hard and severe terms, and forgotten that charity which thinketh no evil. So far as these charges press upon us we have no care to answer them. But believing that there is need to call attention to a sort of parsonic

re-action, going on in many of those churches in America with which we are understood to be identified; and knowing that channels are open through which the churches in this country and its Colonies are likely to be influenced by them, it is occasionally needful to notice facts which point to a revival of repudiated elements of the kingdom of the clergy. The hard words consist in saying that circumstances appertaining to the Bethany ordination are "destitute of apostolic example and in accord with the usages of mystic Babylon." We should have pleasure in withdrawing them could it be truthfully done, but the more we look at it the more clearly does it appear to run on lines laid down by the apostacy. Then *Inquirer* says: that we "paint certain denominations having the *one* man as preacher, teacher, etc., who is called *our minister*, and say this term seems to be the one applied to these young men." He then asks, "Why so free with your brush? and why so forgetful of that charity which thinketh no evil? Is it not stated that they were set apart to the ministry of the word," etc. Surely we are not painting untruly when we describe denominations having in each church one man, designated the minister, who does the preaching, teaching, etc., of the church, being "set apart to the ministry of the word." We know of no *ordination* by the authority of the apostles other than that of *elders* and *deacons*. The Bethany transaction does not profess to refer to either of these. Then as an *ordination* (or induction into office), it cannot possess apostolic sanction, there being neither command nor example for it. To fully qualify for preaching the gospel, baptizing, planting churches, teaching saints, ordination is not required, and no instance of it can be produced. But *Inquirer* refers to *one* text, the only one that, with the most liberal use of the brush, could be made to approach the required shade. Acts xiii does record a laying on of hands, but says nothing on ordination, and does not indicate *induction* into a life-long work. In the church in Antioch were certain prophets to whom the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them; and when they had fasted and prayed and laid hands on them they sent them away." Now, according to Scripture, hands were laid on for various purposes; including ordination of elders and deacons, imparting the Holy Spirit, healing, and blessing. In the case of Paul the Holy Spirit was certainly not administered by the laying on of the hands of the men of Antioch, nor was he thereby constituted an elder or deacon; nor can we suppose that healing was intended. There remains the formal and well recognized act of blessing, or of invoking the blessing of God. Nor is there any reason why this should not be done now in any case in which the church sends on a special difficult and dangerous mission one of its members, irrespective of whether the mission has reference to preaching, and without regard to the apostle thus sent having or not having in a like way been dispatched on similar business.

Look now at the two cases. Paul had been fully doing the work of an apostle and, in the highest sense, that of an evangelist for some nine years before hands were laid upon him at Antioch. He did not go up to Antioch from another church to be there ordained, as if that church could not have done it as well as the one in that city. He had

been there over a year, and it was the call of the Spirit to separate him from their loving fellowship that he might enter upon a special mission of vast importance and great danger. The special tour to which alone that laying on of hands referred was completed in a year or so, and then he returned to Antioch, rehearsed all that God had wrought, and remained a long time in that city. We are not, however, left to infer the nature of the act by which they were sent forth, nor the extent of the work covered by that act. It was *not* ordination. It was blessing, or commending to God. It had not reference to a work began years before and to end when Paul had fought his last battle for Christ. It covered only that work which was completed when he returned to Antioch. This is briefly but clearly stated in the next chapter, where we are told that they then "sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." This one text and case, then, is no help to the Bethany transaction, and *Inquirer* is using the brush rather heavily when he says it is thereby sustained.

Let us look in another direction for incidents which may very well have served for a model for *Inquirer's* "commendable" ordination. In the kingdom of the clergy, men are ordained to the "ministry of the word" and called ministers. The usual course is for the young men to kneel before the officials, and by the laying on of their hands to be inducted into their order, so that this one ordination does for all time and all places. They are called "Reverend," a term not applied to more reverend brethren who are not wholly devoted to the ministry, though many of them do more work with better results for God and men than their very "Reverend" friends. These men usually call themselves *Pastors* and upon the strength of the one ordination to a life-long work hire themselves here and there, as churches may be vacant and willing to engage.

Look now at the facts of *Inquirer's* "commendable" case. At Bethany there is a college and a church. There is in the college a "Ministerial course of Instruction." The three brethren, said to be ordained to the ministry of the word, had passed through the graduating class; one of them is stated to be of *Pennsylvania*, one of *Ohio*, and the other from *Prince Edward Island*. It is reasonable to suppose that young brethren going from distant churches to Bethany would, while there, hold membership in the church. *Inquirer* says they were for *many* years accustomed to exercise their gifts in that church; but in so putting it he uses the brush, notwithstanding his quotation marks. The account does not say *many* years. It says *several*, and that, in the nature of the case, means *few*. The three brethren are termed "candidates" and of one of them it is said, that he had been for some time preacher for the congregation in *Maurissania, N.Y.* This candidate is also said to have gone up "well approved by the church for which he was labouring." Why then, if he needed ordination at all, was he not ordained at that church? Why his journey to Bethany? The other two "presented testimonials from several churches among which they had been accustomed to minister in the word." Why must all these go up to Bethany where the church and the college are so closely united? Then why were the young men *kneeling* before the men who ordained them?

That this is so done in the kingdom of the clergy we know; but we do not know any reason for setting one class of brethren to kneel to another in the Church of God. Then the men are represented as taking a *vow* of life devotion to the work. The "Indelibility of Orders" in the apostacy is well understood—once a clergyman, a clergyman for life. We again repeat that the thing is upon the lines of the apostacy, and not upon those of the apostles.

But the first named of these three ordained ministers has already put in a plea for a well-known clerical distinction. He is not only willing to be called the Rev. H. S. Lobingier, but he has published, through the *Christian Standard*, reasons for designating his class by the term *Reverend*. He writes, "The laboured efforts of those alarmists who think they see in the use of this title a tendency to frightful retrogressions only serve to present them in an absurd and ridiculous character." He then adds that he fails "to understand why any preacher of the gospel may not endeavour to make himself worthy of the title, 'Reverend' and bestow it wherever it rightfully belongs." If several years spent in passing through the "Ministerial course of Instruction" in Bethany College, crowned by an ordination vow to a life work, produces immediately such fruit, then we say keep your young men from that Course of Instruction and from every place and every thing of like tendency. It is really sad, that at a time when leading spirits and master minds in the denominations renounce this piece of clerical presumption and distinction, that A. Campbell's College sends forth such a specimen of littleness and reversal of the sterling sense of its founder. One pleasing feature comes out. Though the President of Bethany College publishes no repudiation, and though the Editor of the *Standard* offers no protest, the spirit of A. Campbell survives in one who for so many years shared his sorrows and his joys, and his beloved wife, Mrs. A. Campbell, has written to the Paper in condemnation of the position taken by the newly-made "Reverend."

A word on charity, and we conclude. We have charity enough to attribute all sincere and truthful intentions to *Inquirer*; those points on which he has used the brush not excepted. We deem the brethren ordained, and those who ordained them, fully sincere, and take it that according to their understanding the right thing has been done in the right way. So far as their motives are concerned our charity is unlimited. But it goes no further, and we have no wish that it should. Our charity extends to every honest Roman Catholic, but not to his Romanism—it covers every Baby Sprinkler, but not his Rhantism. Wrong acts are to be denounced; perversions of Christian principles call for reprobation. Charity has no place here and interposes no shield. The motives of the actors are sacred, and in this instance and in that respect our charity is perfect. We shall follow these remarks by part of a recent article from the pen of R. W. Dale, M.A., whose name stands as high as any among English Congregational Ministers, who, in the true spirit of Christian equality, repudiates the vanity that our newly-ordained friend sets himself to defend.

Ed.

MR. R. W. DALE ON THE TITLE OF "REV."

I ALWAYS had a vague dislike of the external and formal distinctions which separate ministers from laymen. Without thinking much about them, I felt that they were incongruous with the real character of the ministerial office. What Mr. Gladstone says about the importance of clerical costume for the purpose of "discipline" is very intelligible; but I never like the traditions which constituted the Christian ministry a "profession," and which relied for the protection of ministerial fidelity upon means analogous to those which are employed in the army and navy. These sentiments, however, were too vague and indefinite to lead me to renounce the ministerial "title." I did not like to be always suggesting to people that I belong to a particular "order;" but I had no definite reason for indulging in any "eccentricity" in the matter. . . . I formed the acquaintance of a gentleman whose knowledge and ability made him a prominent member, and who I knew was officially connected with what is known as the "Irvingite" congregation in the town, the local representative of the "Catholic and Apostolic Church." I saw a great deal of him, but I could not quite make out his position. He was not in trade; he was not a solicitor, surgeon, physician, engineer, or schoolmaster; but was he a minister? He wore no white neckerchief; he did not dress in black. What was he—minister or layman? I had to write to him occasionally, and was always perplexed. Ought I to address him as James —, Esq., or as the Rev. James —? One night, as we were walking towards home together, I told him my difficulty. "Are you," I asked, "in orders? Ought I to write to you as the Rev. James —, or have you some function in your church which may be discharged by a layman?" The precise words of his reply, which was full and characteristically clear, I cannot reproduce; I wish I could. It was to this effect: "Oh, yes; I am in orders, and have been for some time. I am the angel of the church here. But don't address me as 'reverend.' You Congregationalists and Baptists maintain that the ministers of the Church of Christ should receive no endowments from the State, and that they should not be invested as ministers with any political distinctions. You do not approve of making bishops peers of the realm because they are bishops; you want to exclude them from the House of Lords. *We* go further. We say that the ministers of the Church of Christ should neither claim nor receive as ministers any *social* distinctions. What *you* say should not be done by the law and usage of the State, *we* say should not be done by the law and usage of society. Ecclesiastical office confers no title to political dignity and power; nor does it confer any title to 'social position.' Among us the ministers of the church belong to every social rank. Some of them are peers, some of them are cobblers. We do not think that their social rank should be affected by their ecclesiastical office. We cannot ask society to confer a title of courtesy upon a man because the church has invested him with spiritual functions, any more than we can ask the State to confer a title of nobility upon him for the same reason. We take position in the church, not according to our social rank, but according to our ecclesiastical office. Outside the church our ecclesiastical office confers

no claim to social position. The cobbler is a cobbler to the world, and the peer is a peer to the world, whatever he may be to us. A man need not be, in the ordinary sense of the word, a 'gentleman,' to qualify him for ecclesiastical office. He may not have the manners, the habits, the training of a gentleman; his ecclesiastical rank really determines nothing as to his social claims. We, therefore, think that his ecclesiastical rank should not be associated with a title implying any particular position in society."

I may have been wrong, but I thought that there was a great deal of sense in this. The Rev. William Hewgill, in his letter to the *English Independent*, says, that "only an excessive sacerdotalism, or a morbid sensitiveness, can find anything more in the title than a simple, courteous way of describing a man's position in society as it is determined by the kind of work he does for society." It was precisely that view of the case which first inclined me to waive the claim which the title implies. I know of no particular place in that singular and complex organization called society which belongs to a Christian minister, simply because he is a minister. When my friend told me the reasons for which the ministers of his church abstained from pressing any right to social recognition, it seemed to me that there was no satisfactory reply. The matter, however, seemed a very small one, and not worth troubling myself about.

But not very long after this conversation, it happened that I had to take part in some public services with the minister of a Congregational Church situated among a working-class population on the outskirts of the borough of Birmingham. The church is of some magnitude, containing, I think, more than two hundred members, and in zeal and liberality it is one of the best churches in the town. The congregation numbers six or seven hundred people: The prosperity of the place is owing, mainly, to the vigour, and earnestness, and ability of the present pastor, who held the pastorate for ten or twelve years. But he is an architect; he has his offices in the town like other architects; he was not educated for the ministry; his friends would be startled to see him with a white neckerchief, except at a dinner party; and if you spoke of the "Reverend George I——," it is doubtful whether even his wife would know that you were intending to speak of her husband.

He and I, as I have said, were to conduct some services or to speak at some meeting together. He was announced as "Mr. George I——;" my name appeared as the "Rev. R. W. Dale." The difference struck me. I did not like it. Did the "Rev." before my name mean that society acknowledged me as a Christian minister? The architect was just as good a minister as I was; why was not he "Rev." too. I had no mysterious power that he did not possess—no higher authority than belonged to him; why was I the "Rev." and he "Mr."? For him to be "Rev." was impossible. If he were to put "Rev." on his card, a gentleman building a warehouse would never think of asking him for plans; and, indeed, if he called himself "Rev." society would refuse him the title. There was no solution to be found in that direction. Then I came to the conclusion that the distinction drawn by "society" between him and me was likely to affect, if not the judgment, yet the

imagination and sentiment of the church; that the fact that I was called "Rev." and he "Mr." might be associated in the minds of even some members of his own congregation with the feelings that, in some sense, I was more truly a minister of Christ and of the Church of Christ than he. It seemed to me that this title, conceded to myself and refused to the architect, might be one of the innumerable influences which strengthens the reluctance of congregations to elect as pastor a man engaged in a trade or profession. The grocer, the draper, the farmer, the solicitor, cannot be a "Rev." while he continues to follow his business; and congregations have the feeling that somehow not to have a "Rev." for their minister is irregular and derogatory to their dignity.

Now it is among those "eccentricities" of mine, which, I hope, the Rev. W. Hewgill will consider "harmless," that I cherish the hope of a time when, in proportion to the number of church members, the number of men separated from secular occupations and devoted altogether to spiritual duties will be much less than at present. I doubt whether any perfect solution is possible of the financial difficulties discussed at Huddersfield, so long as churches are unwilling to elect tradesmen and professional men to the pastorate. There will always probably be need of a considerable number of ministers specially trained in theological studies, and liberated from the cares of business; but in a thoroughly healthy condition of the church such ministers ought not to be necessary for every separate congregation of Christians. In two cases immediately under my own eye in Birmingham, lay-pastorates have proved a real and enduring success. I want to see them greatly multiplied; and this is one motive for declining to use a title which carries with it the implication that in some sense I am more truly a Christian minister than the two friends of mine—"lay men"—one of whom is an architect, and the other foreman in a pen-manufactory, who have been elected to the pastorate in two of the Birmingham churches. It is not for financial reasons alone that I wish to see lay-pastorates multiplied: there are other and far graver reasons for wishing it; but into these I cannot now enter.

And now my kindly critics in the *English Independent* will see, perhaps, that whether my reasons for disusing the title "Rev." are sound or not, they do not require me to renounce, if for other reasons I desire to retain it, my University degree. When I put M.A. after my name, I am not asking society to concede me any "position" on the ground of ecclesiastical office; but to recognise the fact that a chartered corporation, empowered by the State to grant diplomas on an examination of literary attainments, has granted me the diploma represented by the letters. It is a mere piece of red ribbon in my button-hole, worn for the same reason for which a man wears any other title which the State, or a chartered representative of the State confers.

"But you are asserting your superiority to your lay friends by using your title of M.A. just as much as by using the title of Reverend;" this is objected to in more than one of the letters in the *English Independent*. The objection shows that the grounds on which the title of "Rev." is given up are not understood. In this small matter of having passed a University examination, I am superior to my two ministerial

friends who are in business; but I am not superior to them in my right to be recognised as a minister of the Church of Christ. If I call myself the Rev. R. W. Dale, M.A., half the difference between my description and theirs—the M.A.—represents a fact, though the fact is not one of any great importance; but the other half of the difference—the “Rev”—suggests a most pernicious fiction.

Mr. Crosbie and Mr. Pearson—if the latter has surrendered the title—may have much better reasons than these for what they have done. My own course was taken several years ago, and before the more recent developments of sacerdotalism in the Anglican Church; but those developments have certainly not induced me to resume the professional distinction.

ANOTHER ON THE “REVEREND.”

THE *Christian World* says:—“The ‘Rev.’ James Fisher, of Wantage, a Wesleyan Methodist minister, suggests to his brethren that it would be a wise and opportune course for all of them henceforth and in perpetuity to repudiate the title of ‘reverend,’ as applied to themselves. Mr. Fisher questions the propriety of ‘any mortal man’ having such a prefix to his name, and he thinks that its disuse would be a seasonable protest against the apostolical succession assumption of the Anglican clergy.”

“NEITHER INVITED NOR EXCLUDED.”

WE know of no evasion more complete than that of throwing open the Lord's table to all comers on the pretence of neither inviting nor debarring. People who by the teaching and preaching of the Church are declared not to have put on Christ, are invited to attend a service part of which consists in handing round the bread and cup; they are expressly given to understand, both before they come and when there, that without question as to faith, repentance, baptism, manner of life, or anything else, (if they can only count themselves of the Lord's people) they can partake; and the deacons carry the elements to them that they may do so. In this way a man excluded from the church for unworthy conduct is known, week after week, to retain his sitting and receive the bread and wine as before. Upon the plea that the responsibility entirely rests with him he cannot be prevented without a trespass upon his rights and a violation of all logic. This American invention is, like many things in that country, very gigantic; but the vastness consists in its absurdity and in the barefacedness of the delusion. A recent issue of the *Christian Standard*, which paper records this class of notices without disapproval, reprints the following:—

“By an agreement among the pastors of the various churches in this city the Methodist, Presbyterian, and Christian congregations met in the Christian Church building last Lord's day for the purpose of holding a union service.

After some fine music by the choir, the morning lesson was read by the pastor, Eld. Z. T. Sweeney, prayer offered by Rev. A. Parker, of the Presbyterian Church, and the morning sermon delivered by the Rev. Mr. Harrison, of the M. E. Church. At the close of the sermon, Eld. Sweeney stepped forward and stated succinctly the position of his Church on the question of communion. It was that they neither invited nor excluded any one from partaking, and that it was given to the Lord's people to commemorate His death till He came again; for them to examine themselves and partake accordingly. The deacons then passed through the large audience and nearly every one who was a member of any church partook. It was a very impressive and imposing sight, and is a harbinger of that glorious unity of faith when men shall beat their theological weapons into ploughshares and pruning-hooks and learn war no more. Behold how good and how pleasant it is for brethren to dwell together in unity."

The Methodists and Presbyterians were specially invited to that service, their Reverend Preachers occupied leading positions in conducting it. They knew that the Lord's Supper would be attended to. They were given to understand that it was provided for them as much as for Pastor Sweeney and "his" church, if only they counted themselves among the Lord's people. To say that all this falls short of a *real* invitation, is to favour a very mean device. Then the application made by Eld. Sweeney of Paul's command to the *immersed* believers of Corinth (to examine *themselves* and so to partake) is greatly to his discredit. How is it that he knows not that a command given only to the church does not justify its extension to persons whom he would refuse to enrol in its membership? Not only so, but the command to self-examination has not reference to whether the parties addressed are of the Lord's people, but solely as to whether they discern the Lord's body and blood when partaking of the ordinance. We have not the slightest dislike to communing with Methodists, Presbyterians, and others; none whatever to declaring their church part and parcel of the Church of God; nor are we in the least degree unwilling to receive the unbaptized into the church, provided only we can obtain permission from the Head of the Church, or find apostolic authority for so doing. We profess to be guided by the Bible alone. This is certainly a very rigid profession. It is often unpleasant to be faithful to its requirements, and at times firm adhesion to it does sad violence to what some have termed "heart logic." But we should either openly give it up or stand firmly to it. If we cannot, or will not, bear the pressure of its claims, let us, despising all evasion, have done with it, and let us plainly say so. Then we shall be at liberty to construct a "Liberal and Progressive Church," in accord with the tendency of the times. If, in this country, we determine upon this latter course, we cannot do better than send for Pastor Sweeney, and a half dozen other American preachers of like tendency. There are plenty who will be glad to come.

ED.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

February 7. THE SIN OF ACHAN.—*Joshua* vii. 6-26. The sin of Achan counted to Israel. v. 1. Israel bearing sin cannot stand before enemies. v. 5. Joshua rent his clothes, fell to the earth, put dust on his head, as did the elders. v. 6.

Eastern manner of expressing great grief. Joshua's chief concern—the honour of the Lord's name. v. 7-9. "*Get thee up*,—don't lie there in useless weeping; arise, discover the sinners, and purify Israel. v. 10-15. Joshua's appeal to God indicates no idea of the cause of defeat; his faith in God not as strong as might have been. An undertone of reproach in the curt command, "*Get thee up*," etc. "*The tribe was taken*—no doubt by lot. See 1 Sam. x. 20; Prov. xvi. 33; Num. xxvi. 55; Neh. xi. 1. So on by families till "*Achan was taken*." "*My son*." v. 19. Grave and earnest appeal. Joshua had no personal anger to the sinner. "*Give glory to God*." A solemn pledging of the accused to speak the truth; thus to show that the cause of the disaster was not in God. The sin *twofold*—*coveting and robbery*. v. 21. "*Babylonish garment*;" better "*a robe of Shinar*," such as worn by kings in state. The stolen property belonged to the Lord, as spoil *devoted* to Him. *Achan and his family stoned to death, afterwards burned*. v. 24. He could scarcely have carried away and concealed it in his tent without his family taking part in the concealment.

NOTE.—God's help is not to be expected while we continue in known sin—without God's help we fall before enemies whom otherwise we should conquer. No use crying to God when trouble comes on account of sin, unless we look for the sin and set about its removal; fasting and sorrow wont do while the sin is retained—outward wrong springs from inward sin. Had Achan not coveted he would not have stolen—Sinners cause others, even those they love, to suffer shame, loss, and pain.

QUESTIONS.—1. Why did Israel fall before the men of Ai? 2. Was Achan's sin counted to himself alone? 3. What was his *first* wrong? What did inward sin lead to? 5. When can we not expect God's help? 6. What must we do if we fall into sin? 7. How does the conduct of bad men or bad children effect those they love? 8. What became of Achan and his children? 9. What will become of all sinners who do not repent and turn to God?

GOLDEN TEXT.—Ecc. ix. 18. "One sinner destroyeth much good."

February 14. EBAL AND GERIZIM.—*Deut. xxvii. 1-8; Joshua viii. 30-35* Moses sets before Israel in detail the blessings consequent upon keeping the covenant and the curses following disobedience. On taking the land they were required to inscribe the law on a monument of stone; thus setting forth that they took it by virtue of their covenant with God. It was an everlasting covenant which He could not depart from, unless annulled by Israel breaking it. "*On the day*," (*Deut. xxvii. 2*) "*at that time*," not confined to the first twenty-four hours. Both monument and altar to be on Mount Ebal. See the exact obedience. *Joshua viii. 30-35*. It is generally considered that the chronological order is not observed; that these verses, in point of time, come in at the end of the chapter. Travellers observe that Ebal rises steeply from the valley, and forms a suitable platform from which the announcements could be heard. The blessings were read from Gerizim, the curses from Ebal. The people say Amen.

NOTE.—After Israel's sin comes a renewal of covenant with God. The nations are then in terrible fear. Well they may be; for when God's people are faithful to Him no enemy can stand before them. And so still God will bring off victorious those who do His work in His own way. Remember to keep the law of God before you. They inscribed it in stone and plaster. We have it in books. But the proper place is in the mind and in the heart. When there, we shall strive to observe it in all things.

QUESTIONS.—What did Moses command Israel to do on taking the land? 2. What did they first do on arriving at Ebal? 3. Have we now to build altars and offer sacrifice? Why not, seeing that the New Testament says, that "without shedding of blood there can be no remission of sin? 4. Can you name any text of Scripture which speaks of Christ as a sacrifice for us? 5. Where, and on what did the Israelites write the law? 6. Where is God's will written so that we can learn it? 7. Where must it be written in order to make us obedient? 8. What will be the consequences if we disregard the will of God?

GOLDEN TEXT.—*Psalms cxii. 1*. "Blessed is the man that feareth the Lord, and delighteth greatly in His commandments."

February 21. CALLE'S INHERITANCE.—*Joshua xiv. 6-15*. The chapters following the last lesson give the main features of the conquest of Canaan covering about five years. The lesson for to-day relates to one old and faithful man. "*The*

Children of Judah came. v. 6. No doubt the kinsmen of Caleb, specially to manifest that they supported his claim: dignity and modesty mark his speech. The reminder of God's promise (Num. xiv. 6-10). "*My brethren*,"—the other spies, died in the wilderness for unfaithfulness. Caleb, strong and favoured because faithful to God. Joshua, the other spy—only these two men of all who left Egypt enter the land. "*As it was in mine heart*,"—the truth as he believed it, without regard to pleasing man. "*Give me this mountain*"—the portion promised by God. He had waited in faith forty-five years. And now his lot is possessed by the Anakim (the giant race) and the cities were great and fenced. Why not let the old man have a goodly lot of the land already taken? He wants nothing of the sort, but only what God has appointed. He has faith in God, and with His help will drive them out. "*And Joshua blessed him*," and gave his lot. Still he has to take it from the children of Anak. They had been driven out by Joshua, but had returned. Caleb finally overcame them and occupied Hebron, the place where formerly dwelt Abraham the "*friend of God*."

NOTE.—How safe and good it is to believe and obey God, even where standing almost alone. Consider the *end* before making a beginning, then you may come off gloriously in after years when others have died in sin and shame. Learn to accept the lot God marks out for you, and not to settle down in another by deviating from His word. God will fix our habitations and make our path plain if we attend to His precepts and walk by His providence. Young and old can serve God thus, and secure His blessing. In the end a better land than Hebron.

QUESTIONS.—How did Caleb conduct himself when sent to spy out the land? 2. Who among those who went with him were alike faithful? 3. What became of the other ten? What did God promise Caleb? 4. How did he get possession of the land promised to him? 5. Who lived in that part of the land a long time before? 6. What do we learn as to our duty from the facts? 7. Will God now take care of us, as He did of Caleb, if we are also faithful? 8. What will He give to His faithful children in the end?

GOLDEN TEXT.—*Psalms* xlvii. 4. "He shall choose our inheritance for us, the excellency of Jacob, whom he loved."

February 28. THE LAND DIVIDED.—*Joshua* xviii. 1-10. *The whole congregation assemble at Shiloh.* Canaan was subdued; excepting a few strong places in the mountains. The Tabernacle in Shiloh, central, and so accessible to all the tribes. See *Judges* xxi. 19. "Shiloh" signifies *Rest*. The people came there *resting* from their journeying and conflict. The *Tabernacle, Ark, etc.* rested there some 300 years. 1 *Samuel* i. 24; iv. 4, "*Seven tribes*." Two tribes and a half had before received their portions on the east of Jordan: Judah, Ephraim and the other half of Manasseh had also been settled. See *Josh.* xv., xvii. The Seven tribes were Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, Dan. "*How long are ye slack?*" They seem not to have been in a hurry to abandon an unsettled mode of life. But God's time for a change had come. "*Ooast*" refers not to land washed by the sea, but means "*boundary*." The fairness of the arrangement for mapping out the land into seven parts. Each tribe had its portion by lot. The Lord directed the lot. There is no *chance* with Him. The Levites, no land; but supported for priestly service. Cities assigned them. See xxi.

NOTE.—Care to place the Tabernacle conveniently for all the people. Learn, therefore, the importance of duly considering (when about to fix our abode) how facilities for attending to the ordinances of the Saviour will be thereby affected. In going out into life consider well your religious privileges. As the place of God's Tabernacle denoted *Rest*, so now His present temple, which is His Church, is the place of true *rest* to those who follow Jesus. As that Tabernacle was to be followed by a more permanent and beautiful structure, so the present Church-rest is to terminate in that higher and never ending rest which remains for the people of God.

QUESTIONS.—Where did the whole congregation assemble? 2. How many tribes had then to receive their inheritance? 3. What were their names? 4. What does Shiloh signify? 5. What was set up at Shiloh? 6. How long did the Tabernacle and Ark remain there? 7. Has God now a Tabernacle or Temple on earth? 8. What is it composed of? 9. What blessings belong to its living stones? 10. What remains for the people of God?

GOLDEN TEXT.—*Proverbs* xvi. 38. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

A REPLY TO "WHY BAPTIZE THE LITTLE ONES?"

A PAMPHLET is to hand, entitled "A reply to the Pamphlet of Mr. David King, of Birmingham, entitled '*Why Baptize the Little Ones?*' By the Author of '*A Defence of Infant Baptism, etc.*'"

Who ever the Author may be his name is not given. His last page is signed A. G., and on the cover, as *publisher*, we find, "PAISLEY: ALEX. GARDNER.

A page of advertisements tells of several works on Baptism by the same Author, and also of publications on other themes, which seem well spoken of. His handling of our little book indicates reading and ability above the average. His equal on the other side of the question would be a formidable opponent. But in this instance his cause is too bad to admit of successful defence. Our small work, during the last seven years, has had wide circulation both here and across the ocean, and has been highly commended beyond our own circle. But our Author thinks but very little of it, and having replied to Dr. Carson, the Hon. Baptist Noel, and, as he writes, "the Rev. A. Campbell," he takes his pen to finish us. On the outside he penned his "kindest compliments." In the inside he now and then seems to have forgotten kindness and courtesy. But that is immaterial. We shall not here notice our friend's work at length, because there is little chance of the readers of our pamphlet meeting with his reply, and but small purpose would be answered by setting up his arguments in our type merely to show how easily they can be disposed of.

It will suffice to say, for the present, that he does not claim to find Infant Baptism *commanded* by the Apostles; nor does he pretend to have found, in the New Testament, even one clear case of the baptism of a babe. He rests everything upon inference, and even then does not undertake to affirm that the doctrine is *certainly* implied. He says, "It is freely admitted that nothing is proved by merely possible implications, but there is a wide distance between the merely possible and the certainly implied. There are many stages between these two extremes which Mr. King finds it convenient to overlook. A thing may be not merely possible, but probable—very probable—exceedingly probable—and probable in the highest degree." From this point our Author moves on to the end of his journey, walking by *probability* instead of by *faith*. Turning to the close of his work we learn what he claims to have accomplished—"The evidence for Infant Baptism, as has been shown, is what may be characterized as highly probable." . . . We take our stand on the doctrine of Mr. Knowles, a distinguished Professor, that 'reasonable *probability* is the *highest* evidence to be obtained on most subjects,' and we challenge Mr. King to dispute this doctrine." Having carefully gone through our Author's production we deny that he has produced *reasonable* probability, or that he has reached even to *slight* probability. We also deny that God ever commanded the observance of an ordinance without making its proper subjects unmistakably known, and we, therefore, insist that the *highest* probability must be *against* Infant Baptism. Not that we admit that the question is to be thus determined. We claim that the proper subjects of baptism are positively pointed out by the Lord and His Apostles.

QUERIES.

In general we shall insert queries *first* on our cover, thus giving to any who are able so to do, an opportunity to forward useful answers. In this way valuable information might be circulated. But care is required to present only queries that are of general interest, and which are not answered in books freely in use. Half the queries we are asked to reply to refer to matters that most Bible readers understand, or that are explained in easily accessible commentaries. Every now and then we are requested to tell something about the father and mother of Melchisedec, to reconcile statements about the death of Judas, or to say in what consists the sin against the Holy Ghost which cannot be forgiven. Let those who send questions first seek information from brethren at hand and from easily obtained volumes of Bible exposition. When these fail, then let them consider whether the inquiry is likely to be of general interest to our readers, and send it or not accordingly. In commenting upon answers which appear, see that the comment, or further answer, be forwarded in good time for the next issue, as we do not think it desirable to renew subjects after they have ceased for a month or so.

Last month we inserted, and invited answers to, three queries from R. Dillon. They cover points of great and general interest, and well considered replies would have been gladly inserted, but nothing has been received. We do not at present feel called to write upon the subject, because already we have filled more than a few pages in so doing. In our volume for 1869 is a series of articles, headed "Testing of Landmarks," which cover the questions raised by R. D. Those articles were written to promote investigation; refutation was invited, but it came not. We commend them to him and to all who desire a reply to his queries.

To the questions inserted last month we added one. What is a Baptist Church? No one has favoured us with an answer, and we really do not know. There are recognized Baptist Churches which admit only immersed persons to membership and to fellowship; others of them admit the unimmersed to the Lord's table but refuse them membership; others receive alike to full membership both classes; the officers of Baptist Churches are generally required to be immersed, but some have unimmersed elders; an immersed minister is usually held essential, but some deem it an expedient rather than a necessity. Who, then, will favour us with a definition of a "Baptist Church" which shall be accepted by the Baptists, according to the facts, and include all the churches so designated?

Ed.

THE GOSPEL BY JOHN.

THE *Fourth* Gospel.—A Metrical Rendering, by G. Y. Tickle, was the subject of comment last month. The following extracts from letters indicate the reception it has met with from discerning readers:—

From Mr. H. Perkins, Baptist Minister, Bootle.—As yet I have not had time to do more than barely glance at your work. If I may say so, it smells good. I have not yet been able to taste it. This I hope, that it may lead in many minds to a more

intelligent, complete, loving, and confiding grasp of Him to whom the book it translates bears such bold and emphatic testimony. No wonder modern scepticism so fiercely aims to throw discredit on that gospel, and I cannot but think that the multiplication of loving attempts to do it and its Lord honour, by throwing around it the fragrance of poetry, or otherwise, will have the value and effect of testimony in its favour. May you have much token of its acceptance with Christ.

From Mr. C. M. Birrell, late of Pembroke Chapel, Liverpool.—I have still to thank you for kindly sending me a copy of your Metrical Rendering of St. John. The delay in this acknowledgment has given me fuller opportunity of becoming acquainted with your experiment which I think *extremely successful*. I have often been struck with the rhythm of our common version, as if it could not help keeping time with the music of the original thought, but the work of putting it all in this form seems to have been kept for you, etc., etc. You have my cordial approval and thanks.

From P. G. Scorey, present Minister of Pembroke Chapel, Liverpool.—Dear Sir, —I wish to acknowledge, with best thanks, the present of your Metrical Rendering of the Gospel of John. Since I received it I have been much occupied, and am not so thoroughly acquainted with its contents as I hope in a day or two to be. But I do not like to delay any longer the expression of my pleasure in being possessed of your work, and of my appreciation of the many felicitous phrases and careful and critically accurate renderings with which I already see it abounds. I earnestly hope that your purpose in your labour may be abundantly realised, and that the divine and most spiritual teaching of John's Gospel may, through you, become more familiar and clear and precious to many.

Our readers will do well to put the little work, so justly commended, into the hands of friends—some people who do not read the Bible at all might be lead to read a metrical version, and in so reading be arrested by the truth.

Family Room.

IF HE WOULD ONLY SPEAK!

AMY Barker, now in her fifteenth year, had been trying hard to be a better Christian; and one day after many trials and discouragements, she said, despondingly, "I may as well give up; I don't believe I ever shall be any better. Oh, if Christ were only here, as when He lived on earth; or if He would only speak in an audible voice, to remind me when I do wrong!" Then there came an inward whisper—"But you would soon get used to the voice, and go on the same as ever!"

"I wonder if I should," thought Amy. "I believe I'll talk with Cousin Jenny, if I can see her to night, after the meeting. Now, she's a lovely Christian, just the

same at home as abroad, too, and only three years older than I am. I should like to see her ever so much. I've only had one talk with her upon these things since I joined the Church."

Amy was happy to find her cousin at the meeting, and on their walk home, after some remark of Jenny's relative to the subject of one of the addresses, Amy had a good opportunity to speak of herself, and she said:

"It is hard for me to be a Christian, Cousin Jenny. There are so many hindrances; so much to do at home; so much to vex and annoy me with the children; and when I am trying the hardest to do right, it always seems that

just then everybody and everything go against me. My elder sister, Jane, doesn't care for these things, and opposes me now more than ever."

"Consider Him who endured such contradiction of sinners against Himself.' Here is a text just suited to your case, dear. And the closing sentence is very impressive—'Lest ye be weary and faint in your minds.'"

"Why, yes, that text does seem just meant for me. I don't think I have ever noticed that verse particularly. Where is it to be found?" asked Amy.

"It is the third verse of the twelfth chapter of Hebrews," replied Jenny.

"But," continued Amy, "it always seems to me as if just at the time I most need Him, I do not happen to think of Jesus. Oh, if He would only speak, and give me something to do, which would be work for Him!"

"He does that every day, dear," said Cousin Jenny.

"But He doesn't speak aloud. And besides, these dull common things are not like missionary or some other religious work."

"There is where you mistake, Amy, dear. You can make every home duty a religious one, and you can hear His voice calling you by name, even amid these 'dull, common duties,' if only you will do each one as if He said, 'Amy, will you help me?' or, 'Amy, give me a drink.' Rest assured, He often comes to your house in search of Amy Barker, and makes these same requests, looking for your loving and ready obedience."

Ah, how these words went to Amy's heart! She had never viewed the subject just in this light before. In those requests, so often made at home, "Amy, will

you help me?" she recognized the voices of her young brothers and sisters; and in the other, the voice of her aged grandmother; but she had never before felt that Christ spoke through the little child, or through the infirm old lady. She remained silent for a time, and then Cousin Jenny said:

"Try to view Christ just in the place of little Josey, or Herbert, or grandmother; and fancy with what alacrity you would have helped the Child Jesus in His little troubles, had you lived on earth at the time—or the weary Saviour, when He sat upon Jacob's well athirst, in the noonday heat, and said, 'Give me to drink.' Just see Him, then, coming into your dwelling and making these requests—while He adds, 'Inasmuch as ye have done it to one of the least of these ye have done it unto me.' He says, one of the least, not one of the most important or most distinguished of His brethren. Ah, Amy, here's another text for you!"

"Oh, Cousin Jenny, how real that does seem to me! I never thought before of doing these little things in this way."

"And is it not of these same little things He speaks, when He says that even a cup of cold water thus given shall in no wise lose its reward? Mark the words—'in no wise'—and how wonderful that a reward is promised to such a trifling act!"

"Oh, if I could only do these things in this way, Jenny," said Amy—"for Christ always."

"You can acquire this habit, dear, with His help, and with His only. And in this way, and this alone, duty becomes a pleasure; and it is a pleasure when done thus, I can assure you," said Jenny.

Amy believed her cousin, for to her words was added the impressive lesson of her daily life.

I am happy to add that Amy

also has found this well-spring of life amid the arid soil of dull everyday duties.

Intelligence of Churches, &c.

NORWAY.—Last year the Editor of the *E. O.*, on a visit to Leeds, made the acquaintance of a young Brother, a native of Norway, who had been recently awakened under the revivalistic movement in this country. Having subsequently been more fully instructed, he was immersed and added to the church. He returned to Norway; but found his change of religion made him unwelcome. More recently he has returned to Glasgow, and sends the following:—“Dear Bro. King,—I send you the enclosed, to show that the light of Divine truth is beginning to break in my dear country, and that some have had the courage to read the Scriptures and follow their directions, opposed by and independent of the State-paid clergy, and the penalties the law inflicted for dissenting from Lutheran tyranny. I am purposing to translate some tracts and articles from our Magazines into the Norwegian language, to assist our brethren in their enquiries and obedience to the truth, as well as to encourage and cheer them with the good wishes and any kind of service our brethren in this country can impart.—Yours, etc., etc.,—NIELS DEYOLD.” From the letter enclosed, the following is added:—“Most heartily do I thank you for the letter which I got to-day. I hasten to tell you my great joy on reading its contents, because I found it expressed, according to the Scriptures, a clear and right view upon the so-much disputed point—Immersion. It is grievous to think how little God’s word is esteemed, and how willingly people are going their own ways, although the word of God is so clear. I may say, that we also differ from the Baptists by believing that immersion in connection with faith and repentance is for the remission of sins, although, alas, there are also here different opinions about this in our little circle. I can only express my own thought about it. In the letter to the Hebrews, sixth chapter, 1 and 2, it is written: ‘repentance from dead works,

and faith toward God;’ in Acts ii. 38, ‘Repent and be baptized every one,’ compared with, ‘He that believeth and is baptized shall be saved.’ Repentance and faith must also precede immersion and is that change of mind which takes place when one hurries from dead works in faith and obedience to God, according to the gospel. Paul delivered among the first things this: ‘That Christ died for our sins according to the Scriptures.’ This they were to believe, and therefrom learn the love of God and Christ. The word of God is the seed which is planted in us; and it is the Spirit which quickeneth. He that stands upon this point and knows aright the will of his Lord, will go the way prescribed of God through immersion into the name of Jesus, and into the washing away of his sins; then the blood of Christ cleanseth from all sin. The water is, if I may so express myself, that of God appointed motherwomb, out of which the life created by the Spirit and Word of God is to be brought forth. Some people insist that there is no life before baptism, but for my own part I cannot agree herein, because there certainly must be life, where there is repentance from dead works and faith towards God. And when I look upon Rom. vi. I find no proof for this Lutheran ecclesiastical principle (that the act regenerates). The apostles commenced so. Shall we continue in sin? God forbid. How shall we that are dead to sin live any longer therein? God has by His Spirit and Word created such a life in us, that we have given up our old man unto death, and have chosen to live in Christ. We are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, so shall we also walk in newness of life. In regard to our fellowship I have to tell you that we are thirty immersed persons, besides about sixteen in Stavanger, even so many in Christiansand, and five in Soggendal. We have breaking of bread every first day of the

week, when we also read a portion of the New Testament, and every male person has opportunity to speak what he has to say for edification, admonition, and exhortation. Nobody is esteemed as eligible to the fellowship except he is immersed. It is, indeed, brother, a truth that God's word is not unintelligible." Bro. Devold gives an outline of the rest of the letter thus:—"He speaks then about his own experience from the time before he and his friends left the state church. The people left the established church in 1872. They commenced first to break bread. As they did this before they had left the church, they were punished for having broken church order. When the parish priest heard of it he called on one of them and the matter was communicated to the bishop, then by him to the Church Department which declared that such an act as partaking of the sacrament of the Supper at home, in houses, by state-church members, was a breach of church order. Their case was handed over to the civil court, and the result was, that they were fined. As they did not think it apostolic to pay fines for having acted according to God's word, none were paid. Two of them, as the value of fine was not to be had from them, had to atone for the Norwegian crime on bread and water in Egersund gaol. This man had also beside his work as schoolmaster some occupation in a counting house, but when he left the state church the people would not have anything to do with him, because the priests had from the pulpits publicly warned the people against them, that they might not be deceived. He says also that he has been thinking to get out a magazine every month, but that he cannot count upon a sufficient number of subscribers to keep it going, and he has no means himself to spend upon it."

LINDAL, KIRKBY, BARROW-IN-FURNESS.—After one month's absence for rest and work at home, during which Bro. W. Hindle earnestly and successfully continued the work, I returned to Kirkby, December 12, labouring with Bro. H. in Lindal and Barrow. The fruit of labour since that date, as to Baptisms into the name of the Lord Jesus Christ, is in all eleven persons—eight men and three women, all with one exception, from Kirkby. The Wesleyans are sending a tract through the district against our teaching on Baptism. Numbers of their hearers have become our brethren. The ire of the Vicar is great. "The Church" had only thirty hearers on the Lord's

day evening last. Look at a part of *his account against us*.—"We have taken one churchwarden; two of the choir, two of the bell-ringers. They pulled the last pull on Christmas morning. There has been much suffering, chiefly through relatives. One maiden, whose father was churchwarden, but is with us now—has been shut out from intercourse with the families of her aunts, and had to endure this—"Is it true you have been *dipp'd*?" "Yes, aunt." "And do you mean to say you are any the better of *that*?" "Yes"—a smack on the face stopped anything more. And the woman who did this had been a very kind aunt, and is "a better sort of woman." The church at Dalton and their Pastor, Mr. Thomas—who have so freely put their chapel at our service for Baptisms—have invited me to preach to-morrow evening. We have, since the New Year entered, been examining the statistics of the churches with which we have wrought since September, and think a statement of the result will furnish ground for thankfulness to God, and stimulus to prayer and hope throughout the churches. *First, the Church at Kirkby* numbered *thirty-three* members on September 25. To-day, January 12, 1878, it numbers *seventy-eight* members. *Second, the Church at Lindal* numbered *twenty-one* members on September 25. To-day, its members are *thirty-four*. The *Church at Barrow* numbered six members, when I was obliged to leave the work in Bro. Hindle's hands towards the middle of November last. To-day, it numbers *twelve* members. Thus, since toward the end of September sixty-four souls have, through the grace of God, been added to the churches in this district. Thoughtful brethren will at once *feel* how much *care, wisdom, and labour* is needed to culture what has been planted, and still extend the good work. With an emphasis the heart feels, but the poor pen cannot express—we cry—"Brethren, pray for us!" In this work we have had proof that God hears. Who, save He, could have wrought strength out of weakness, and made suffering minister to the abounding joy of many? All glory to His Holy Name!

WM. McDUGALL.

CHelsea, LONDON.—For the encouragement of brethren elsewhere, we are pleased to record that since our notice in November, five have been immersed into Christ—one of them being from our school—while two others already baptized have also joined our fellowship.

Our numbers have been still further increased by the coming amongst us of Brother and Sister Hutchinson, from Newcastle, and of a brother and sister from Camden Town, but here we are strengthened by another's weakening.

J. C. V.

DIART.—As a church, we are striving to do the Lord's work. Aided by the Dundee brethren, we hold forth the Word of Life to the world every Lord's-day evening. We have been this year blessed in our efforts by seeing some of our scholars putting on the Lord Jesus. We have also during the year been refreshed by visits from Brethren Strang and Ellis. It does the brotherhood good to meet thus face to face; it strengthens and comforts us. Death has also been in our midst, but the Lord knows what is best for us.

J. KELLOCK.

SKELMERSDALE.—The Church has had the pleasure of witnessing the good confession and burial of three persons with Christ in Baptism, two of whom were Wesleyans for twelve months. They were troubled with doubts and fears, to which so many are subject, being conscious that they were hearers and not doers of the word. Having attended our meetings they learnt the way of the Lord, and may they walk in the footsteps of their Master.

J. RUXTON.

BELFAST.—I thought I was the only reader of the *E. O.* in Belfast, but I find I am not. Bro. Hurte has lately delivered six discourses in the Orange Hall. One who was brought to obey the Saviour at Bro. King's lectures here has, consequently, found us, and is now meeting with us. Bro. Hurte was also the means of bringing the wife of a brother to give herself to the Lord.

J. REID.

LANCASHIRE.—It is pleasing to report that all the churches of this division sustain a relationship of peace, concord, and co-operation. The Christmas social meeting at Wigan was cheered by a host of brethren from several churches, which caused our hearts to say "Behold, how good and how pleasant it is for brethren to dwell together in unity!" In Liverpool and Blackburn I enjoyed on New Year's Eve and New Year's Day like meetings, only that the frost and storm prevented many from attending. Five Primitive Methodists applied to us in Blackburn for instruction in the faith and order of the church, which was given in a number of Bible class meetings, and at their homes. The truth presented was apparently received with wonder, joy, and

thankfulness. All of them were immersed and added to the church. Bro. Broadfoot gave to them and to the church about the most appropriate and forcible address I ever listened to. But after all, their old associations—Methodistic rapture and the charm of class meetings—so far overpowered the influence of the truth newly received as to lead them back to the fold from whence they came. I am neither surprised nor discouraged, for similar instability is recorded in Old and New Testament, and found also in the subsequent history of the church. Some may think that such cases should not be reported, that their influence is not good. The faithful histories, however, in the Word of God, contain the dark as well as the bright side of humanity, which is no ordinary proof of their verity. Why should not we follow Scripture example in this respect? It betrays a weakness to allow human failures of any kind to turn us from any just cause, or prejudice our minds against it.

E. EVANS.

NEWCASTLE.—Bro. Scott has been labouring here for the past two months, doing good service for the Master, in proclaiming the gospel and building up the church; he is very suited to our district, and I am sure were he located in our midst his services would be more apparent than they can be in such short visits. Two have made the good confession and one formerly baptized are the fruits, yet we trust the much seed sown will shortly appear, bearing fruit thirty, sixty, and even an hundred-fold; he leaves next week; the church is peaceful and healthy. Yours in Christian love.

W. H.

AUSTRALIA.—*Adelaide.*—The annual tea meeting of the church here was held October 22nd. At the public meeting, held afterwards, Thos. Magarey occupied the chair. The speakers were Bren. Santo, Kidner, W. H. Taylor, W. H. Martin, A. T. Magarey, Colbourne, and H. Hussey. The report stated that *eighty two* had been added to the church during the year. W. H. Martin expects to return to Victoria very shortly. The interest in our meetings that has been manifested for some time past, still increases. This month we have pleasure in reporting *twenty-three* additions by the obedience of faith, and two by letters of commendation—*twenty-five* in all.

S. F.

Dalkey.—Since July 1, we have the pleasure to announce the addition of *four* to our number, three by faith and baptism, and one reclaimed.

J. S.

Murray Bridge.—Over a year ago Dr. Maslen, and his sister wife, moved down this way from Langhorne's Creek. Our good brother felt the loss of Christian fellowship. He especially regretted being deprived of the privilege of commemorating the Lord's death on the first of the week. At length he resolved to begin a meeting for the breaking of bread in his own house. One or two brethren, moving down from Langhorne's Creek about the same time, strengthened his hands. Not contented with this, he began to talk to those with whom he came in contact about the Saviour; for he felt the burden of souls laid upon his heart. An interest was awakened. Bro. Hammond, of Milang, and myself, have followed up the work, preaching and visiting from house to house. The result is that *nine* have been added to their number; six by faith and baptism, and three restored to fellowship. The church now consists of thirteen members, and they have only to walk consistently in order to exercise a fine influence on the whole neighbourhood, and gather many into the fold of the Redeemer.

J. STRANG.

Mallala.—Three have been added to our number this month; two from the world, and one who has been connected with the brotherhood in different places for some years.

G. D.

Prahran.—Our "Special Services" proved very interesting and profitable to the church, and were also the means (under God's blessing) of adding *five* to our fellowship by faith and obedience, and one was restored. On week evenings several of the brethren spoke, and after each service a prayer meeting was held, and the church has been quickened into a higher spiritual life. The services were conducted by J. P. Wright, W. H. Martin, H. D. Smith, J. N. Yates, M. Hesketh, and J. Harding.

J. P.

St. Kilda, September 21, 1874.—Cash received on behalf of Missionary Committee since last acknowledgement in *A. C. Pioneer*, F. G. Cardigan, £3; J. B. C., Ballarat, £7 2s.; E. H., Beaumaris, £2 10s.; E. H., Beaumaris, £2 10s.; total, £15 2s. I wish to urge the claims of the committee on churches and individuals, sisters and brethren. Bro. J. P. Wright was sustained at Beaumaris, where a very good work has been accomplished. The cause at Geelong has been considerably aided, and now Bro. M. W. Green is on a visit of some two months to Sandhurst, the pecuniary supports coming chiefly from the funds of the com-

mittee, but much more could be done if we only had *more money*. Brethren, sisters, will you help? If you are not able (or willing) to give *large sums*, *small ones* will be gladly received. J. P.

NEW ZEALAND.—**Woolston, Christchurch.**—An anniversary tea meeting which should have been held on the 24th of May, was postponed to the 14th July, in order to welcome Bro. Elborn, from Dunedin, to labour in connection with us as an evangelist. Since Bro. Elborn's arrival *three* have been added to our number by faith and baptism, and we are hopeful of more additions soon. A. D.

TASMANIA.—**Hobart Town.**—Since last report, *four* have been added to the church here, by obeying from the heart that form of doctrine which has been delivered to us by the apostles. Our audiences keep up, and some are anxiously enquiring for the old paths. G. B. M.

Obituary.

THOMAS GRIFFITHS, of Boughton, Chester, died December 16, 1874, in the sixty-seventh year of his age. After thirty-five years of patient continuance in well-doing he has been called away "to be with Christ." Though we now weep with those who weep, yet we hope to meet him again on the resurrection morning; and with an innumerable company of redeemed ones to rejoice together in the presence of our King. J. F.

SISTER KING, wife of Bro. Christopher King, of Piltown, fell asleep in Jesus September 15, 1874, aged twenty-nine, in her fifth accouchment, leaving her husband and five children to mourn their loss. Her end was peace.

JOHN MARTIN, (formerly of Down Street Farm, Piltown,) fell asleep in Jesus November 29, 1874, aged seventy-one. He had assembled at the Lord's table in the morning, as his manner was. He appeared in his usual health and cheerfulness. He left the chapel at the close of the worship, and returned to his residence (about five minutes' walk from the chapel), and dropped dead suddenly without a motion or struggle, at half-past twelve. He has left a widow and family to mourn his departure. Through his death the church has lost a great support. He was always ready to do any good that would promote the Lord's cause. His works of faith and labour of love made all love him who knew him. We hope to meet him again on that glorious resurrection morning.

A. D.

CONVICTION OF SIN—HOW TO PRODUCE IT?

As THE season for protracted meetings is approaching, the following thoughts on the above topic may act as a stimulus to investigation on the part of our preachers. These suggestions were mostly submitted by the members present at a meeting of "Christian teachers and workers," held in Worcester, in September last, and to these brethren the writer makes this general acknowledgment.

Evidently this question lies at the threshold of the evangelist's work. He who would win men to God, must grasp this question eagerly, realizing that the deeper the conviction of sin, the more thorough and radical will be the conversion, and less liable to fall will be the convert.

Every sermon should have one of these three objects in view, viz :—

1. To convict of sin and the need of salvation.
2. To show the way of salvation.
3. To edify the saints.

If one of these three objects is not attained, the discourse is of doubtful value, and the above is the natural order in which an individual or community ought to be taught. Have we as a people given that degree of attention to producing conviction which its importance demands? The answer must be in the negative, and for this fact a valid reason may be assigned. When our fathers began preaching the primitive gospel, they found the religious world paying undue attention to the *first* of these objects, *i.e.*, producing conviction of sin; but ignorant of the second item in this classification, they were powerless to bring their hearers to Christ by showing them the way of salvation, hence our preachers have emphasized this important part of the gospel plan, until some have apparently thought that the "law of pardon" is the Alpha and Omega of the gospel of God's grace.

A few years ago Mr. Hammond, the noted revivalist, assembled some six hundred children in one of the churches in Cincinnati and preached to them, convincing them of their sinfulness and the fearful punishment of the wicked, until he brought the children into a state of deep fear, and they dreaded to go out on the street in open day lest the devil should seize them; add to such a scene the doubts, the delays, the infidelity engendered by the modern modes of pardon, and it is no wonder that the Disciples have demanded a more rational and harmonious adjustment of New Testament teaching.

It is evident that this second item may be made too prominent or even be thrown out of its legitimate place. Our preachers may be compared to a man rushing up to an entire stranger, and saying "Sir, I can tell you how you can go to Johnstown: you take this road a half mile, then turn to the left down a lane that brings you to a gate"—"But," interrupts the stranger, "I don't want to go to Johnstown." "I say I can tell you the way to go to Johnstown: you take this road," etc. He tells him faith is one step, repentance another, as though faith was left at the bottom of the staircase leading to the skies. Of course I don't mean that you do this, my reader. Our need is the preaching that will make men *want* to go the narrow way.

What is conviction of sin? It is not easy to answer this for every individual. There must be a realization of one's own impurity and

guilt in the presence of the holiness and justice of God ; there must be a due sense of man's lost condition and positive need of a Saviour ; and that sin is not an accident or mere extraneous circumstance, but it is a deep depravity of our nature extending to body, soul and spirit.

What obstacles are in the mind of sinners ?

1. They think that Christians do not regard sin as being very sinful.
2. The inconsistent lives of Christians.
3. They regard sin as confined to the overt act, and not extending to the heart or thoughts.
4. The liberalism of the day, making apology for sin.

How shall we more surely and deeply produce conviction of sin ? Notice Paul's preaching at Athens, and how skilfully Peter produces this feeling on the day of Pentecost. In the conviction of a man for murder, there is the *law*, deriving its authority from the expressed will and delegated power of the people ; the *crime*, the disobedience of this law ; the *tribunal*, the judges passing sentence of condemnation upon the testimony submitted : so in sin against God, there is the expressed will of Jehovah, which becomes the *law* of man's conduct ; the *crime* is in the transgression of law, in unrighteousness ; the *tribunal* is the sinner's conscience, the *witness* the memories of repeated offences. Conscience, to my mind, is both witness and judge—"their conscience bearing witness" (Rom. xi. 15), "being convicted by their own conscience." (John viii. 9.) When a man acknowledges the authority of God, the broken law compels him to confess himself guilty before God.

We may convict of sin :

1. By holding up the standard of righteousness given in the Bible, then showing the difference between this and man's life.
2. By dwelling on the evils of sin, showing what a curse it has been, bringing man to sorrow and Jesus to the cross—his death being necessary for you.
3. By depicting the consequences of sin, the present misery, the terrors of hell, of which Jesus, most loving and gentle of teachers, warned His followers.

Against the moralist it may be urged that there are two wills at work on the earth, God's will and man's will. The will of God is at right angles to the will of man. Which does he follow ?

John iii. 4, may be translated, "sin is lawlessness:" and such a man is living without law. Nothing he does is good, because it is not done to the glory of God ; hence every day of his life is in rebellion against the King of Heaven.

Christians lack a true comprehension of sin ; the church is often regarded as a place for respectable people whom it is discourteous to accuse of sin, and the word sin itself is supposed to be the property of the schools, and not to trench on daily life. As the temperance crusade in Cincinnati found it necessary first to convert its own members, so we need to realize the terrible nature of sin, its deceitful, ruinous influence, its deadly effects. Sin is the cause of every grief that ever wrung a human heart ; it has started every tear of sorrow in the universe of God. It has dug every grave on the face of the green earth, swept the nations into war, desolation and woe, and carried distress and dismay

into every household. We need to recognize its enormity, its hideousness, its implacable enmity to man's happiness; then the world may regard it as a serious evil. As the needle trembles before the approaching magnetic storm, so let our conscience shudder at the thought of sin. Alas! who is sufficient for these things?

G. T. SMITH.

THE FULNESS OF TIME.

(Continued from p. 53.)

THE JEWISH DISPERSION.—Perhaps the one thing more than all others which prepared the way for the advance of Christianity was the wide dispersion of the Jewish people.—*Westcott*.

It is well known, that, after the Babylonish exile, the Jews were scattered over the wide world. Comparatively few of them availed themselves of the permission, granted by Cyrus, to return to Palestine. The majority remained in Babylonia, or wandered into other lands. In Alexandria, for instance, at the time of Christ, almost half the inhabitants were Jews, who, by trading, had become rich and powerful. In Asia Minor, and Greece, there was hardly a place without its Jews; and Julius Cæsar allowed them to build Synagogues in Rome.—*P. Schaff*.

Outwardly, and inwardly, by its effects both on the Gentiles, and on the people of Israel, the dispersion appears to have been *the clearest providential preparation* for the spread of Christianity. At the beginning of the Christian Era, *the dispersion* was divided into three great sections, the Babylonian, the Syrian, and the Egyptian. Precedence was yielded to the first. From Babylon, the Jews spread throughout Persia, Media, and Parthia. The Greek conquests in Asia extended the limits of the dispersion. Seleucus Nicator transplanted large bodies of Jewish colonists from Babylonia to the capitals of his western provinces. His policy was followed by his successor Antiochus the Great; and the persecutions of Antiochus Epiphanes only served to push forward the Jewish emigration to the remoter districts of his Empire. Large settlements of Jews were established in Cyprus, in the Islands of the Ægean, and on the western coast of Asia Minor. The Jews of the Syrian provinces gradually formed a closer connection with their new homes, and together with the Greek language adopted in many respects Greek ideas. This Hellenizing tendency, however, found its most free development at Alexandria. The Jewish settlements established there by Alexander and Ptolemy became the source of the African dispersion which spread over the north coast of Africa, and perhaps inland to Abyssinia. At Cyrene and Berenice (Tripoli), the Jewish inhabitants formed a considerable portion of the population. The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B.C. 63. In the reign of Claudius, the Jews became objects of suspicion, from their immense numbers; and the internal disputes led to their banishment from the city. (See Acts xviii. 2.) The influence of the dispersion on the rapid promulgation of Christianity can scarcely be overrated. The course of the apostolic

preaching followed in regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each division of the dispersion—Parthians; dwellers in Cappadocia; in Egypt; strangers of Rome; Jews and Proselytes; these converts naturally prepared the way for the Apostles, in the interval which preceded the beginning of the separate apostolic missions.—*Smith's "Dictionary of the Bible."*

It was a judgment inflicted upon the chosen people of God when they were carried away captive to a heathen land; but according to the course which God frequently adopts, this judgment was attended with gracious gifts, of which, in the present case, Pagans were the recipients. It was designed that a knowledge of Israel's faith and Israel's hopes should be imparted to the latter, and that an avenue to salvation in Christ should be opened to them also. And if Israel did not understand the call to engage in missionary efforts, nevertheless, its object was attained through the circumstance that the dispersed Jews erected synagogues in all places in which the Law and the Prophets were read and expounded, and that free access to the services was granted to the heathen.—*Kurtz' "Sacred History," p. 254, etc.*

Thus the attention of the heathen world was directed to the light which was already in existence, the true God has witnesses everywhere; and what is of most importance, care is taken that when the perfect light appears in Israel it should at the same time be visible to all the nations of the earth. The Babylonish exile thus forms the necessary presupposition of the founding of Christianity among the heathen; and what apparently destroyed the supremacy of the Lord even in the small corner which it had reserved to itself, became a means in His hand of extending it over all the nations of the earth.—*Hengstenberg, "Kingdom of God," v. 2, p. 283.*

A reverence for the God of the Jews as a mighty Being, for the secret sanctuary of the splendid Temple at Jerusalem, had long since found access among the Gentiles. Consequently a disposition to embrace Judaism had become so widely extended, particularly in several of the large capital towns, that, as is well-known, the Roman authors, in the time of the first Emperors, often make it a subject of complaint. Thus Seneca, in his tract upon superstition, said of the Jews "The conquered have given laws to the conquerors."—*Neander, v. 1, p. 92.*

This dispersion *more than any one outward cause*, prepared the way, both materially and intellectually for the propagation of an universal faith: however widely removed from the Holy City, the Jews still maintained a loyal connection with the one Temple of their Nation. All paid the customary tribute, and testified, though in various degrees, their dependence on the religious authorities at Jerusalem. . . . Without some such preparation as this, the spread of Christianity in the first age, would be *historically* inconceivable. *The mode in which the preparation was effected offers one of the most remarkable examples of Divine Providence which we are allowed to contemplate.*—*Westcott, "Intro. to the Study of New Test., ch. 1."*

THE GENERAL EXPECTATION.—There is, as it were, a scarlet thread running through all the principal systems of religion of the most

diverse ages and nations, which unites them all to each other—the thread of an *expectation of salvation*, which is in its innermost essence *one*.

Let us examine the expectation of Heathendom. Hesiod, the Grecian poet, thirty centuries ago, related the following fable: "When Jupiter was offended with the youthful race of men, and would punish them in a terrible manner, he commanded Vulcan to prepare out of clay and water the image of a beautiful woman. Animated with life, and endowed by all the gods of Olympus with the most distinguished gifts, she received at the hands of the Father of the gods, and men, a closed box, to confer upon the inhabitants of the earth. In want of forethought, and impelled by a fatal curiosity, in an evil hour the lid is taken off, and lo, the fatal contents are disseminated on all sides, in a multitude of diseases and sufferings which become henceforth the heritage of the sorely harassed race. *One thing alone remained at the bottom*, when the fatal box was closed in all haste, ere the very last of its contents had fled: it was *Hope*, the only consoler of mortals under their sufferings, otherwise almost too great for endurance." This fable, says Dr. Van Oosterzee, is familiar to most of us from our childhood; but not seldom is the deep significance which lies concealed beneath the garb of poetic imagery lost sight of. I do not refer now to the fact that a woman is here represented as the first cause of so much misery, and an unhappy thirst for knowledge as occasioning the loss of the former blissful days. You have involuntarily thought of Eve and the tree of knowledge in connection therewith; but if we should wish to mention all the traits in the belief of the heathen world, which should involuntarily recall to our mind the account of Paradise and the fall, we should find no end to the task. It is not to the untimely opening of the box of Pandora that I wish to direct attention, but to its timely closing; since in truth, at the bottom of this box lies the secret, or let me rather say the innermost kernel of the whole history of religion; *the one pervading note of hope*, which has sustained a suffering humanity age after age, and has preserved man from despairing of himself.

The ancient Persians believed, that in subjection to Ormuzd, the God of light, the first men lived pure and happy; but the Spirit of Evil, finds a way of approaching them under the form of a viper, and of bringing them under his dominion, by means of a seductive fruit. From this time forward, the long conflict between light and darkness continues without ceasing; but between man and the good God is interposed a Mediator, Mithras by name, a pure and holy Spirit to whom the government of the world is entrusted, and who also judges the souls of the departed. And further, we hear predicted by the good God himself the appearing of a Man, who shall for ever destroy the kingdom of the evil God; a prediction which was originally thought to be fulfilled in Zoroaster.

How little, however, Parseeism itself could continue in the long run satisfied with this explanation, is evident, from this, that the Persians after the arising of this religious reformer, but yet ages before the commencement of our era, continued to expect a deliverer, *Sosiosh* by name, who himself should descend from Zoroaster—a deliverer preceded

by two prophets, proclaimed by a sign from heaven, and born in a supernatural manner, precisely at a time, when the power of the evil principle should have attained its climax, and an iron age should prevail upon earth. He will improve the Zend-Avesta, convert the nations to the law, restore the departed happiness of earlier ages, and bring to an end the conflict between light and darkness, in the triumph of the Light.

Is there any wonder that many a one has already been struck with the close resemblance between this name, *Sosiosh*, and the Hebrew *Joshua*, which is after all one with the *Jesus* of the Greek.

Æschylus, the Greek dramatist, in his "Prometheus Chained" tells a tale of sadness, in the highest sense of the term. I will retrace (says Dr. O.) the history in a few words. Prometheus, then, an offspring of the gods here on earth, has aroused the anger of Jupiter, because he has infringed on the rights of Divinity, and communicated to the children of men, *the heavenly fire*, the exclusive possession of the gods. It is true he must atone for this his presumption, when, seized by Strength and Force, he is bound with adamantine chains, to a rock in the distant Caucasus. Yet this punishment is unable to quell his stubborn pride; nay, endowed with a certain knowledge of the future, he is in possession of the secret that the time must come when the sceptre shall fall from the hands of the supreme God himself. Far indeed, then, from losing heart under his terrible experience, he foretells to another, a female victim of Jupiter's cruelty—the unfortunate Io—who approaches him in the course of her ceaseless wanderings, not only his deliverance from his own sufferings, but also the limit of her's. In the land of the Nile Jupiter will restore to her his favour; a single touch of his hand upon her forehead shall suffice to cause her to give birth to a son, from whom, in the thirteenth generation, *the Deliverer* shall descend "*the beloved son of a hostile Father*, who at last looses the fetters from the unhappy Prometheus. Supported by this prospect, Prometheus allows no earthly nor celestial power to extort from him the secret of the only means whereby Jupiter can escape his impending fall. In vain does Mercury exert all the force of his eloquence, and threatens him, since he will not yield, with a yet more terrible fate. In departing Mercury predicts that he shall be hurled down to Tartarus by the thunderbolt of Jupiter, where an eagle shall continually prey upon his liver. This punishment shall know no termination "*until some God appear as a substitute in thy sufferings, and be willing to go to unilluminated Hades and the gloomy depths of Tartarus.*" Thus the sentenced one seems doomed to endless suffering; since what is predicted comes to pass. Or will the unheard of condition really be fulfilled, and in this one way deliverance yet be possible? Hear the sequel to this mythological account, preserved to us in the fragment of the "Prometheus Freed." Three thousand years have passed away; all this time he remained chained to the rock, while daily the eagle with sharp beak tore through his liver, which grew again every night, that the old sufferings might begin ever afresh. But at last there appears before his wearied eye the Deliverer whom he had himself predicted to Io, in the thirteenth of the generations, born from her—the courageous Hercules, who with his resistless arrow slays the terrible

eagle, and with his own hands breaks the chains of the captive. The suffering is ended, but also the *pride* is broken; and as a token of his entire subjection, Prometheus must henceforth be content to wear a much lighter chain, which he imposes on himself, while at the same time he crowns himself with the olive-branch of peace regained. But now also it is proclaimed to him, that the wrath of Jupiter is appeased, and all is restored; since *Chiron*, the most righteous and wisest of the Centaurs, wounded by *Hercules*, has declared himself ready to fulfil the condition imposed, and, living, to descend into the region of the dead, thus to bring up Prometheus again from the gloomy depths to the earth, where henceforth a condition of unbroken happiness awaits him.

Such is the fable of Prometheus—strange at first hearing, little connected in its parts, handed down to us from antiquity, under various forms; but of a meaning so deep and full that it has furnished the material for the boldest creations of poetry, sculpture, and music in earlier and later times; it has been regarded by distinguished Fathers of the church even as an unconscious prophecy of Christ and His redeeming work. Tertullian, for instance, terms Him the true Prometheus, as a Caucasian rock rent asunder upon the cross by the voice of reproach. I (Dr. V. O.) cannot go so far as this; but in another respect this fable is to me of exceeding interest. Prometheus is, in my estimation, the image of man and humanity, in rebellion against God, sentenced by Him, and powerless to escape from the effects of His supreme judgment. Who of us but knows too well from his own experience this rebellion, in becoming the victim of a thousand sufferings, as the chastisement of his rebellion; tortured in the innermost being day and night by the vulture of unceasing desire; fallen, and yet incurably defiant in his fall; past recovery indeed for any created power, and yet within reach of recovery *under one condition*.

Prometheus knows for certainty, for an ancient oracle has made it known to him, that the Deliverer shall be born of the woman, "the beloved Son of a hostile Father," a Son of the woman whom the Divinity by a single touch of His hand had made a mother; a Hercules—what matter as to the name?—who slays the monster and breaks the fetters, and brings in their stead *the gentle yoke*, and the olives of peace. I know not what others judge; but for me it is as though I beheld here in the obscurity, the spirit of sacred and profane antiquity, coming into very close contact.

Prometheus is at length restored by another voluntarily descending for him into the realm of shades.

How and whence is this expectation of salvation on the part of the ancient heathen world, and its comparative agreement with that of Israel to be explained? *Both must have drawn from one and the same higher source.*

With regard to this common source, I hold that in far, far off times, when the different nations spread themselves over the earth from a common centre, they carried with them certain reminiscences of the world's earliest childhood. Ideas, traditions, and narrations find their way through the world, equally as animals and men, and even where they have been altogether changed from their original form, they yet

reveal, to the more closely listening ear, the secret of their origin. The expectation of salvation in the heathen world can be explained only from the fact of an *original* revelation of salvation, of which the essential contents have been preserved to us in the Old Testament Scriptures, but at the same time have been handed down under different forms in the heathen world, and have had a preponderating influence in the formation of its religious systems.—“*Preachers' Lantern*,” May, 1873; Martensen, “*Christian Dogmatics*, p. 226, etc.

Amidst the most widely differing nations, from the inhabitants of Eastern Asia to the Indians of North America, we find legends and predictions reaching back to primitive times, and pointing forward to a distant future. These exhibit, for the most part, the wildest revels of the imagination; but an original germ underlying these fantastic images, is plainly perceptible, and various as may be the forms they bear, they all point to one common root. It is very remarkable how frequently the traditions and the hopes of nations, having no kind of external intercourse with each other, coincide.

These common traditions, and common hopes, reveal the common origin of the nations, but when they left their primitive home, the knowledge of it was lost also. In the case of Israel alone was this preserved.—Dr. Kurtz, “*Sacred History*.”

In the heathen world is found that endless “feeling” after God, of which Paul speaks, on the Areopagus (Acts xvii. 27) which—even after equally manifold unsuccessful efforts—cannot but ever stretch forth afresh the unwearied hands.

In the same Phædo, in which *Socrates* pleads with emphatic eloquence for the hope of immortality, you hear him acknowledge that there remains nothing but, on the best human opinions with regard thereto, to swim through life as on a plank, until some more solid means of support, or a “*Divine utterance*” respecting it shall present itself.

When he comes to speak with his Alcibiades as to the best manner of worship and prayer, he knows not how to give his friend any better advice than to remain waiting “until one shall come, who is coming to instruct us as to the manner in which we must conduct ourselves towards God and men; and who shall dissipate the cloud from before our eyes.” “May He come then”—thus reads the answer, in which the philosopher betrays the deepest longing of his heart—“and dissipate the cloud; whenever this day shall come, we will present our offering to God; I hope even of His goodness, that it is not far distant.” Does it not appear as though in this heart also there stood an altar, with the inscription, “To the Unknown God.” Plato, one of the greatest and best of the heathen philosophers, who lived about B.C. 400, in drawing a perfect character, anticipates, that he should be “a man of sorrows.” “He shall be” (thus proceeds the description) “scourged, tortured, bound, deprived of the light of his eyes, and finally, after every possible indignity has been experienced by him, hung upon a stake.” Even Rousseau was compelled to acknowledge that here, line for line, the image of the man of sorrows is too accurately portrayed for us to fail to recognize it. Well might an eloquent preacher of our time begin his sermon on the Passion, with the assertion that, were it not, it would sound too strange, he might equally well have derived his

text from Plato, as from Isaiah liii.; and certainly there is a deep significance in the legend of the middle ages, according to which, on the descent of the departed Christ into the spirit world, the spirit of Plato, before all others recognized Him, and with transport hastened to meet Him.

We hail *Virgil* as one, who at least had a poetic prescience, expressed in his own manner, that he stood on the eve of a new age. And when it seems to us as though he had dipped his pencil in the same gold with which an Isaiah has depicted the joyous age of the Branch of David.—*Van Oosterzee*.

It is as though in some high mood, while he was thinking to express his best wishes for the newly-born child of a friend, he had actually been caught by the spirit of prophecy, and been lifted up like *Ezekiel*, and been made to shape his words, as though for a Messiah just born.—*Mountford*.

In his Fourth Eclogue, he makes use of language justly applicable only to the Son of God, who was to restore the golden age.

"The jarring nations He in peace shall bind,
And with paternal virtues rule mankind;
Unbidden earth shall wreathing ivy bring,
And fragrant herbs (the promises of spring,)
As her first offerings to her infant King."

In this poem, says Dr. Kitto, Virgil has left little other than a paraphrase of Israel's great predictions of the Messiah's reign.

The oracles of the *Sibyls*,* who were esteemed prophetesses by the Greeks and Romans, are said to have contained such a striking prediction of the advent of some great personage that *Suetonius*, in his life of Augustus, tells us, the Senate was so terrified that they decreed that none born in that year should be educated.

Suetonius in his life of *Vespasian*, relates that an ancient and definite expectation has spread throughout the East, that a ruler of the world would at about that time arise in Judea.

Tacitus also similarly expresses himself.—*Hist.*, v. 13.

It is, however, probable that both derived this notion from a passage in *Josephus*.—*De bello, Jud.* vi. 5, 4.

Josephus relates of the Jews besieged in Jerusalem, that what most induced them to rebel, was an ambiguous oracle in their sacred writings, declaring that at that time one going forth from their country would govern the world, this, says *Josephus*, they referred to a native, though it manifestly points to *Vespasian*, who was summoned from Judea to become Emperor. Thus *Josephus* had merely the Messianic hopes of the besieged Jews in view, though it was not without perfidy that he referred the Old Testament foundation of this hope to *Vespasian*.—*Lange*, "*Life of Christ*," v. 1., p. 387, etc.

* NOTE.—The Sibyls were certain women of different places and times, supposed by the heathen to be inspired by the gods. One of these is said to have offered Tarquin the Second, King of the Romans, nine volumes of her prophecies, at a very high price, which he refused to give. She then burnt three of them, and demanded the same price for the remaining six, and when Tarquin refused to purchase them she burnt three more, requiring still the same price for the three which were left. These were bought, and preserved with great care at Rome for many years, till the Capitol was burnt. Virgil is supposed to have taken his idea of the Messiah from these books, as Pope did his Messiah, from a comparison of Isaiah and Virgil. The Sibyls had probably derived their information from the Septuagint translation. The early Christian fathers, as Justin, Clement and Origen, frequently quoted the Sibyls against the heathen.—*Old Baptist Magazine*.

Schlegel mentions, in his *Philosophy of History*, that the Buddhist missionaries travelling to China, met Chinese sages going to seek the Messiah, about the year A.D. 38. It was an expectation of this kind which induced the *Magians*, or sages of the East, to travel from their own country to Judea, inquiring, "where is He that is born King of the Jews?" Indeed, had not some very general expectation then prevailed, it is not very likely that upon this occasion, not only the jealous Herod, but all Jerusalem with him should have been troubled; but this led him to make strict enquiry concerning the time and place of Messiah's expected birth; to feign a high respect for the new-born child, that he might pay him homage, and shortly after to murder the infants of Bethlehem, where Christ was born.—*Bannister*, "*Survey of the Holy Land*," p. 429.

It is remarkable, that Christ should appear at the very time when the expectations of the Jews were raised to the highest pitch of anxiety. The spirit of prophecy which had been dormant in the church for four hundred years had lately revived. The birth and character of John, the forerunner, were intimated to Zacharias, his father, by an angel from heaven. The extraordinary circumstances of John's birth, together with his popular and successful preaching, would greatly heighten the public expectation; and it appears, in fact certain, that many pious persons were waiting and longing for the redemption of Israel, among whom Simeon and Anna are particularly named.

Christians may well rejoice in the remembrance of this great event, and echo to the song of the angelic host "Glory to God in the highest; on earth peace, good will towards men."

SUMMARY.—The events which helped to constitute the era of our Saviour's birth "the fulness of time," show a divine hand, a Providential control of the world's history; they discover to us that the world itself is governed in the interests of Christianity. Christ and His kingdom is the central figure, and we find that, in His glorious person, we get the key by which their mystery and meaning are solved, their practical harmony expounded.

Thus we have the *Jewish dispersion* before Christ, without which, as we have seen, the spread of Christianity in the first age would be historically inconceivable.

At this time, too, the Greek tongue, which, for ages to come, was to be the general vehicle of thought, had become, to a great extent, the vernacular of the country, and a Gentile speech or medium was thus made ready to receive and convey the grace that is given to the Gentiles.

The Romans, too, are now masters of the country, and the Roman Empire, of which it has become an integral part, is well nigh universal. When Christ therefore is crucified, it is, as it should be, *the public act of the world*.

It has also been noted as a remarkable fact, that when the Incarnate Word appears, it is a time of general peace; and it is remarkable, not only as a matter of fitness or propriety, but still more in the deeper and more cogent sense of a practical necessity; for if Christ had come in the tumult of a time of war, His glorious and gentle appeal of truth and love would have been drowned and lost. In the din of so great a

noise and passion, who would feel his want of salvation? Who be attracted by the beauty of a character? Who descend to a cross to look for the Incarnate Word, and catch His mournful testimony?

Take now these familiar facts, and what are they all, but a visible preparation of human history for Christ, showing on how vast a scale the world is managed in the interests of Christ, and His supernatural Advent?

Why, else, too, do they all concur in time, when they might as well have happened centuries apart? Whence comes it that, when human history has been brewing in so great a ferment, for so many ages, all these great preparations should just then be ready, calling for the King with their common voice and saying, "*The fulness of the time is come.*"—*Bushnell, "Nature and Supernatural," p. 291, etc.*

Southport.

JOHN CROOK.

WORDS FROM THE WORK TABLE.—No. XLI.

"As new born babes desire the sincere (unadulterated) milk of the word that ye may grow thereby." 1 Peter ii. 2.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter iii. 18.

AMONG the opening verses of the Book of Revelation we read:—"Blessed is he that readeth and they who hear the words of this prophecy, and keep those things that are written therein."

In the letters addressed to the seven churches, we have set forth their failures and their faithfulness; for the former there is reproof, for the latter commendation. To some are addressed severe threatenings, to all cheerful stimulating promises are held forth.

In EPHESUS there was much to be commended. "I know thy works, and thy patience, and how thou canst not bear them which are evil, and hast borne and hast patience, and for *my name's sake* hast laboured and hast not fainted." What a mighty power lies in that name! Those who love the name of Jesus, who have taken that name upon them, may trials well endure. All labour for and in His name is hallowed, and that, which in our own strength, would be unendurable, or by our own endeavour remain unaccomplished, may be effected if our stay and strength be in Christ.

"Dwell in my heart by faith O Christ!
Come in, O gracious force, I say—
O Workman, share my shed of clay;
Then I, at bench, or desk, or oar,
With last, or needle, net or pen,
As Thou in Nazareth of yore,
Shall do the Father's will again."

But after all the commendation so freely given to Ephesus comes the sorrowful—"Nevertheless I have somewhat against thee, because thou hast left thy first love." The church is exhorted to repentance, to do again her "*first works*," or her candlestick would be removed. Then comes the gracious promise—"To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God."

For **SMYRNA**, rich in her poverty, is predicted suffering and imprisonment. She is exhorted not to fear, but to be faithful even unto death; and the gracious promise is that Christ will bestow a crown of life and save from the second death.

PERGAMOS is commended for fidelity to Jesus, in the midst of temptation and persecution, but reproved for countenancing, in some measure, those who held doctrines subversive of the truth. Punishment is threatened—"Repent, or else I will come quickly and fight against thee with the sword of my mouth." If the church herself be not on the alert in repressing and removing evil, the Lord will find some other instrument to effect the good work, and the lustre of her crown will be dimmed. The promise to those who overcome is that they shall be fed with heavenly food, and receive a *white stone* with a new name, which no man knoweth but the receiver.

THYATIRA is praised for faith, love, service, and for works, the last being *more than the first*, showing progress in spiritual life; but there was not promptness enough in discipline, and this wrought for them a heavy burden, so much so that the Lord promised He would bring no other upon them. Churches lax in discipline will generally find sufficient calamity arising therefrom—it is far easier to nip mischief in the bud than to uproot the full-grown tree. The promise given to those who had not yielded to unholy teaching and to those who overcame, included power over the nations. "And I will give him the Morning Star." Bengel says, "The Morning Star is Thyself, Lord Jesus, for that is the name which Thou takest. Give Thyself, therefore, to me, and then I shall ask for no sun, for Thou shalt be both Sun and Star. With him on whom the Morning Star sheds its beams, it is always morning and never evening."

The church in **SARDIS** had a name to live, but in life was dead. She is urged to watchfulness and to exertion; reminded of that which she had received, and called upon to "hold fast and repent;" and threatened with sudden judgment. But to the few names that had kept their garments undefiled, even in the midst of dire corruption, as also to those who overcame was the promise given of walking with Jesus in *white raiment*, emblematic of purity and innocence, accompanied by an assurance that their names should ever stand in the Lamb's Book of Life, and not only should "not be blotted out," but should have honourable mention before the Father and His angels.

In the church of **PHILADELPHIA**, we find faith, patience, trust, and a consequent assurance of preservation and strengthening in the coming time of trial and temptation; opposers are to be brought to submission. The church is exhorted to hold fast that which they already had, in order that they might not be deprived of the crown which awaits the faithful enduring servants of God. Some persons and some churches allow themselves to be despoiled of the shining lustre of their crowns. The promise to the Philadelphian Christians is indeed glorious—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name!" Thus would they be honoured with an abode in the

City of God and number with the inheritors of the everlasting kingdom.

LAODICEA, unlike Smyrna, is poor, though abounding in wealth; she is counselled to get true riches, no longer to pride herself in that which moth and rust might corrupt; to procure *white* raiment to cover her nakedness, to anoint her eyes with eye salve, intimating the deep spiritual destitution of the church. For her lukewarmness there is a stern scathing rebuke, indicative of deep disgust even of loathing—"I will *spue* thee out of my mouth." Could any reproof be stronger? Notwithstanding the coldness or rather indifference, Christ pities and would lure her back to Him. He stands knocking pleading and proffering friendly greeting. The special promise to those who freely open unto Him and who overcome is, to sit with Him even as He has sat down with the Father.

To each church Jesus declares—"I know thy works." As then, so now, Jesus knows *all* our works. Not alone to the Asiatic churches, but to individuals and churches everywhere will that brief sentence apply, as will also the promised penalties and rewards. This assurance should stimulate to love and intensify our zeal.

In those seven epistles may be traced the germs of most of the disturbing elements likely to agitate churches even to the end of time. To those who Ephesian-like, leave their first love and shed diminished light, the call is to arouse, to rekindle the sacred flame, or the lamp-stand will be removed as surely as has that of Ephesus. "Consecrated first of all to the purposes of idolatry, Ephesus next had Christian temples, almost rivaling those of Pagan splendour, wherein the image of the great Goddess Diana lay prostrate before the cross. After the lapse of some centuries, Jesus gives way to Mahommed, and the crescent glittered on the dome of the recently Christian church. A few more scores of years and Ephesus has neither temple, cross, crescent, nor city, but is desolation, a dry land, a wilderness." Smyrna and Philadelphia contain most that was pleasing to the Lord; there is no threat to remove their candlestick. Smyrna was a celebrated commercial town of Ionia, situated near the mouth of the river Meles, about forty miles north of Ephesus. It was destroyed first by the Lydians, it lay waste about 400 years, and then was rebuilt. It has suffered severely from earthquakes, and though somewhat enfeebled, it still continues a city of importance. It is called by the Turks *Izmir*. From the large number of Christians residing there it is regarded by the Moslems as particularly unclean, and is designated *Fidour Izmir* (Infidel Smyrna). Philadelphia still exists, as a Turkish town, under the name of *Allah Shehr*, "City of God." Viewed from the hills the country is magnificent, gardens and vineyards lying at the back and sides of the town, and before it one of the most beautiful and extensive plains of Asia. Of all the towns in Asia Minor it withstood the ravages of the Turks the longest, not being taken till 1392. To Sardis and Laodicea there is stern rebuke, in the former their profession seems only a *name*, still there were a few alive to their position, and at work. Are there churches now that will fill this outline and individuals whose names stand in church records, but whose good deeds are *nil*? Are there not some churches where the few only are active, while the rest drag on? Depend upon it, unless such redeem the time, turn round and work, the White

Raiment will not be given, they will not be found "worthy." Without the wedding garment, there can be no seat at the Marriage Supper of the Lamb. From these two churches we may derive solemn warning. They are now desolate in the extreme, and yet wealth the most marvellous once characterized both places. "The judgments of God are sure and righteous altogether." "Sardis was the capital of Lydia, at the foot of Mount Tmolus, in a fine plain, watered by the river Pactolus, famous for its golden sands. The celebrated Croesus, proverbial for his wealth, reigned over it, and at the time of its subjugation by Cyrus, was one of the richest and most splendid cities of the East. It is now a miserable village, bearing the name of *Sart*, comprising only a few wretched cottages occupied by Turks and Greeks." Arundell, in his "Discoveries in Asia Minor," says:—"If I were asked what impresses the mind most strongly in beholding Sardis, I should say its indistinguishable *solitude*, like the darkness of Egypt, darkness that could be *felt*. So the deep solitude of the spot once the 'lady of kingdoms' produces a corresponding feeling of *desolate abandonment* in the mind which can never be forgotten." The former history of this place abounds with thrilling interest, and its present reads us a solemn lesson upon the littleness of worldly glory. Laodicea was about forty miles from Ephesus; not far from Colosse. "It is now a deserted place, designated by the Turks '*Old Castle*.' Formerly it suffered much from earthquake, and is one vast mass of ruins, abandoned to the owl and the fox. It is even more lonely than Ephesus, the very wind sweeps impetuously through the valley sounding like the fiendish laugh of time exulting over the destruction of man and his proudest monuments." Pergamos stood about twenty miles from the sea; it was the residence of celebrated kings, and the seat of literature and the arts, having a library of 200,000 volumes, which remained there till presented to Cleopatra, by Antony. Thyatira was about a day's journey from Pergamos, its present name is "*The White Castle*." There is scarcely a decent house, the streets are narrow and dirty, everything denoting poverty and degradation. Gibbon, in his "*Decline and Fall*," thus summarises the aspect of these ancient places,—"*The captivity or ruin of the seven churches of Asia was consummated; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation; the destitution is complete; and the temple of Diana, or the church of Mary will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamos; and the populousness of Smyrna is supported by the foreign trade of Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. . . . Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins, a pleasing example that the paths of honour and safety may sometimes be the same.*"

"He that hath an ear, let him hear what the Spirit saith to the churches." This is repeated in each epistle, and is of world-wide application. Let all those who hear—

"Fight the good fight of faith,
With weapons proved and true ;
Be faithful and unshrinking to the death ;
Their God will bear them through."

"The recompence is great,
The kingdom bright and fair ;
Beyond the glory of all earthly state,
Shall be the glory there."

"Let no man see thee stand
In slothful idleness,
As if there were no work for thee
In such a Wilderness."

Leaving these epistles, we find the church passing through trials and tribulations, redeemed "out of every kindred and tongue and people and nation," until there is a number which no man can number, and the elders are before the throne with their harps from which are poured forth sweet strains as they give joyful utterance to "The New Song." But they not only present the sacrifice of praise, they each bear an offering of a sweet smell, "having every one of them golden vials full of odours, which are the prayers of the Saints." It has seemed to us at times as though the incense of prayer was rather neglected in our meetings ; the devotional spirit not sufficiently alive ; and our God will be enquired of, ere He shower down blessings. How is it that the brothers, to whom is yielded the privilege of pouring forth thanksgiving, intercession, and requests, in our Lord's day and other public meetings, are so backward ? When we follow them to their places of business we find little lack of words or persuasive eloquence, yet when we would have them take the part of mouth piece in our assemblies to pour from the heart grateful acknowledgement of blessings received, or pleadings for power and strength to overcome evil and refrain from sin, and for guidance to the best means of spreading the gospel,—how is it they are, as it were, dumb before God ?

"Long as they live should Christians pray,
For only while they pray they live."

Interesting and instructive as the task would be, were we to trace step by step the progress, the trials and the triumphs of the church, time and space forbid, we can only draw attention to the final glory, when the great white throne shall be set, when the earth and the heaven shall flee away, and the dead, small and great, shall arise ; when a prepared people, who have *overcome*, shall inherit a prepared city in which there shall be no temple, and which shall need neither sun nor moon to shine, "for the glory of God" shall lighten it, and the "bright and morning star," "the sun of righteousness," even the Lamb, shall be the light thereof. Into that city sin, pain, sorrow, or impurity, shall never enter.

"City of the pearl-bright portal ;
City of the jasper wall ;
City of the golden pavement ;
Seat of endless festival.
City of Jehovah Salem,
City of eternity."

Brothers, Sisters, shall we be there ? Before the great white throne assuredly we shall stand, but whether we enter the Celestial City depends

upon how we read and hear the Words of God ; upon the life wrought out here. The sword of the spirit is tempered thoroughly for our use, ready at all times to do good service.

“For the warfare gird it on ;
Nor until the fight be won ;
And the day's hot work is done
Lay it by !
Sword of God, thy power we hail ;
He who has thee cannot fail,
He who trusts thee must prevail,
Mighty sword !”

With this weapon, the Word of the living God, we have to guard our lives. Let us desire the Pure Word as the infant its mother's milk, in order that we may grow thereby. While in the world let us not be of it. As some in Sardis kept their garments undefiled so have we to tread this earth in order to receive—

“the raiment given of God,
Wrought of pure linen clean, and white,
Fit for the eye of God to see,
Meet for His home of holy light.”

“Be watchful and strengthen the things that remain.”—If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. “Watch and pray lest thou enter into temptation.” “Watch ye, stand fast, quit you like men.” By thus hearing what the spirit says we shall fulfill the apostolic injunction—“Be strong.”

Love, fidelity, watchfulness, prayerfulness, purity and zeal are the Lord's requirements from all who have taken His name upon them. These are lessons culled from the mere surface of the seven letters to the Asiatic churches ; the hungering student who dives deeper down will find ample repayment.

These are stirring times, startling events follow quickly one upon another. God is working mightily among the people, and the call to the Church is—take unto you the whole armour of God, wield the sword of the spirit, “keep it free from earthly rust.” Let the nations see thy beauty that they may desire it—that the Lord may use thee in His great work. Let not the crown be lost by coldness or negligence.

“Grudge not the heavy cost,
Faint not at labour here,
'Tis but a life-time at the most,
The day of rest is near.
“Stint not the liberal hand,
Give in the joy of love ;
So shall thy crown be bright, and great
Thy recompence above ;
“Reward—not like the deed,
That poor weak deed of thine ;
But like the God Himself who gives,
Eternal and divine.”

“He that hath an ear let him hear, what the Spirit saith to the churches.”

Birmingham.

Louisa.

CHURCH INCREASE.

THE year ending last August shows considerable increase in our number, for which we thank God and take courage. But is it what we ought to expect? Considering the labour and money expended, I think you will agree with me when I say the results are amazingly small, and that no true follower of the Lord Jesus ought to rest satisfied with our present rate of increase. If our position be a right one—if we preach the truth—then how is it that we make not greater progress? Some may say the gospel has done its work, we must look after other means; the Lord must come and do the work. From this I entirely dissent. If I thought so I would give up preaching and turn attention to something else. I believe with all my heart that the work of the gospel will never be done while there remains a soul to be saved; and, further, I believe that there is a brighter day in store for our dark and benighted world; and there appears to me, in the various movements now taking place, signs of its coming, and of the going forth of the gospel chariot over all the systems and kingdoms of the world. It will not do to excuse our slow progress on the ground that the gospel has lost its power, for it is as life-giving and soul-saving as when first made known; it is still the incorruptible seed of the truth that liveth and abideth for ever; it is still the sharp two-edged sword of the Spirit, and when used faithfully and well will produce the same results as at the first. I venture to suggest that what we now need is more *individual effort*—that is to say, that every one professing the name of Christ should be a missionary, telling to sinners round what a dear Saviour he has found. Among the various sects the minister is everything, and the large majority of ordinary members do nothing towards evangelizing the world. I am led sometimes to inquire, how far we are better than they? I think I detect a proneness to lean too much on the Evangelist. The feeling on the part of some is something like this: "Well, now that we have an Evangelist with us, we can rest on our oars awhile." Now if the presence of an Evangelist causes the church to fold its arms and sit at ease, then he becomes an evil rather than a blessing. The visit of an Evangelist ought to increase rather than diminish the efforts of the brethren. They should be on the look-out for openings and opportunities for him to sow the good seed of the kingdom beside all waters. Little differences and difficulties should be forgotten and all should strive together for the faith of the gospel. This done, far greater results would be accomplished. Permit me to draw your attention to a few facts which to my mind illustrate and enforce the importance of personal effort. There is the case of the man cured by the Saviour (Mark v.) This poor sufferer, possessed with a legion of demons, was driven to worse than madness, and no man could tame him. Jesus saw him and bade the demons depart, and he at once came to his right mind. Out of gratitude he besought the Saviour to allow him to remain with Him. But Jesus said, "go home and tell thy friends how great things the Lord hath done for thee and hath had compassion on thee." The Lord has done far more for us than what he did for this poor man, and surely the like exhortation comes to us with ten-fold force. Yes we are to tell the good news of a

Saviour's love in our homes, among our relatives. Christian parents, do you talk to your children about the great things the Lord has done for you? Christian husband, do you talk to your undecided wife about the great compassion the Lord has had upon you? Christian wife, do you seek to speak to your ungodly husband about the great things the Lord has done for you? Christian workmen, do you look for suitable opportunities to talk about Jesus and His wonderful love and unbounded compassion that He has had towards you and all mankind? O surely did we publish the good news of a Saviour's love to our relatives, friends and neighbours, the good Lord would bless our efforts, and our children would become His children, and our relatives would be related to Him by a living faith; then should we all rejoice together. The next case is that of Levi (Luke v.) A remarkable instance this of faith in the Lord. Levi is sitting at the receipt of custom, attending to his business, and Jesus says unto him "Follow me;" "he left all, rose up and followed Him." He does not seem to hesitate. He left at once his lucrative calling and followed the Lord. We read in the next verse—"And Levi made Him a great feast in his own house, and there was a great company of publicans and of others that sat down with them." Levi did not believe in secret discipleship, he was anxious to gather a company of his own business men, so that Jesus might discourse to them on the things of eternal life. What a noble example. I suppose he had a two-fold object in view; first, to do honor to the Saviour, for he was the principal guest; secondly, to bring others into contact with Him. This is an age of feasting and banquet, but how very few feasts there are of the same type as this feast. There are very many feasts which Jesus never attends, simply because He is never invited. "My soul, come not thou unto their assemblies." Brethren, in all our feastings let us take care to have the presence of the Master; then it will be a feast indeed. Levi ceased to be a gatherer of taxes and wanted to be a gatherer of souls. He spared neither trouble nor expense to accomplish his purpose. Cannot we do as did Levi, make a great feast and invite the outcast and the perishing ones, that they may not only eat of the bread that perisheth, but hear about that Bread of Life that came down from heaven, which if any man eat thereof he shall live for ever. Let us show to our friends, our neighbours, our countrymen, that we are really in earnest about this matter of salvation; that to be saved is the first, the greatest, object in life, and that we are ready and willing to make sacrifice and endure self-denial so that others may rejoice with us in a knowledge of sins forgiven and acceptance with God.

Then there is the woman of Samaria (John iv.) This woman came under the gaze of the great Searcher of hearts, and He revealed to her her true condition. They had never met before, yet He knew all about her, her name, abode, past history, and the sad life of sin she was then living. So astonished was she that she forgot her errand, left her waterpot, and returned to the city, a missionary, saying, "Come see a man which told me all things that ever I did. Is not this the Christ?" Moved by her appeal a company return with her, and the result was that "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I

did." Brethren can we not bear the same testimony as did this woman? Surely we know far more of Jesus than she did. We have seen farther into His loving heart and know more of His word. He has told us all things that ever we did; and, bless His holy name, He has blotted out of His book of remembrance all our bad past, and we can sing:

"I came to Jesus and I drank of that life-giving stream,
My thirst was quenched, my soul revived,
And now I live in Him."

But are we doing as this woman did? Are we saying to our fellowmen, Come see this man through whom is preached the forgiveness of sins? If we are, I know no reason why the same results should not be produced. The woman said, "*Come see*," not "*Go*." It was not, Well I have been and got a blessing, now you go and get the same. It was "*Come*," I will take you, I will go with you, I will be your guide. Let us go to friends, neighbours, relatives, and even to strangers, and say, "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." We can *all* do this. It is not the work of the Evangelist only. It is the work of all the regenerated. The only qualification needed is love to Christ and a heart filled with sympathy for the lost and for those who are out of the way. The poor as well as rich, the illiterate as well as the educated, females as well as males, can all join in this important mission. For "The Spirit and the bride say come, and let him that heareth say come." Depend upon it if we attend to this work God will bless us and we shall experience the joy of knowing that Jehovah is pleased to crown our feeble efforts with success. "*And they that were scattered abroad went everywhere preaching the word*," and it was this *everywhere* preaching the word that caused the church to increase mightily.

There is one other case that I must mention. It relates more to the church and to our duty to one another. At the first interview which our Lord had with His disciples after His resurrection Thomas was absent. We do not know the cause of his absence. It is hardly likely that he was ignorant of the meeting. But from some cause Thomas was absent and so lost a great blessing. The other disciples went to him and said "*We have seen the Lord*." How often have we seen the Lord at the weekly prayer meeting; and what a precious hour that has been to us—a season of refreshing from the Lord, a light by the way, a stream of living water in the midst of a sandy and parched desert, at which we have drank and gone on our way rejoicing; and yet it is lamentably true that many come to the prayer meeting so seldom, and that some we never see there. These brethren know not their loss. We, who do attend, can tell something of it, by the great gain it is to us. Let us do with them as the disciples did with Thomas, look them up, visit them, talk with them about it, and tell them how we have seen the Lord at the prayer meeting. Then again we see the Lord when we gather at His table; O yes, and a most precious and endearing sight do we get of Him there. He makes Himself known to us in the breaking of bread. We gaze upon that thorn-crowned brow. We

See from His head, His hands and feet,
Sorrow and love flow mingled down,

and as we look are compelled to exclaim,

Did e'er such love or sorrow meet,
And thorns compose so rich a crown ?

In all this we are taught the exceeding sinfulness of sin, and we covenant afresh to battle with it wherever we find it. We also see the infinite love of our dear Redeemer, and we covenant afresh to love Him more and to serve Him better. We thus meet together to show forth our Lord's death, that we may go into the world to show forth His life. Notwithstanding all this there are many who stay away from the Lord's feast. Surely they think not of the loss they sustain! Let those of us who do value this privilege seek out those who do not, and lovingly talk to them about the necessity of availing themselves of these means of peace, that they also may rejoice with that joy that flows from the knowledge that we are doing the things well-pleasing to our Heavenly Father. We are to a large extent our brother's keeper, and we ought to watch over each other with a godly jealousy. Our religion is personal. I cannot be religious for my brother. We are saved one by one. We shall die one by one. We shall be rewarded one by one. To all who have done well the Master will say, "Well done, good and faithful servant, *thou* hast been faithful over a few things, I will make thee ruler over many things, enter *thou* into the joy of thy Lord." Let every Christian this year determine in God's name and strength, to bring at least one soul to the Saviour. Then shall those who are spared to see another Annual Meeting be able to thank God that a large number have been added to the saved.

B. ELLIS.

A FORTNIGHT WITH MOODY AND SANKEY.

EDITORS, generally, have deemed it desirable to discuss the merits of the current revivalistic operations. We had no intention to deal with the subject, but numerous requests seem to demand some measure of attention in that direction. Having attended nearly the whole of the meetings held by our two American friends, during their stay in Birmingham, we shall note events as they passed under our own observation,

THE FACTS. The Meetings commenced on Lord's day, January 16, in the Town Hall, at eight o'clock in the morning. Admission by ticket issued only to "Christian Workers." The hall, which seats 3,000 people, was filled before the time announced. Mr. Moody gave an earnest address to believers. The hymns sung by Mr. Sankey and those by the audience were selected to accord with the discourse. At three o'clock the hall was crammed in every part. There could not have been less than 4,000 present, and apparently there were as many who could not get in. A church opposite was thrown open, and an address given by the Curate; the Moody and Sankey Hymn-book being used. In the evening Bingley Hall was filled an hour before the time; and, perhaps, such an indoor meeting was never before addressed in England. The hall is a vast building erected for Cattle Shows, and holds some 16,000 persons. Crowds could not obtain admission, and another meeting was opened in the neighbourhood.

Each night in the week this hall was filled in the same fashion, and two other large meetings were addressed by Mr. Moody each day: one at twelve o'clock and the other at Three. On the second Sunday the eight o'clock meeting of "Christian Workers" was an immense gathering in Bingley Hall. At eleven the same hall was filled by persons who professed not to attend regularly any place of worship; admission by ticket issued only to that class. In the afternoon it was filled with females only, and at night by men only. During the second week the crowds and meetings were undiminished. There was also an "all-day convention," when addresses were delivered by Messrs. Moody and Sankey, leading ministers from London and other large towns, and also by Birmingham clergymen and ministers. A large concourse of children were also gathered on the Saturday morning. On several occasions the Town Hall was filled by the overflow from Bingley Hall.

The mid-day meetings were mainly for prayer and song. Numerous written requests for prayer were read each day, generally without the name of the writer. The following are a sample:—"For a drunkard who has been the subject of thousands of prayers and tears, that the Lord would convert him."—"That the Lord would change the heart of a wife whose temper is a sore trial to her husband."—"For an outpouring of the Spirit upon several towns and cities named."—"For God's blessing on the Police of Birmingham."—"For the Medical men of Birmingham, that more of them may be converted."—"For the Post Office men."—"For the conversion of a young man who cannot believe."—"For God to bless certain Tracts written by a Christian friend."—"For the conversion of two brothers." The last request was read to the Children's gathering, with special desire that all the children present would pray for the salvation of the persons alluded to. The daily mode of dealing with written requests for prayer was that of asking the audience, while sitting, to bow their heads. While so bowing, the requests were read from the platform, two or three seconds intervening. When all were got through some one immediately and briefly asked God to hear and answer the requests thus presented. The brevity of the proceedings certainly would not allow the people to fix their minds severally upon the requests. It appeared to us a somewhat sad formality, out of harmony with the other proceedings.

The evening meetings terminated with special instruction to inquirers. At the close of his discourses in the large hall Mr. Moody would request those anxious about salvation, and desirous of being prayed for by all Christians present, to stand up. Perhaps fifty persons would respond. Looking anxiously over the vast throng he would say, "Are there any more? "Yes, there is another; thank God!" and so on. All the anxious would be requested to resume their seats, and all others, excepting "Christian workers," who remain to talk with them, would be told to retire during the singing of a hymn. A given portion of the building would be then assigned to the inquirers and their instructors, many others remaining as lookers on, and mingling more or less, so as to be in part counted for inquirers. On one occasion the inquirers were sent to St. Mark's Church, and young men were directed on most occasions to the Presbyterian Chapel for special addresses.

On the second Friday evening the proceedings were to terminate. The weather was unfavourable, but the hall was crowded. Mr. Moody announced that permission had been obtained to hold the hall another week, and he wanted the audience to decide whether the committee should carry on the work for that period, getting help from London. He would not be present during the week, but would return on the last night and take his farewell. The people were invited to pledge themselves to come and fill the place by bringing others. Nearly the whole assembly responded by rising to their feet. But, alas, pledges are often not redeemed. The *Birmingham Post* reported the Sunday gathering as consisting of between 3,000 and 4,000 people, whereas some 14,000 gave the required promise to attend. Through the week the hall was but half filled, till the Friday night, when the multitude came as freely as before to hear Mr. Moody's final address.

Throughout the whole proceedings Messrs. Moody and Sankey have been surrounded by the leading ministers of the so-called evangelical denominations, including several clergymen of the State Church. All were ready to speak, pray, or be silent, as directed by their American visitors.

There was much deep feeling in some of the meetings, and solemn earnest attention in all. Their was no noise; nothing of the Methodist prayer-meeting. Shouts of glory and the like were not heard; a suppressed, or almost whispered, "Amen," now and then seemed just to float over the heads of the people, but nothing more. The Inquirers' Meetings were still more quiet. Those who knelt to pray either offered silent prayer or so subdued their utterance as to be inaudible to their neighbours. No announcements were made when individuals declared they had found peace.

The music had no small share of influence throughout the proceedings. Mr. Sankey's solos, with instrumental accompaniment, and other singing led by him, is a vast attraction. After the first day he requested a choir to be selected from the choirs of Birmingham congregations, and the wish was fully complied with. Thousands of people were in the hall an hour before the time fixed for service, and these, aided by a leader and part of the choir, sat and sung from the Moody and Sankey book, with but little intermission.

Throughout the proceedings there appeared a marked desire not to afford facilities to reporters. Remonstrance not producing any change, "the gentlemen of the press" were somewhat indignant and the papers out-spoken in complaint. The *Liverpool Mercury*, on Mr. Moody's first day in Liverpool intimates that cards were sent, by the committee, for reporters, and table and seats provided, but that Mr. Moody ordered the table to be removed and discouraged taking notes; the reason for so acting, in the estimation of the *Mercury*, being that his stock of discourses and illustrations delivered pretty much alike in each place, will not bear the strain of newspaper reporting. In this there is regrettable littleness. His printed words would reach hundreds of thousands who can never listen to his voice. Why not give them the opportunity of getting the good derivable in that way? Only think of the Apostle Peter objecting to the circulation of his sermons in writing because of his intention to preach them from town to town.

To describe the preaching is a somewhat difficult task—the several attempts we have seen in print do not, in our opinion, meet the requirement. Mr. Moody talks to the people in any way that suits him. His longer discourses, called Bible Lectures, are prepared, and repeated in place after place. His method of preparation is to take a word, phrase, or topic, as “Sin,” “The Blood,” “Salvation by Faith,” and by the aid of Concordance and Bible Index select a number of texts in which the word, phrase or topic is found. Each text is then contemplated, and certain special comments and illustrative anecdotes associated with it, and so on till the whole has been gone through. A certain number of discourses thus construed are the staple of his lectures. They are, however, not repeated with exactness, but with additional and varied illustration; such as you would expect from a man who, spending most of his time in preaching, seeks to gather up facts and incidents for the purpose of illustration. The shorter preachings are very much pieces of the longer addresses, so that even in the brief space of a fortnight we had an amount of repetition that most preachers would hesitate to exhibit before the same congregation in the course of a year. Earnestness stands out in all Mr. Moody’s talking. You feel that one is speaking who means what he says. He gives large scope to imagination in describing the unseen parts of Bible narratives; and this is not always so accomplished as to avoid doing violence to the feelings and tastes of persons who could not be considered over fastidious. He preaches first and last and midway, some of the grandest elements of revealed truth. The love of God to a world of sinners lost; the death of the Christ for the whole race; the sufficiency of His death; the utter and eternal loss of the sinner who rejects the Gospel; the completeness of justification by Jesus Christ, without merit or goodness on the part of the sinner. With him, too, the Holy Spirit is omnipotent in the sinner’s salvation. The Spirit could convert that drunkard yonder, “as easily as he (Mr. M.) could turn his hand”—“He has power to save all Birmingham.” Mr. Moody makes no attempt to move his hearers by picturing the suffering of the lost; he uses the word hell but rarely but when he does, out it comes as from one who believes in its reality and is not ashamed of it. Throughout, he speaks as one who has faith in all he utters.

RESULTS. Birmingham is not converted; nor is it perceptibly changed. Public-houses and Music Halls are not less frequented, and street profanity and crime are undiminished. We do not intend to insinuate that there are not good effects discernable by those who seek for them. For instance, at the concluding meeting some 14,000 persons were present. We do not know that any had to go away unable to obtain admission. A central portion of the floor was railed in for persons who had obtained, on personal application, tickets exclusively provided for converts and inquirers. We believe that there was a strong desire that those tickets should be used only by the class for whom they were intended. Each person upon receiving one was requested to write his name and address upon it, with the name of the church or minister to which he desired to connect himself. There were thus issued nearly 1,600 convert’s tickets, and about 650 for inquirers. That some of those tickets were possessed by persons who

could not, in any proper sense, be designated as the use of the ticket implied, is certain; to what extent it may have been the case we cannot tell; nor do we yet know how many tickets were returned certifying desire for church membership, as they were not delivered on entering the building, but the owners were exhorted to present them subsequently. That a very considerable number of people have been led to turn in faith and hope to the Lord cannot be doubted. "Will they stand?" The true answer is, "Some will and some will not." There is reason to expect that the proportion whose after-life will manifest deep and permanent change will prove neither much larger nor greatly smaller than the ordinary run of converts among Baptists, Independents, Wesleyans, and others. Complaints have been freely made that the movement has not affected the lower strata of the population—that the people who do not attend church or chapel were not found in Bingley Hall. This is, no doubt, not far from correct; very few indeed of that class have been in attendance; the people present were clearly church and chapel-goers. Not only was this discernable in the hall, but the chapels were nearly empty on Sunday evenings, some of them closed, and in most the services commenced and ended earlier than usual in order to enable the congregations to attend the hall. With these facts before us it may be scarcely needful to inquire as to the class from which the converts have been chiefly derived. One fact, however, may be added—one of the committee ("Rev." Callaway) stated at the mid-day prayer meeting that as a result of careful inquiry of the converts it had been found that nearly the whole of them had been in the Sunday schools, and that a very large proportion of them were still in connection therewith. It thus appears that so far as converts are concerned the results largely consist in helping to decision persons who have been prepared by the ordinary ministers of the churches, very many of whom would, no doubt, have been brought on to the like decision had Mr. Moody's visit not taken place.

In another direction we can trace considerable good. Many church-members have been awakened to a fuller sense of their responsibility—Many are saying, "I have not done enough for Jesus." Even among Christians not the most likely to be favourably influenced by Mr. Moody's preaching there are those who are more ready to give and to do and to suffer for the Lord. In these results we rejoice. There is also some measure of increase in the spirit of hearing; for a time at least, a number of people, evidently, will continue somewhat more ready to listen to the Gospel.

That there are unfavourable conditions resulting from this work cannot be doubted. Some 200,000 persons are considered to have listened to Mr. Moody during his stay in Birmingham. He has presented grand elements of Christian truth, but he has avoided and denied other portions of the doctrine of Christ; portions, too, that the Apostles directly presented to the class of persons to whom he largely addressed himself, and many of those he has influenced for good in one direction will be harder to reach than ever by those truths of the divinely-appointed way which he ignores. This is a sad off-set to the beneficial results before noticed. This is not all, there has been a vehement reiteration of error. Statements such as these have been

made every day—"If we had only faith all Birmingham would be converted"—"God has no need of you, nor of me. He is all powerful. He could convert every sinner in this great town."—"God does not ask the sinner to come to Him, but He comes to the sinner. If there were one hundred steps to be taken in order to salvation, and God were to tell you to take one and that He would take the other ninety-nine, you would be lost. God takes all the steps. What is the use of telling a dead man to come. God must make him alive first, then he will come." Now statements of this class are directly opposed to the doctrine of Holy Scripture. In meetings such as those held here there must have been many unbelievers; not scoffing infidels, but honest people whose intellectual difficulties keep them from faith in God's Word. The sure tendency of such teaching is to change these doubters into firm rejectors of Christianity; nor can we doubt that this has been the result of Mr. Moody's theology in many cases. When such persons are told, that if Christians had but faith all Birmingham would be converted, they ask, How much faith is requisite to that end, and how many Christians must possess it; and, perhaps, why Mr. Moody's faith does not suffice, as he seems to have enough for anything? But so soon as these people are told that the want of faith on the part of Christians is the cause of the non-conversion of the whole of Birmingham, then they are also assured that God does not need either Mr. Moody or any of his Christian hearers, as He is infinitely powerful and can convert every sinner in the town. Some men cannot shut out from their minds the question, "Then why does He not convert them?" He loves *all*; He desires the salvation of all; He is able to save all; but He does not save them. Why not? Mr. Moody replies, "O you belong to the philosophers; they came to Christ with their Why? and How? But He heeded them not." But no man ever came to Christ for an explanation of such teaching because He never so taught. This contradictory absurdity no more belongs to Christ and Christianity than do Mr. Moody's Americanisms. Did all his hearers discern that these unbiblical representations of God are Mr. Moody's misconceptions but little harm would ensue, as they would pass them over and look to those pure and noble truths which he so fully presents. As it is immense harm is assuredly done.

Our purpose, in these pages, was to note the facts and influences of this movement with the utmost impartiality, and we believe that that purpose has been carried out. God alone can place the good and the evil in the balances so as to determine the exact proportion of the one in compare with the other; but He will over-rule all, to His glory and to man's weal.

THE FORCES. "Is it not wonderful; marvellous! Did you ever know such a spirit of hearing? Are not these vast crowds, this great commotion, this deep feeling, proof of a special out-pouring of the Holy Spirit?" These questions have been freely put by ministers and other leaders of church activities during the Birmingham meetings. Our answer has been, "No! We see nothing marvellous—we have known far deeper and wide-spread manifestations of the spirit of hearing, and we see no evidence of special out-pouring of the Spirit." In the revival of a dozen years ago, in the North of Ireland, the appearance of whole

towns and villages was changed. Public houses and beer shops were closed, the general behaviour in the streets exhibited remarkable improvement. Fallen women and other noted sinners in considerable numbers pronounced for Jesus, and all this was done without any part of the vast machinery employed to give effect to the ministrations of Mr. Moody. Look at the tens of thousands gathered to hear Wesley and Whitfield when they went forth unaided by churches, committees, and contributions, and then the extent and results of the present movement are lost in the comparison. Looked at alone the work of to-day has an appearance of magnitude. Let us notice the forces to which the results are attributable.

1. MUSIC. What was it on the day of Pentecost that drew the multitude within hearing of the Gospel and riveted their attention when there? It was not a direct and special operation of the Holy Spirit upon their hearts that sent them thronging to the place where the Apostles were ready to preach a crucified and risen Saviour. It was the report of the wonderful supernatural manifestation which marked the day of Pentecost that brought the crowd. Soon as they perceived that the thing was of God it fixed their attention upon the preachers, though in itself powerless to affect their hearts. What was it that drew the eager multitude, day by day, in the Irish revival? There was there a wonder, answering precisely the same purpose, so far as bringing the people to the places of hearing, as did the physical wonders of Pentecost. It was a peculiar manifestation of hysteria; scientifically ascertained to be that, but supposed by the multitude to indicate special action of the Spirit of God upon the down-stricken sinners. Without this there would not have been large gatherings, nor that solemnity favourable to the reception of the Gospel. We speak in reference to this movement in the North of Ireland what we know, having participated in the work. In the present case there are no Pentecostal miracles to draw out the crowd; nor are there remarkable physical phenomena of any kind. What, then, gave the first marked impetus to Mr. Moody's work, in this country? It was not mainly the doctrine, for that is common to thousands of Methodist and other preachers. There is a good deal in him adapted to the work he has undertaken; but there have been, and there are, revivalistic preachers in every respect his equal, and though they fill chapels of considerable size, and in proportion to the number of hearers make as many converts, they have no such following. What extraordinary element, then, gave Mr. Moody that special lift to the next higher ledge of the mount, which, when gained, secures for its possessor the hands and tongues of a multitude sufficient to ensure the largest success he has realized? *Music*—music in an attractive, popular, and novel form—novelty being an essential element in the surprise power by which multitudes are arrested. Take the testimony of the press on this point. *The Liverpool Mercury* says:—"Undoubtedly the singing of Mr. Sankey is, next to Mr. Moody's preaching, the greatest attraction of these evangelistic services. He possesses a powerful baritone voice, which he manages with real artistic genius, and his articulation is so distinct that not only does he do justice to the music, but to the words. He sings the spirit of the sacred songs as well as the notes, and throws an amount of expression and emotional feeling

into his rendering of the airs that has a magnetic influence upon the multitude. He accompanies himself on a small harmonium, which he manipulates with skill and finish. The tunes to which the hymns are set are tuneful and catching to the popular ear, and the solemn, yet sweet, manner in which Mr. Sankey renders his "solos," the deep current of pathos running through his singing, touches a sympathetic cord in the heart of every one present. Yesterday afternoon universal stillness prevailed among 11,000 people while he sang with much pathos and effect the hymn—

What means this eager, anxious throng
Which moves with busy haste along?

It is not so much the power of his mellow voice that creates such an impression as the dramatic manner in which he uses it, and the clearness and expression with which he renders the words and the music." Here, then, we find the unusual force which lifted Mr. Moody from the level of ordinary success, to the point which secures much greater appliances.

NUMBERS. Some one has said that "Nothing succeeds like success," and it is so. Gain a given point and increased crowds will come because so many have been. And numbers give effect to sermons. There are men who could move thousands to tears and smiles and bring them to their feet, who in a small room, or in a large one, with few people, would produce nothing but the desire to hear the benediction. Mr. Moody, understanding this, said in Bingley Hall, "O how I would like to carry this spacious hall and this immense audience with me wherever I go. Why, anybody could preach to an audience like this—it would make a dumb dog bark." The vast crowd exerts a sympathetic force doing as much in favour of the preacher's purpose as his own words without that force could accomplish.

DOCTRINE. Taking Mr. Moody's doctrine as a whole we are not satisfied with it. But then he has fast hold of, and keeps ever in the front, those features of the doctrine of Christ in which reside the reconciling heart renewing power of God. Give Bingley Hall and Mr. Sankey's best harmonium with a full audience to a Semi-rationalistic, Unitarian preacher, however talented, and he will show how quickly a multitude can be dispersed. In accounting for the effects resulting from Mr. Moody's labours this great doctrinal force must be included.

UNION. Some of us have for years contended for the union of all believers in ONE BODY; we have shown how the power of the truth is weakened by the denominationalism which prevails. For the moment, in connection with Mr. Moody's labours, this prevalent evil is to a considerable extent placed under the influence of a narcotic and all evangelical sects, including State-churchmen, join hand in hand. The result is they can fill the largest building procurable, and bring a variety of agency to bear that is almost irresistible. But if such is the result of a lull in denominational action and considerable co-operation among sects, which are not one, and never can be, what would result from a real and lasting union on Christian principles only!

MONEY. The Apostles could say, "Silver and gold we have none." Their work was not promoted by money-power. Mr. Moody was in Birmingham two weeks, and the actual outlay of money is not less than

£2,000. And that, too, with chapels and school-rooms at little or no cost, together with an army of unpaid workers anxious to do his bidding in every direction. Weeks before he came house visitation on a large scale was carried on, and to his aid were brought no end of advertisements, mid-day prayer meetings, and entire columns of the press day after day filled with descriptions of the work elsewhere. In Liverpool no less than 2,000 persons have been organized for house visitation. The mid-day prayer meetings preceding Mr. Moody's arrival in Birmingham were advertised without regard to cost, and well attended. They are still continued, but within a week of his departure the attendance had come down to less than fifty. Rarely, if ever, has a preaching effort been carried on at the rate of money outlay which has characterized this brief work in Birmingham. In a population of 380,000 people it must be a bad cause which cannot secure good meetings by an expenditure of £1,000 per week, in addition to immense free labour and resources.

COMPROMISE is another vast force, without which Mr. Moody would be unable to make way as he has done. Either he purposely keeps back truths that he knows are spread out in the writings of the Apostles, or he is in the, to him, exceedingly convenient position of not having learned over much from the Apostles since he started out in the warmth and zeal of a young convert to preach to others the peace he had realized. That the spirit of compromise prevails is clear. A few days back (according to the newspapers) Mr. Moody met a very large number of London ministers for conference upon his approaching labours in the metropolis. He answered many questions satisfactorily; but on intimating that the converts are to be left unbiased to select a church, or to continue where they have formerly attended, it was asked what would be the case when they had attended a ritualistic church. There were ritualistic and other clergymen of the State Church present. To have said "yes" would have been to declare that there should be no effort to rescue converts from what Mr. Moody holds as frightful error; while to answer, "no" would have been an abandonment of the professed neutrality. The assembly, however (so the report has it), could get no definite answer, and many on both sides were dissatisfied. In Birmingham State-church clergymen have daily stood by the side of Mr. Moody, and occasionally, where there was no need to notice the relations of the State to the Church, he has volunteered some favourable allusion, as "In your country a State Church may be very useful," &c. Then certain things seem to be carefully avoided; as for instance, baptism. In preaching upon the New Birth, the Saviour's words, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God" came in the portion read. Three or four times in that discourse he quoted the words, "Except a man be born again he cannot see the kingdom of God," and to give effect presented it in almost every possible form, as "Except a man be born of God."—"Except a man be born of the Spirit."—"Except he be born out of the Spirit."—"Except he be born from above;" but omitting all reference to the Saviour's own explanatory utterance.—"Except a man be born of water and the Spirit." In subsequent discourses the New Birth was alluded to and the same text quoted, with the same variations, but

in each instance "born of water and the Spirit" escaped recognition. Persons who have invited Mr. Moody's attention to answers given, by the Apostles, to men who asked the way of salvation have learned that he has no mind to talk of the doctrine of the Apostles when it goes forward to baptism, as exhibited in the *Acts of Apostles*. Let Mr. Moody present the whole counsel of God—let him speak out to salvation-seeking sinners, in the respective stages of their process, exactly what the Holy Spirit said in like position, as recorded in the New Testament—let him do this, without partiality or preference, and without fear of church or party, and in one month he will find himself relieved of the mass of his warmest supporters. Mr. Moody's work cannot be carried on to maintain its present results without the omission of commands and precepts given by those Apostles concerning whom the Lord said, "Whosoever receiveth you receiveth Me." It is painful to be compelled to conclude, from undeniable facts, that were Peter or Paul to present themselves at Mr. Moody's meetings and, without being known, to speak from his platform exactly what is recorded of their preaching and teaching, they would be at once exiled therefrom. Without omission of at least part of the burden of apostolic teaching the force of denominational union, and consequently the money force would be wanting; and without these the measure of success peculiar to Mr. Moody's efforts would never have been realized.

Here we leave the whole matter; believing that we have freely gauged it and accounted for whatever results have been discerned. In the whole thing we see one of those waves of revival of religious feeling and activity, which are good in their way, and which in the providence of God will be overruled to still greater ends. O that man would but turn in full purpose of heart to the complete word of truth, then indeed should we be revived and go forth mighty in the power of God.

THE SEVEN LETTERS ON PRIMITIVE CHRISTIANITY.

To the Editor of the *Ecclesiastical Observer*.

Sir,

I thank you for sending me a copy of your January number, which contains a review of the "Seven Letters on Primitive Christianity," recently republished by me.

You are correct in stating that these letters were written by the late John Walker, of Trinity College, Dublin. I suppressed his name under the impression that it might be an obstacle to the sale of the publication, but I am now inclined to think that in this opinion I was mistaken; my reasons for concealing my own name were different, but I do not feel bound to give them. I may, however, say that one reason was, that I am engaged in a large manufacturing business, which leaves me but little leisure for theological controversy; and another, that I felt that it might not be agreeable to those of my relatives (the large majority, I am sorry to say) who do not hold the same opinions on these subjects as myself, to see their name paraded before the public. I wish, however, to state explicitly that I do hold the views propounded in these letters, and that I am not ashamed to confess that I am one of the people called Separatists.

You are mistaken in supposing that we are now "almost, if not entirely, extinct." At Smethwick, near Birmingham, there is a small church, of about twenty-five members, who meet every first-day of the week, to attend to the ordinances of the Lord's House, in a Hall specially *built* for the purpose (but not consecrated), in the

Oldbury Road. Should any of your readers desire to see a specimen of this nearly extinct body, they will find seats provided for visitors, and be welcome. There is also a church in Dublin, comprising about the same number of members.

You assert that to no church planted by John Walker or his followers, could the term "Christian" be applied. Perhaps you will kindly explain your reasons for making this statement, and likewise for assuming that "they (the Separatists) have also introduced elements not of apostolic origin, and that, too, in proportion ample enough to secure failure." What are these elements of Christianity which John Walker "superadded," and A. Campbell "discarded"? And what, according to your ideas, are the particulars needful to the existence of the Church of Christ as set up by His Apostles, with respect to which our faith falls short?

I must ask you to allow me to correct your assertion, that the late John Walker completely rejected Baptism. Water-baptism, as practised in these countries, he certainly did reject, and so do his followers, and they maintain that there is no sanction in the Word of God for any such baptism, either of infants or adults; but they contend for baptism with the Holy Spirit, "without which no man can say that Jesus is the Lord." See 1 Cor. xii. 3. And also that there is one Lord, one faith, one baptism. Ephes. iv. 5.

I am not, however, prepared, at the present time, to enter upon a discussion of this large question of water baptism; but if you have any concise work upon the subject, I shall be glad to receive it through the publishers, Messrs. White and Pike, Moor Street, Birmingham, to whose advertisement in your present number, I beg leave to refer your readers.

Your quotations from the Seven Letters are a fair representation of the views held by the late John Walker, and I sincerely hope that they may lead those of your readers, who appreciate sound scriptural doctrine, to read the letters and test the views therein propounded by the Word of God, which is the only authority which we acknowledge.

We hold that the precept to the Thessalonians—2 Thess. ii. 15—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle"—is binding upon believers to the end of the world, and that it is our duty to treat, as "walking disorderly," all who reject any of those traditions. The salutation with a Holy Kiss, we regard as one of those ordinances.

I hope that I have not intruded at too great length upon your space, and am, Sir, yours respectfully, the

REPUBLICAN OF THE SEVEN LETTERS.

REMARKS.

Our friend may be somewhat of a secret disciple. He needs to add a little more courage to his faith. The reason for not appending his name as the republisher of Mr. Walker's letters does not strike us as satisfactory; as he would be at liberty to decline controversy which his circumstances denies him time to attend to; and, as to withholding it because his relatives *might* not like one of their circle publicly identified with the circulation of God's truth, we are reminded thereby of one who "came to Jesus by night." Depend upon it the Lord requires less reserve in confessing Him before men than is indicated by our friend.

We are mistaken, according to the foregoing, in supposing "the Separatists almost or entirely extinct." Scarcely so. Our intimation really represents the facts—they are *almost* extinct. After seventy years, on our friend's showing, there is a small congregation in Smethwick, twenty-five in number, which we are told has been established thirty years or more; also a small church in Dublin and one in London!

In intimating that the term "Christian" could not be applied to churches planted by John Walker or his followers, we stated the sense in which the word was used—"that is as meaning a church according to the churches planted by the Apostles and covered by the term primitive Christianity." There is no trace in the New Testament of a church composed otherwise than of persons who had, on confession of

faith, been baptized in water. In setting this aside the *Separatists* erect another institution, and one that the Apostles never recognized. Our friend invites us to enter into a somewhat extensive presentation of the errors of his system, but it is understood that an expression of opinion in reviewing a book does not throw upon us a work of that kind. Still we would be willing to comply did the circumstances justify, but they do not. Our readers are not interested in the subject, knowing little or nothing about the *Separatists*; and, on the other hand, they do not see our pages. Still if our friend is open to investigation and thinks we can help his brethren or that they can help us, we shall gladly meet them in their hall in Smethwick, for kindly Bible-searching on the points at issue, which investigation shall be open to the public or closed to all but our respective friends, as he may prefer.

Our intimation as to complete rejection of baptism by the author of the *Seven Letters* needs no correction. It clearly refers to baptism in water, and as such is strictly accurate. As to baptism in the Holy Spirit, to which our friend points, saying that 1 Cor. xii. 8 says that without it no man can say that Jesus is the Lord, we have merely to observe that the text in question says nothing of the sort and does not name baptism in the Holy Spirit. The ordinary influences and the communion of the Spirit are widely different from the baptism in the Spirit, the former we now have, the latter we have not. Our friends are, however, consistent. They say "One Lord, one faith, one baptism," and claiming to possess the baptism in the Holy Spirit they reject water baptism. In thus holding to only *one* they are quite right. Prove to us that all who come to Christ are baptized in the Holy Spirit and we relinquish at once and for ever baptism in water, into the name of the Lord Jesus, for the remission of sins. Ed.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

March 7. THE CITIES OF REFUGE.—*Joshua* ix. The appointment of six cities, as spoken by Moses, v. 1, 2. Read Num. xxxv; Exod. xxi. 13, 14; Deut. xix. 1-10. *V.* 8 shows that those who killed wilfully had no refuge. *The Avenger of blood.* Before the complete setting up of law courts, the nearest kinsman of a slain man was expected to avenge his death, and this extended to cases in which in seeking to injure another death unintentionally ensued. These cities were a merciful alleviation. *The way of escape*, v. 4-6. We read that at every turning on the main road there was an indication of the way. The gate of the city was open continually. The moment the manslayer passed in he was, for the present, safe. He was then questioned by the elders, and it seems that if the avenger demanded, a further trial ensued. If found not guilty of wilful slaying he must dwell in the city till the death of the high priest, then he is safe in going to his own home and city. *The Cities named* were all belonging to the priestly tribe; which was charged with the administration of the law—three on the west and three on the east, so placed that no part of the land was more than twenty-five miles distant. Strangers dwelling in the land had access to them.

NOTE.—Christians are said to "have fled for refuge." Heb. vi. 18. Sinners are in danger of the avenger overtaking them. He will slay them unless they flee to Christ. The road to our refuge is plainly marked out in God's Word. It is of no use to know the way unless we run in it. As nothing short of being in the city saved so nothing short of being in Christ will answer in our case.

QUESTIONS.—1. What were the Cities of Refuge for? 2. What was the particular danger of a man running toward one of them? 3. When was he quite safe? 4. What is the danger of unsaved sinners? 5. What refuge is there for them? 6. When will they be safe? 7. How can they know the way into Christ? 8. What is the way?

GOLDEN TEXT.—Heb. vi. 18. "Who have fled for refuge to lay hold of the hope set before us."

March 14. THE ALTAR OF WITNESS.—*Joshua* xiii. 11-29. *The altar builded, v. 10. Israel's Indignation, v. 12.* The tribes had dispersed to their homes but now came together and resolved to make war upon their brethren whose lot was on the other side of Jordan, because they had erected an altar. God had commanded that sacrifice should only be offered in the place of the tabernacle. The setting up of an altar for sacrifice by the Jordan would consequently be will worship and rebellion. Israel at once armed to put down this iniquity; but wisely and kindly sent an influential deputation to reason the case and amend the wrong before resorting to force. It was then found that no offence was intended; that the altar was not for sacrifice, and that the tribes on the other side of Jordan did not intend to forsake the national and divinely-appointed sacrifice, nor to offer any other, the new altar being not for sacrifice but only as a memorial. The explanation was satisfactory, and all Israel rejoiced. They had learned that rebellion to-day brought punishment to-morrow (v. 18). This altar was called *Ed.*, which means a witness. Generations to come would gather round it and repeat to their children the wonderful passage of the Jordan and God's marvellous works in delivering their forefathers. They might decorate it with garlands, surround it with timbrel and harp, and learn by the absence of sacrifice that God appointed His worship, and that not there but in the place and way of God's ordination He must be worshipped.

NOTE.—That God is unchanged. He changes His ordinances as He introduces new dispensations, but His appointments are as binding now as they were in former times. If He set up a *memorial table* in His Church He neither intends that His people should neglect it nor set it up in another place. When He ordains a *grace of water*, through which those shall pass who come into His Church, no man may put it aside, nor put something else in its place.

QUESTIONS.—1. What caused Israel to arm for war? 2. Was there any real cause for so arming? 3. In what way did they display wisdom before allowing their zeal to lead them to war? 4. Why would it have been wrong to build an altar for sacrifice near to Jordan? 5. For what was that altar built? 6. Is God still as particular about His appointments? What should we learn from this account?

March 21. JOSHUA'S WARNING.—*Joshua* xiii. *A long time, v. 1;* cannot tell the time, but God spared him long. *Rest.* Not complete conquest anywhere; many of them were overthrown and the others did not attack them. *Old.* Joshua died aged 110. (Chap. xxiv). *All the tribes.* Omit the term *and* which is not in the Hebrew; the address was to all the people but delivered through the elders. The driving out of the remainder of the nations depended upon Israel's obedience, v. 13. God's law to be kept as the result of love, v. 11. Nothing had failed that God had promised, v. 14.

NOTE.—Our position in some respects similar. Improper intimacy with evil persons brings to trouble and to God's displeasure. God's promises have never failed. He has given us His law. And we shall never observe it unless we love Him. Recount what He has done for us that merits our love.

QUESTIONS.—1. What was Joshua's age when he died? 2. What do you remember of the life of Joshua? 3. What did God require of the people? 4. What would enable them to keep His appointments? 5. What will be the consequence if we do not love God? 6. How are we to show our love to God and to Jesus? 7. What blessings does God's Word now promise to those who love Him and keep His Commandments?

March 28. REVIEW OF GOD'S MERCIES TO ISRAEL.—*Joshua* xxiv. 1-18. *The other side of the flood, v. 2,* meaning the river Euphrates. Read *Deut.* viii. 2, and observe the call to *Remember*.

NOTE.—The call of Abraham, v. 2, 3; the sojourn in Egypt, v. 4; the forty years pilgrimage, v. 6; the conquests, v. 8-12; the great lesson, "Fear the Lord," v. 14, 15. "Choose whom ye will serve."

QUESTIONS.—1. What instances of fulfilment of God's promises have we in this history? 2. What instances of punishment for disobedience have we met with in the history of Joshua? 3. Does God make people keep His Commandments, or does He call upon them to choose whom they will serve? 4. What will be the result if we choose to serve Him? 5. What if we do not?

THE ORDINATION AT BETHANY.

In your reply in the February *E. O.* to our remarks or inquiries as to what you wrote about "this Bethany Ordination business," you have missed, we think, one point, or the chief lesson that is taught in Acts xiii. 1-5. And it was not about "other denominations," the "one-man system," nor the kingdom of the clergy, etc., that was under consideration, but the case of a church by its members and elders choosing and setting apart, to the ministry of the Word, those well known and approved among them. The "Roman and the Anglican churches" may have something like to this in their systems, yet be very different from it in many respects, and as the saying goes, we should take care when hasting out of Babylon, not to run past Jerusalem.

And you have not condescended to notice our principal reason in writing, viz. : for you "to direct us to the apostolic plan, and shew us how and when practised at home, when ministers of the Word are chosen, set apart and sent out by the church here."

There is, therefore, abundant room for further investigation and corrections, it may be, on this subject, and we would have tried to make some, but your readers may readily guess why we decline saying more now, or appearing again in the *E. O.*

INQUIRER.

REMARKS.

Whatever we may have missed in regard to Acts xiii., we have clearly shown that it is not a case of induction into a life-long work, and that it is not at all in accord with the proceedings at Bethany. But it is clearly all the Scripture that *Inquirer* has to offer and, consequently, his attempt to uphold it as commendable and "not without apostolic example" fails. We have shown the points of agreement between the ordination at Bethany and those of the kingdom of the clergy; not in unimportant features, but in such as place them both on the same lines, and away from apostolic practice. These points are all passed over by *Inquirer*, he declines saying more, and our readers will, most likely, readily guess his reasons.

But we have not "condescended to notice our (his) principal reason for writing," which was, that we might direct to the apostolic plan and show how and when practised in this country, when "ministers of the Word are chosen, set apart and sent out." There was no need to do this, because—1. The question is not whether the Bethany ordination accords with what we do, but whether it accords with apostolic example.—2. What we do and do not do in the matter is very well known to *Inquirer* and to our readers generally, and not only so, but sometime back our pages presented a long series of articles on "Ministry," in which the subject is set forth; investigation being then invited. Let it be remembered that our pages are devoted to the exposition and defence of apostolic doctrine and practice. If we omit to do something that we should do, or do something that we should not, let *Inquirer* or any other, who is willing to abide by the New Testament, correct us, and they shall be welcome.

Ed.

THE FULNESS OF TIME.

I HAVE read, with great pleasure and satisfaction, the article in *E. O.*, headed, "Fulness of the Time." The "compilation" is the work of one who has read much and to profit. While reading the many books from which he quoted, his eye was open to every valuable reference to the condition of the world, necessitating a Deliverer and Teacher. The authors he quotes describe the processes of Divine Providence in the gradual but certain development of the period called in Holy Writ the "Fulness of Time;" these the compiler has gathered up and strung together so as to form a most valuable help to those who may desire to know the processes leading to that marvellous consummation; but who may have neither the books to which to refer, the patience to search, nor sharpness enough to discover the points of reference. I recommend every reader of the *E. O.* to read, study, and inwardly digest the matter of this "compilation," and when they have read it, hand it round that others also may be partakers of the benefit.

C. A.

Intelligence of Churches, &c.

STRATHALBYN, AUSTRALIA.—Dear Bro. King.—I almost owe you an apology for the shortness of my last epistle. It was written under a heavy cold, and, along with other home letters, in haste for the first mail. To make up for the shortness of my last, I take this early opportunity of supplementing it by another. This country, from all that I have seen and been able to learn, is not so beautiful as our own. The hill ranges, which extend across the colony for many miles, with their deep glens and fruitful valleys, constitute, I am informed, one of the most beautiful portions of the Australian Continent. The drive from Adelaide up through the hills is very fine, the scenery approaching in variety and grace our mountain scenery at home. Strathalbyn lies about thirty-five miles to the south-east of Adelaide. It is a quiet, sweet place, beautifully situated among the hills. The township was founded some thirty years ago, and chiefly by Scottish settlers. Hence the name "Strathalbyn." Some of the principal members of the church in this place are persons whose names are sufficient to tell their nationality. For there are Gordons, and Leslies, and Kennedies on the roll. A very considerable proportion of the population of South Australia are engaged in agricultural pursuits. And many of those who are engaged in this occupation are migratory in their character. They settle down on a piece of land, and crop it year after year, till it has become quite impoverished. Then they "sell out," and go somewhere else to repeat the same thing. Good wheat-growing land is being opened up in the north. And "gone to the north," or, "going to the north" is at present the order of the day. These migrations some-

times interfere very seriously with the working arrangements of churches. The churches in this district have recently lost quite a number of promising and useful members in this way, while others are expected soon to follow. I have now had time to survey my new field of labour. And I may say that, considered as a field for purely evangelistic work, it is only one of moderate promise. A few years ago the fields in this neighbourhood were white unto harvest. Earnest and devoted Evangelists came on to reap the golden grain. Those who were prepared to receive the truth did so, others made up their minds not to receive it. Since then the work has not been followed up as it ought to have been, and many of those who were brought into the church, not having been sufficiently established, have fallen away. Nor is this all, for roots of bitterness have sprung up which have not only troubled the churches, but also presented serious obstacles in the way of a preached word. My work here will be that of a gleaner: and along with this will be combined another important duty, viz., that of "confirming the souls of the disciples." This two-fold work has fallen to my lot at home once and again. It now devolves upon me here. And although I would have preferred the purely evangelistic work on some virgin soil, yet I cheerfully acquiesce in the Father's arrangements; for He knows best what our work should be, and where it is most required at any given time. And wherever the pathway of the reader and the writer may lead, may it be illumined by the pardoning love and the approving smile of our Father in heaven. With sentiments of sincere esteem, yours truly in the Lord,

JOHN STRANG.

SYDNEY.—The cause here is steadily progressing. Bro. Hakey arrived here last May. The results of his labours up to the present are from twelve to fourteen. Sydney is a hard place to labour in. Sectarian prejudice seems stronger than in the other colonies.

NOTTINGHAM DISTRICT.—The tenth annual meeting of the Nottingham association of churches was held in Bulwell, December 30. Bro. Dawson was appointed Chairman and Bro. J. Langton, Secretary. A letter was read from the Sherwood Street church, asking to be again received into the district co-operation. After due consideration it was unanimously resolved, "That the application of the Sherwood Street church to again co-operate on the plan, be accepted, on condition that the letter sent to the churches be withdrawn and apologized for, and that they seek a personal interview with the Barker Gate church and come to a settlement of all disputes between them." It may be added, with pleasure, that this has been willingly acceded to. The reports from the churches indicated a variety of results. Some not making progress; others enjoying more prosperity, as in Bulwell (both in the church and Lord's day school), where is experienced the want of a larger and more commodious meeting house, and where efforts are being made to obtain it. The need of assistance for Mansfield being introduced, the brethren present commenced a collection, and it was resolved that the churches of the district be requested to assist them by further pecuniary aid. It was resolved that the next annual district meeting be held in Bulwell; and that Bro. Langton be district secretary for the ensuing year. Souvenir addresses were delivered in the evening meeting by brethren from Leicester, Loughborough, Green Hill Lane, Mansfield, and Nottingham. *From report by the Chairman and Secretary.*

BIRMINGHAM.—On the Lord's day following Mr. Moody's fortnight of labour and exertion, under the assurance that there would be no further services in Bingley hall, we engaged Curzon hall for a Sunday afternoon discourse upon the day of Pentecost. Mr. Moody's committee, however, on Friday night determined to hold a special service at the same hour in Bingley hall, which is a very short distance from Curzon hall. This we regretted, as our meeting would have been deferred had we not been led to understand that the ground was clear. As it was, however, we had a very fair

audience. In Bingley hall, the *Daily Post* reported between 3,000 and 4,000 hearers, which, considering that some 14,000 publicly stood up on Friday, on invitation, by so doing, to promise to be present and do their best to bring others; could scarcely be considered a satisfactory result. In Curzon hall we had some 1,500 persons, who listened to discourses by D. King and C. Abercrombie. In Charles Henry Street chapel we had, in addition to the usual service, a meeting, commencing at eight o'clock, which was well attended. St. James' hall was taken for the next Lord's day afternoon and evening, at eight o'clock; and also, in like manner, for each Lord's day in February; the usual services being commenced in our chapels, at half-past six. Brethren Abercrombie and King were advertized to preach at each service in the hall. At the time of writing this, two of the four Lord's days have passed, the hall has been filled by most interesting congregations; at the last meeting a number turned back, not being able to get beyond the door. One was moved to make the good confession, having been won to Jesus at Curzon hall, and in all, some ten have been immersed into the death of Christ during the last few days. There is considerable inquiry, and others are expected. Since the last notice in E. O. and before this special effort commenced, there were several baptisms.

WORTLEY.—Since the annual meeting four have been added to our number; three by immersion and one from the Baptists. One has also been immersed who has not yet united with the church. We have had two visits each from Brethren Pitman and Greenwell on Lord's days, and a lecture by Bro. Greenwell, on Monday evening. The meeting was very well attended. We only regret that his stay was so limited; we think that if a month at least could be spent instead of a Lord's day now and then; that far greater good would be accomplished. G. L.

KENTISH TOWN.—Bro. Cole's visit to the churches in London has been much enjoyed, and the hearts of the brethren at Kentish Town have been gladdened, by witnessing three go down into the water in obedience to the command of Christ, making the good confession before many witnesses. The church is also revived by the earnestness of his example in the work of the Lord. G. S.

MOLLINGTON.—We have had showers of blessings here. The work of the Lord is prospering in our hands. Last week five persons joyfully confessed the Lord Jesus

and were baptized into His precious name. Amongst them were a mother and her two daughters; who, after much prayerful consideration, determined solemnly to give themselves to the Lord, in His own sacred way. Praise God for His dear redeeming love; for His soul-subduing grace.

NORTH BROOMHILL.—We have been gladdened by the addition of six, by immersion, and four formerly immersed. Four of the above are the fruits of the labours of Bren. Scott and Abercrombie. We stand in need of help in spreading the truth. E. H.

LINCOLN.—I have spent four Lord's days here. Our meetings have not been large. I am glad, however, to report that two have been immersed into Christ, though they can scarcely be said to be the result of my labour. T. THOMPSON.

NETTLETON.—Bro. Dillon and myself visited Nettleton on December 20th, and baptized a young man. On January 3rd, I had the pleasure of immersing two more into the Saviour's death. To-day I hear of several others desirous of following in the like way. This is the result of much patient labour, when it almost seemed that the seed sown had perished.

LONDON, CHELSEA.—Four more have given themselves to the Lord in His appointed way. All of them in the morning of life. One is the eldest son of our Bro. Black. J. C. V.

SOUTHPORT.—Three have been immersed here since last report. S. H. C.

DOUGLAS, ISLE OF MAN.—Bro. Pitman has been here three weeks. Four persons have put on the Lord Jesus in baptism, and a brother from Wolverhampton has come to reside here. Much labour and care have been bestowed on the above four cases, by Bren. King, Brown and others. Herein is that saying true again, "One soweth and another reapeth," but we can rejoice together. We have much opposition from the sects, but this has brought us the more under public notice. Many of the unprejudiced have heard us gladly. If continuous labour were given, I am convinced that the church would soon become many times its present numbers. Laxey, a mining village about eight miles from Douglas, has also had attention. A gentleman kindly gave us the use of a large room in the upper part of his warehouse. At the first meeting, although only one day's notice was given, about fifty men assembled. They listened with such evident astonishment, that one

might have been preaching from a new revelation.

EXETER.—We are glad to have had the visit of an Evangelist during the last five Lord's-day, ending February, 14th. We have had one addition, and as members, we have been greatly encouraged and built up. We number only seven, but there have been good meetings, and many have inquired the way to Zion according to the word of God. So there is an open field for labour, and were an Evangelist to stay here sometime no doubt there would be considerable gathering. B. D.

Obituary.

HARRIET ELLIS, the wife of Bro. Bartley Ellis, Evangelist, died at Chelsea, London, on February 1st, 1875, thirty-three years of age. The church here suffers a bereavement in the loss of her kindness of heart, and spirituality of mind. J. C. V.

MARTHA MILLS fell asleep in Jesus December 4th, 1874, aged eighty years, when able, she always filled her place at the Lord's table, but for the last two years she has been confined to her bed, which she endured with patience, putting her trust in the Lord. She was happy to depart. A. D.

WILLIAM DUMSDAY departed this life, December 10th, 1874, aged eighty-six years, after six weeks illness. Through infirmity he had not been able to attend the church for several years, but he loved his Bible, to which he devoted much of his time. He was one of the first who embraced the truth at the time of the formation of the church in Piltown, in which he was steadfast, and happy in life and death. A. D.

HANNAH BARLOW, recently departed, aged sixty years. She was one of the early members of the Cox Lane church, having been immersed over thirty years back. Subsequently she held membership in Liverpool, but of late she has resided in Birkenhead; but by affliction has been prevented meeting with the brethren. M. C.

SARAH JACKSON DACE, Cumberland, fell asleep in Jesus, December 20th, 1874, aged twenty-three years. She was immersed during her stay in Southport, in 1866, and since then has been so located as to be unable to meet with a church. Although thus isolated, she was a consistent follower of Jesus. Always weak and delicate in health, she passed away without a struggle, calm and peaceful as an infant going to rest. S. S.

ON DOING WITH ONE'S MIGHT.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccles. ix. 10.

CHRISTIANITY is not a religion of transcendental abstraction nor of brilliant speculation; its children are neither monks, nor mystics, nor Epicureans, nor Stoics. It is the religion of loving, speaking, and doing, as well as of believing. It is a life as well as a creed—a life because a creed. It finds a rest for the heart, a word for the tongue, a way for the feet, and a work for the hand. The same Lord who is the foundation of our hopes, and the object of our faith, and the subject of our love, is also the model of our conduct; for "He went about doing good." He has left "us an example that we should follow His steps." In Solomon's words we find an eminently practical prescription. In a Christian, the working hand is the willing and liberal executive of the loving heart; action is the offspring of inspiration. Love cannot be repressed—it would not if it could; it must translate itself into life. Like the electric fluid, it gathers volume from repression and strength from resistance.

We are enjoined to do whatsoever the hand findeth to do. Let us well study this, for it may be misapprehended. Everything that turns up in the course of events is not necessarily an opportunity of acting, or an invitation to act. Some things it is sin to do, and some things it is folly to do, and other things it is impossible to do, and, therefore, absurd to attempt. Openings occur which it is the highest virtue to refuse. The command, therefore, refers to things lawful, dutiful, useful, and expedient.

Let us illustrate the prescription by three very interesting Scripture incidents. The first is recorded in Luke x. 27-36. Where we have the parable of the good Samaritan. Now the priest in this parable thought sacrifice his only or most important vocation, and the Levite his ceremonial as far more obligatory on him than any incidental appeal to his feelings; and both these turned away, preferring sacrifice to mercy. A stranger—a Samaritan—rising above the prejudices of sect, the quarrels of nationality, and the punctilios of temple service, nursed the wounded man, and paid the expenses of the inn to which he carried him. His heart recognised in the wounded and plundered man, a victim of misfortune; and his willing hand, obedient to the impulses of his loving heart, relieved his wants, and secured assistance and medical treatment for his wounds. Which will you be? Take your choice of precedent—that of the priest, or of the Levite, or of the good Samaritan. The best surviving instincts of our nature, the law of Christian kindness, the love of God, and the love of man, alike declare and determine which of the three we should imitate with our might.

Let us take another illustrative case. We read in Matt. xii. 43, a widow, hearing an appeal made to her liberality and recognising its depth and force, opened her purse, in order to contribute. She found two small coins only, which were her all; but in the exercise of a faith too rare, but not too strong, she argued with herself, "God, who clothes the lilies with their loveliness, and feeds the sparrows from his stores, will not overlook widows." But whatsoever her reasoning was, her action was good. Many people reason badly who act nobly. She cast

her all, with noble precipitancy, into the treasury. It was accepted of God. It was love that made her two mites weigh so heavy; it was her motive and aim which made them ring so loud, as they fell into the treasury, that God heard the echoes in heaven. God estimated the greatness of her gift not by its amount, but by the heart that was in it. It is the force that lies far back in the heart, not the munificence or volume of the deed, by which a donation is appreciated in the upper sanctuary. In one case, a thousand pounds are a mite; while in another, a mite is a thousand pounds.

There is a third instructive precedent in Matt. xxvi. 7-13.—“There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” A loving heart, throbbing in a living hand, poured a box of precious perfume on the Saviour's head. The utilitarians of that day denounced her generous deed as unjustifiable waste. Their successors of the same school would call it pitiable extravagance. The Son of God, so opposed to waste, that on one occasion He commanded His disciples to gather up the crumbs that nothing might be wasted, stamped it with His divine approbation. She did not calculate the cost of the perfume, but the claims of her Lord. Hers was the uncalculated and incalculable service of love. There are instincts not to be measured by economy, impulses that are profaned by reasoning, sacrifices which, sneered at and repudiated by the world, are hailed and praised by Christ as the incense of the heart.

In the prescription we are here considering, there is an appeal to the *individual*—“*whatever thy hand findeth.*” We too often merge the individual in the crowd, or the personal in the collective. We think the church will do this or give that, and therefore I need not do or give much. This distributing the load over many, that each may feel it lightly, however useful in material things, is really evasive of duty under the force of a moral and religious appeal—“*Whatsoever thy hand findeth to do, do not devolve on others, but ‘do.’*” Do not dissipate your responsibility. Do not infer it is lessened because the appeal is made to the church. It is by each soldier feeling his obligation in doing his part that the army conquers; it is by each bee doing its work that the hive is stored with honey; it is by each insect putting forth all its might that the coral reef becomes an island, and cities rise upon the bosom of the main.

It is also a *present* obligation; whatsoever thy hand findeth to do, you are not to procrastinate or adjourn to a future opportunity. That occasion may never occur, or you may not live to see it, or you may not, when it comes, have means of responding to its call. What you mean

to do next year is no apology for omitting what you ought to do to-day.

Nor because there are difficulties should you refuse. Duty is always set in difficulties, and often in reproach. It is hopeless to wait till the sun has no spots, till light has no shadow, and the rose no thorns. Aim at the highest good, but avail yourself of the nearest and readiest, though imperfect, possibilities of achieving it. Do not talk only, but *give and do*.

This leads us to consider the way in which it is to be done—"with thy might." Christianity demands what it is reasonable and dutiful to give. Love God, not with more than your heart, but with all your heart. Do not give, not with more than your might, but "with your might." God does not require impossibilities. Give not merely superfluities, but in proportion to income. Let your motive force be not only your love to Christ, but His love to you. Enthusiasm in the heart, sympathy with souls that perish, and with Christ who died for us, thankfulness for blessings you do not deserve, and responsibility for a stewardship you have accepted by accepting what God has given, ought to be within you irrepressible springs of action and sacrifice. Doing good is the greatest luxury, and the doer of the largest good is longest spared. It is the barren fig-tree that is first cut down. It is wasted opportunities that cry, "Cut it down." There is something in the church for every man to do, and in the world to help or heal. "Occupy till I come," is the order of the Divine Master; and it will be found that the greatest happiness is secured in the closest attention to it.

It is no light reason for carrying out the prescription we have been considering, that they who need our help pass away and are daily placed beyond our reach. A continuous current of souls is rushing on to the everlasting state. Lost by nature, they can be saved only by grace, and, as far as we know and are concerned, through our instrumentality, for we have the knowledge and the means which they need. Surely the most painful recollection on earth is that of having had it in our power to be useful to those who have left us, and having neglected or lost the opportunity. But no slight encouragement to do what the hand findeth to do with our might is found in the words of the Lord—"Inasmuch as ye did it to one of the least of these my brethren, ye did it unto Me." Thus the mite cast into the treasury on earth is seen in heaven. Thus what is done for Christ, by a loving heart, to a sick, or suffering, or ignorant, or perishing fellow-creature, is recognised by our loving Lord as done to Him.

Thus let love for souls burn in every heart, and prayer for sinners ascend from every lip, and bounty to mankind drop liberally from each hand, and words of salvation be on every tongue. J. C.

ON SENTIMENTALISM.*

A common fault to be guarded against in teaching religion to children is best described as *sentimentalism*, by which I intend the habit of

* Reproduced from the "Sunday School World." Earnest attention to these important suggestions is urged upon all readers of the *E. O.* who are in anyway responsible for the Teaching and Singing in Sunday Schools.

uttering, in speech and song, sham aspirations, and the language of spurious affection. The object of all right spiritual training surely is to make the learners genuine, real, and true, in their characters as servants of God. This they will learn by the inspiration of sympathy and example, if *we* are genuine and true; but, if we set them an example of habitually uttering false sentiment, we shall so far train them to be insincere in the very heart of their religion. "My words shall be of the uprightness of my heart, and my lips shall utter knowledge clearly." This was the text from which Mr. Binney preached at my ordination; and the main lesson which he enforced was sincerity in prayer, singing, and preaching, and, with that view, *moderation in tone*, so as not to overstep the limits of genuine emotion. Every preacher's experience warns him against the ruinous habit of saying to God or man more than he feels. How many who have indulged in artificial bursts of eloquence and seeming affection, which did not spring naturally from the depths of actual life, have suddenly broken down, even in morals, and exposed a fearful hollowness of character to an astonished world! All teachers are near to danger here, including Sunday school teachers. The suck of the vortex towards the utterance of warm or exalted emotion is very strong; it requires a firm hand on the helm to prevent our vessel being drawn into it. And there is nothing more corrupting than this habit of falsely expressing what is not honestly felt. Whole congregations are carried away by the sympathy created by numbers and by harmony. The Rev. Rowland Hill, of Surrey Chapel, a shrewd observer of men and women, was once standing in the gallery of Surrey Chapel, along with the late Mr. John Clayton, when at the close of a great missionary sermon the congregation was singing with intense enthusiasm the noble words of Dr. Watts's hymn—

"Were the whole realm of nature mine,
That were a present *far too small*;
Love so amazing, so divine,
Demands my soul, my life, *my all*,"

when Rowland Hill turned round to his companion, who had been joining in the song, and said to him, with a solemn look, "That's only singing, John. The *collection* is to follow!" The value of the lesson may perhaps excuse the quaintness of the anecdote. The test and measure of our sincerity in feeling is *action*, and no one, old or young, should be encouraged habitually to express more feeling than they are prepared to act out in life.

Under this view teachers ought to be very careful in the selection of hymns for Sunday school use. Sunday schools have learned from adult congregations to sing, as apparent acts of worship, metrical statements which it is almost impossible for a child to feel healthily in its own life. There is not only an artificial and unmanly tone in many of the hymns which boys and girls are set to sing—a sort of dreamy, flowery effusiveness in the incessant references to paradise and the world to come; but, worse, there is a bad habit encouraged of singing falsehoods to God, which cannot but strike at the root of all genuine and durable integrity of character. I feel that the utmost tenderness and restraint are needed in referring to this matter, but the evil has

reached a height which requires sharp criticism. Let me ask, then, what can be the spiritual benefit of leading a child, who above all things wishes *not* to die, to sing to a cheerful tune,

"I want to be an angel,
And with the angels stand,"

or any other of the numerous hymns which express an earnest desire to finish life's pilgrimage and be gone to glory? I will say nothing of the utter unscripturalness of most of these metrical descriptions of the state of souls departed, or their flagrant neglect of the Scripture precedent which leads us to associate future "glory" with the resurrection of the body at the second advent of Christ. But I do say that the extravagantly large proportion of hymns in Sunday school "collections" such as "Shall we gather at the River?" where the smallest amount of sense is joined with the utmost amount of efflorescent imagery, exercises a distinctly pernicious influence on children's minds. No references to the future eternal world ought to be made before children, except such as are fitted to lift up their thoughts with awe and genuine desire to that great hereafter. The descriptions of heaven given in a large number of hymns are not such as to rest in a boy's mind afterwards with any ennobling or sanctifying effect. The issue, I think, of some years of Sundays spent in singing *unrealities* cannot be good. I plead, therefore, for closer adhesion to scripture example in all references to the future world in its majesty and glory, and, if but a few hymns can be found of this sort, let us sing fewer hymns about heaven, and more about religion *on earth*.

There is in many minds a delusive impression that in order to reach children's minds a man must become unmanly and childish. But children themselves are not childish in a bad sense. They are only child-like, and child-likeness of a genuine sort is closely akin to true manliness of thought and true womanliness of feeling. Much condescension of tone towards the young is wasted. Usually the part of a sermon which really does good to the adults is the part which the children of the congregation can also understand. And I feel certain that if a hymn-book were compiled for Sunday school use, in which there should be a decided diminution of those artificial aspirations after death and paradise, and a far larger infusion of hymns bearing on actual life, and expressing the real feelings of children, such a book would be an invaluable aid in the education which is "after godliness."

The first condition of obtaining genuine emotion is to get rid of the spurious sort, and then to bring the mind in close contact with those facts in God's working, and in our Saviour's life, death, and mediation, which are the causes of love in His sincere disciples. And it may be added that close dealing with the *consciences* of children is the way to awaken those moral and spiritual feelings which are healthy, humbling, purifying, and likely to endure. Every expression of general feeling strengthens principle and leads to active obedience. Every artificial expression of feeling weakens the awe and influence of God on the soul, and strikes at the root of real delicacy of sentiment and robust integrity.

EDWARD WHITE.

THE DUE TIME.

(A COMPILATION.)

"For when we were yet without strength, in due time Christ died for the ungodly."
Romans v. 6.

At the time when our weakness had reached its lowest point, *then* Christ died.

It was the time which God had previously determined, and in such a manner, that the Redeemer died neither too soon, nor too late.—*Bengel*.

THE due or proper time will appear in the following particulars:—

First. Christ was manifested in the flesh, when the world needed Him most.

"For when we were yet without strength," *i.e.* spiritual strength; this is the condition of moral weakness: weakness and sin border very near, upon each other.—*Olshausen*.

The original word signifies, weak through sickness, and is used to show the pernicious influence of sin, in weakening all the faculties of the soul.—*McKnight*.

The prophet Isaiah has used the same metaphor of the people of Israel;—"The whole head is sick, the whole heart is faint; from the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores." And such was the case with the whole world, when Christ appeared among men; spiritually they were in a weak dying state, infirm and helpless; neither able to resist sin, nor do any good; utterly unable to extricate themselves from the misery of their situation.—*Comp. Matt. ix. 36*.

Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheerful beam of hope,
Or spark of glimmering day.—*Watts*.

The catalogue of vices found in Romans i. brings out strikingly, the absolute need of Redemption; but man's extremity, was God's opportunity.

In that chapter Paul sketches from the life, a picture of their monstrous immoralities; his design being to manifest their guilt, and their need of a Redeemer. God had been degraded, not only beneath the divine, but even beneath the human dignity, being represented in the form of a beast.—*Tholuck*.

"Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

How unreasonable to worship God under the image of a beast; for what king, prince, or honourable man, would permit himself to be represented in the form of an ox or a hog.—*Starks*.

The grossness of Pagan idolatry is only equalled by the revolting character and frightful extent of the immoralities, which it fostered and consecrated; and so strikingly is this to be seen in all its essential features in the East at this day, that, as Hodge says, the missionaries have frequently been accused by the natives of having forged the whole of the latter part of this chapter, for they could not believe that so

accurate a description of themselves could have been written eighteen centuries ago. Let us then—

Praise Him who look'd from heaven and saw
Not one who trod the narrow way;
All had transgressed His holy law,
And all, like sheep, had gone astray.
But He, to make His mercy known,
And show the riches of His grace,
Gave up His well-beloved Son,
To die and save the rebel race.

Those who are acquainted with the increasing profligacy of the heathen world, as exhibited in Greek and Roman history and literature, are aware that the picture drawn by the Apostle is fully borne out by facts; that it is no exaggerated statement we may appeal to Plato, Aristophanes, and Lucian, to Tacitus Ovid, and the Roman Satirists.—*See Tertullian, v. 1, p. 73, 455, etc. T. & T. Clark, Edin.*

Seneca, the philosopher, brother of Gallio, and contemporary of Paul, gives a dark picture of heathen corruption in his own time. "All is full of criminality and vice; indeed much more of these is committed than can be remedied by force. Day by day the love of sin increases, and shame diminishes. All respect for goodness and justice has disappeared, and desire rushes whither it will. Crime no longer hides, but exposes itself unabashed to the gaze of all. With such publicity indeed has vice appeared, and such is the power it has attained over the minds of all, that innocence is not merely rare, but for the most part utterly absent."—*De Ira ii. 8, 8.*

In the same manner does Marcus Aurelius complain that, "faith and honour, justice and truth, have vanished from earth, and departed to heaven." Juvenal laments that "The good are rarely to be found, they are hardly as numerous as the mouths of the Nile, or the gates of Thebes." The best men of those days knew no remedy for such a state of affairs, but expected the end of the world, and despaired of mankind.—*Luthardt, Fundamental Truths of Christianity, p. 208, 345.*

Even in A.D. 84 Paganism reigned almost solely in Rome, few Christians could be found amongst her immense population. The city contained four hundred and twenty temples, crowded with statues of their deities. Their system of idolatry necessarily produced all kinds of impurity; how could it be otherwise, when the highest objects of their worship were adulterers, fornicators, and prostitutes, such as Jupiter, Apollo, Mars, Venus, of which we have a multitude of proofs from the writings of the heathens themselves.

When therefore the statesmen, the philosophers, and the priests, avowedly addicted themselves to unrighteousness; nay, when the gods whom they worshipped were supposed by them to be guilty of the same enormities, when their temples, their pictures, and their sacred groves, were all invitations to sin, and their sacrifices a horrid mixture of superstition and cruelty, then was certainly the greatest need of the gospel revelation, to make mankind sensible of their brutality, and to bring to them a more holy practice.—*Macknight.*

It will be remembered that in the charges which Paul makes he speaks of the most enlightened and refined nations of antiquity, and

especially that he speaks of the Romans, at the very height of their power, intelligence and splendour. After all that their greatest philosophers could do, this was the result, and it is clear there was need of some better plan. More profound and laborious philosophers than had arisen the Pagan world could not hope to see; more refinement and civilization than then existed the world could not expect to behold under heathenism; and thus it was, that when the inefficiency of all human means, even under the most favourable circumstances, to reform mankind, had been tried, *then* the gospel was preached to men, and its effects were seen at once throughout the most abandoned cities and states of the ancient world.—*Barnes*.

But the picture would be incomplete if we omitted to mention the women of Ancient Rome.

Domestic life, according to our endearing understanding of the phrase, was unknown among the Romans; household sympathies and family ties, under barbarous and ferocious laws, were obviously impossible. That mixture of desire, respect, and affection, we designate as love, was scarcely understood, consequently the instances of domestic happiness were comparatively rare. Laws, habits, manners, religion, amusement, all combined to degrade and to abase the Roman matron, especially under the Empire. Vice had become a habit and a fashion. The theatres encouraged every grosser feeling, and fed the general taste for savage excitement.

The matrons of Rome in the early periods of their history were patterns of virtue and fidelity, but in the age of Nero they may be termed vice personified. Juvenal thus describes the reason of this great change in the manners of Roman females,

You ask, from whence proceed these monstrous crimes?
Once poor, and therefore chaste, in former times,
Our matrons were; no luxury found room
In low roof'd houses, and bare walls of loom:
Their hands with labour hardened while 'twas light,
And frugal sleep supplied the quiet night;
While pinched with want their hunger held them straight;
But wanton now and lolling at our ease,
We suffer all the inveterate ills of peace,
And wasteful riot, whose destructive charms
Revenge the vanquished world of our victorious arms.

Again—

For weak of reason, impotent of will,
The sex is hurried head-long into ill;
And like a cliff from its foundations torn,
By raging earthquakes, into seas is borne.

The close connection between licentiousness and blood-guiltiness was never so strikingly manifest as was witnessed on a Roman holiday, when the populace was gathered together in the amphi theatres to applaud the inhuman contests of the gladiators. These were common at Rome, and constituted a favourite amusement with the people. Nero at one show exhibited no less than four hundred Senators and six hundred Knights as gladiators. Gibbon says, several hundreds, perhaps several thousands, were thus annually slaughtered in the great cities of the Empire.

Woman must indeed have lost all the best attributes of her nature before she could sit and applaud at such a scene, even the vestal virgins, enthroned on the Podium beside the Emperor, rarely exercised their attribute of mercy in saving the combatants.—See “*Pictures of Old Rome*,” by Frances Elliot, ch. 2; “*Gallus or Scenes of the time of Augustus*,” by Prof. Becker, p. 153, etc.

If we contrast—says a writer in Kitto’s Encyclopædia—that scene of woman’s debasement, with those happier scenes, when thousands of our country-women have met in our public halls, and in the open air to give freedom to the slave, and remember that *these* are as certain direct consequences of Christianity, as *those* were direct consequences of heathen superstitions, assuredly we have before us *proofs*, of a great religious, moral, and political advance, in the situation and character of woman, and the *cause*, as well as the *effect*, is before us. It was the religion of Christ which, by superceding those heathen superstitions and rites by a holier faith, and superior worship, did at the same time, and as a direct consequence, raise woman to her true position in society. It is a matter of fact that the religion of Christ restored sanctity, and purity, and love to the domestic hearth, making those three Christian graces the best ornament of female character, and giving Christian love and charity an influence which at once softened and purified the heart.—See Isaac Taylor, “*Restoration of Belief*,” p. 286, etc.

Thus are we enabled to see that the vast Empire of Rome, imposing as it appeared, was in the days of the Apostles, as to its inward, moral, and religious condition, at the point of dissolution, and called despairingly for a Saviour, a new divine principle of life.

“For when we were yet without strength, in due time Christ died for the ungodly.”

(To be continued.)

THE WORK OF GOD AND THE WORK OF HIS SERVANTS*

God is the great worker, and He works for the good of His creatures. Work, therefore, in its highest sense and aim must be holy, noble, just, and good, and if it be necessary for the Divine Being to work for man’s welfare now and hereafter, it must surely also be necessary that man, as a servant of God, should work for the present and eternal welfare of his neighbour, because the motive power in God becomes the motive power in man; and if it be a living power, it will, and must, manifest itself in man as in God—in good works.

After the creation of this world God rested from all His works, so far as relates to its creation. But God’s work is not limited to the creation of our earth, for great as the work of creation was, He had resolved to perform another marvellous work—that of redemption.

“‘Twas great to speak a world from naught,
‘Twas greater to redeem.”

God works in that He rules the principalities and powers in heaven; God works in that He rules over the earth; His spiritual kingdom;

* Address delivered by T. Y. Miller, in Constitution Road Chapel, Dundee, February, 1876.

upholds the heavenly bodies in their spheres for the performance of their functions; and by filling the world with abundance of good things, both for man and beast. These works can only be wrought by the Infinite, and in so far as these are concerned God must ever work alone.

Man was created to work: formed in the image of his Creator, he is fitted for work. God made him by virtue of his intelligence capable of providing for himself, but at the same time did not leave him ignorant of what the infinite mind deemed best for his welfare. God foresaw that man would incline to abuse the pure tastes and desires which had been implanted in his nature, and therefore, in order to save him from the suffering and loss which he would probably bring upon himself in these respects, he informed him how his life should be guided, and when his conduct would be condemned. Though unrestricted in his agency—having complete control over his actions, and therefore responsible for them—man is directed at once by the only Being who can give him direction, to the right path of life and duty—the only path in which he will be able to find true happiness; in which all his labour will yield an abundant reward; where his trials and sufferings will result in the purification of his heart and the sanctification of his life; where it will be impossible for him to be disappointed in his expectation of participating in those higher and more blissful enjoyments which God has ordained to follow the continued possession of true Christian faith and love.

Suffering the penalty brought upon the human family by its first parents, man is bound to work, from the very terms of the declaration—"Thou shalt earn thy bread in the sweat of thy brow." Work then is essential to man's physical and social life, and as such it is noble and just. By it he is enabled to provide things honest in the sight of all men. But while this is true in order to obtain the bread which sustains the physical life, the words of the Saviour are equally true, that man cannot live by bread alone, but by every word that proceedeth out of the mouth of God. This points to another element which can serve no other purpose than that of sustaining man's spiritual life. This element is figuratively spoken of as spiritual food, and man is counselled while seeking and working for physical food, not to expend his entire strength and substance in endeavouring to obtain it, but to endeavour with all his strength to seek that spiritual food of which it is said, if a man eat, he will be enabled to live for ever. We thus find that man, if he consult his full welfare, must necessarily obtain and use two kinds of food—bread fitted to sustain physical life, and spiritual bread needful to the maintenance of spiritual life.

But were man merely to work for himself he would come far short of attaining the happiness of which his moral nature here is susceptible, and would necessarily, in the higher and spiritual sense of labour, cease to work at all. He may be selfish and spend on his own gratification the whole of his substance, but the end will be to him, as it proved to the prodigal, unsatisfactory and disappointing. Man as an unregenerate being is naturally selfish; his chief aim and object in labour is to provide comfort and luxuries for himself. The world in which such men live is perhaps no larger than their own family circles, or the society in which they mingle. In order then to do good works, such as God

desires man to engage in, he must be impelled by some powerful cause higher than himself, and having been instructed what these good works are, he must necessarily, if he loves the Author of all good, and professes to be guided by His Word, work earnestly for the highest good of his fellows, their happiness and comfort here, in all that these two words embrace, and their eternal happiness hereafter.

The aim of God's work in creation and in redemption was the highest and grandest welfare of the human race. It was this that moved Him even when sin had entered the world and blighted man's dignity and glory, to promise a Deliverer, who should be able to lead him back from the misery and lost condition into which he had fallen, to the favour and love of God. Looking to the end God saw to what depths of degradation, misery, and wickedness, man would fall; how the God stamped faculties with which he had been endowed would be marred in their power by the grossest abuse; how void the human heart would become of tenderness and those emotions which bespeak a lofty and refined nature; and how much the heart would become hardened and filled with blind passion and determinate lawlessness. Seeing all this, and also that man, growing from bad to worse, would never be able to procure a ransom for himself such as God in His justice and holiness could accept, God out of the depths of His unfathomable love resolved to provide a sinless Deliverer, who, in human flesh, carrying its frailties and bearing its sorrows, should in virtue of His higher power and reflecting the effulgence of the divine majesty and love, attract and win him back to the fountain of life, holiness and glory.

When man is restored to the favour of God he becomes inspired with a motive power to do good, and to seek the spiritual welfare of himself and others. Immediately he has laid before him and open to him thousands of channels where he can labour, privately or publicly, to promote the temporal and spiritual welfare of his fellows, the increase of the Redeemer's kingdom, and the vindication of the truth of God as the only power able to save man. With a deeper love to Christ the Christian goes forth in his labour with greater love for man. His heart, his head, his hands, and his feet are employed to make all about him better for this life and the next, by bringing them into the fold of the Saviour. The love which redeemed him impels him to seek the salvation of others. Indeed out of the fulness of gratitude to God for his marvellous compassion in becoming his Saviour, his soul may even be all on fire with love to God, leading him on to absorbing devotedness to God and human weal. That which moves him to self-denying labour is not a worldly consideration, but love holiest, purest, noblest—the very essence of Christianity, the kernel of its whole strength and beauty, the very thing in man which draws him nearest to God, because it is a reflection, although a small one, of His own all glorious nature. His love is love for Christ and for all awakened by Christ's love for him—a love, stimulated and purified by that peace and comfort which arises from the enjoyment of the remission of a condemning burden of sin—a love strengthened and deepened by the fact that he is the Lord's, and that for him there is secured an eternal and undefiled inheritance, where love shall be displayed in its fullest power and glory. It is this love, which, dwelling in the heart, and created there by God's own

Spirit, forms to the servant of God his motive power in all his work of faith and labour of love.

The work to which Christians have been called is solemn and momentous. To man God has bequeathed that for which it is all-important he should possess, but which it was impossible for him of himself ever to obtain—life after death, a continuation of being even after worms have destroyed the flesh, and that not chequered by the sorrows, separations, harassing work, and disappointments of this world, but glorified by unending bliss and the most exalted and enrapturing occupations. This rich inheritance has been made known by God to man, and now He leaves men to make it known to others, and not only so but He imposes it as a solemn duty upon all His followers to live as becomes the gospel of Christ, so that while they make known the everlasting salvation, they may also show that they, as subjects of that salvation, must put off the carnal man and his deeds and live in righteousness and true holiness. The all-glorious work of redemption, though completed, has resulted in other work—the making of it known, the dissemination of its facts and the conditions of its enjoyment, so that the saved are enabled to show to all men that they live no longer in the thralldom of sin, but in the kingdom and liberty and glory of Jesus Christ. The follower of Jesus is called to labour in a world of wickedness, to uproot vice and tyranny, to remove injustice and misery, to liberate men from their evil passions, and rid them from the evil consequences of their degraded life; to relieve the destitute, to comfort and assist the suffering, to raise the fallen, to enlighten the dark mind, to reform the heart, and to fill it with love to God and man. If this then be the work of the servant of God, how solemn a matter it must be for him to neglect it! When the Apostles proclaimed the truth, they, as in Christ's stead, besought their hearers to be reconciled to God! With such work then lying upon us and before us, can we be indifferent, idle, or prayerless! What account shall we have to render to God, if we in His stead have this work to perform, and should allow our fellow-men to perish, while through carelessness or indifference we neglect or decline to put forth our arm in the strength of the Omnipotent to save them! How grave then is the responsibility which rests upon all God's servants, high and low, rich and poor, to serve Him constantly to the utmost of their ability, whether great or small! This is a matter of life and death, and O how dreadful the pain, the agony of that neglect to which may be attributed the unending loss of the soul! But it may be asked, why should God impose so serious a work upon man as His servant? Can He not directly by His Spirit overturn and uproot tyranny and injustice, check the evil man in his courses, and convert him, bless with riches and plenty the man who is perishing from want, and comfort and console the afflicted and broken hearted? God seeks to do all this, but he does so through man. He has once for all by His Spirit communicated to man His will and the power of putting an end to all these, and just as far as men are filled with His Spirit will these things be accomplished; if they are not accomplished it is because men do not make effort for their accomplishment, and therefore the guilt of neglect and their condemnation on account of it must necessarily follow. All will have to answer for deeds done, whether

good or bad, in reference to themselves and to others, the sins of omission as well as of commission! The wages of sin—the sin of neglecting to listen to God's voice and of neglecting to obey Him, of living in wilful ignorance of His truth—is death! Momentous and startling fact!

(To be continued.)

ON DRY SERMONS.

A DRY sermon is like a charcoal biscuit; very good for digestion, but somewhat hard to get down.

Were we to inquire the reason why men preach dry sermons, I suppose the reply would have to be, "Because they can't very well help it, it is there nature to."

Dry sermons are not in great demand, and few people appreciate them when they come, but if it be true that the uses of adversity are sweet, may it not be suggested that listening to a dry sermon, though it may be regarded as coming under the head of trouble, is not without its compensatory benefits.

1. There is the exercise of *patience*. Patience is not called into requisition when our ears are saluted by words of sweetness, beauty, good sense, and scriptural fidelity combined. These are like "apples of gold, in baskets of silver," both pleasant and valuable.

We readily give audience to an able and masterly exposition of some divine truth, delivered with feeling and good taste. But when the ideas (which may be very good,) are clothed in meagre and spiritless language, and delivered in a tame and lame manner, then the Job-like grace finds a very eligible scope.

2. We may receive *mental discipline*. A dry crust, well masticated, will minister greater good to the body than some spicy kickshaw. So have I heard a dry sermon which has greatly braced up my mind. A certain Right Reverend gentleman, to whom I have twice listened, preaches dry sermons, but in them are thoughts of instruction and power. A discourse on the alleged authority of a priest to forgive sins was a faithful protest against that arrogant and blasphemous pretence, and could not be carefully listened to without benefit. This was such a dry sermon that towards the end of it, many were seized with a fit of coughing. Dry sermons are sometimes rendered so by the abstract reasoning they contain—argument follows argument—and a heap of logic is piled up which, if people would only patiently and attentively store away in their minds (that is, if they have room enough), would afford them a goodly degree of healthful discipline.

After all, it may be said that even argumentative discourses might be made more palatable by an occasional anecdote or illustration, or by some touch of feeling or play of fancy.

Undoubtedly; if those whose lot seems to be cast "in a dry and thirsty land where no water is," could only manage it, but their nature is the opposite of moist, and they bring to mind what is said of a learned Scottish preacher who, having come to church in a heavy shower,

complained of being wet, "Never mind," said his colleague, "only get into the pulpit and you will be dry enough there." Dry men are not conscious of their dryness; *they* feel interested in the gritty and tedious peregrinations of their souls, and naturally think that everybody else must feel the same. But on this point there is a wide divergence of taste.

An eminent living statesman when Chancellor of the Exchequer dealt so eloquently with the unromantic details of the Budget as to hold his audience spellbound. Might not dry speakers remember this? At any rate those who are not too far gone into the desert?

What discourses need is the marrow and fatness of gospel truth. They should not only present reasons which convince, but appeals which persuade. *Tender compassion* for poor sinners, such as that which led the Son of God to weep over doomed Jerusalem in the day of His triumph.—*Love*, such as that which is breathed forth in the invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest."—*Zeal*, such as that which covered Jesus as a cloak and consumed Him as a sacrifice on the altar. Let these be in exercise and dry sermons will become less dry, and other methods of exercising patience and obtaining mental discipline will have to be resorted to, nor shall we have far to go to find them. S. H. C.

ANSWERS TO QUERIES.

PREACHING TO THE SPIRITS IN PRISON.*

PETER, in his first epistle, written A.D. 67, and addressed to the Jewish Christians of Asia Minor, says in Chapter iii. 18 19, according to the common version; "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison. which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah," etc. Romanists, with a large number of the early fathers, and Dean Alford among modern critics, understand this literally. The latter says in his Greek Testament (1862, vol. 4, p. 868), "I understand these words to say, that our Lord, in His disembodied state did go to the place of detention of departed spirits, and did there announce his work of redemption, preach salvation in fact to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them!"

To find the true meaning of this passage, three questions must be discussed.—1. *How* did He preach?—2. *To whom* did He preach?—3. *When* did He preach?

1. *How did He preach?* Was it personally or spiritually? The common version apparently understands that the spirit by which he was quickened was the Holy Spirit, but the antithesis forbids it: *lit.* it is "put to death as to flesh, but made living as to spirit, in which

* Selected in answer to query, on cover for February, as to the import of Peter iii. 19.

(spirit) having gone on He went and preached." Now the phrase, "went and preached," is a common Hebrew and Bible idiom, meaning simply "he preached." (Verbs of posture and gesture, *e.g.* to go, sit, stand, walk, are often—"to be.") (See Acts ix. 7, and compare xxvi. 4); Eph. ii. 14—17, is a striking parallel; Christ "came and preached peace to you." Did He go to Ephesus and preach in *person*, or in *spirit*, by His ministers? Will Dean Alford explain why Eph. ii. 14—17, must be spiritualized, and 1 Peter iii. 18, 19, considered literal.

2. *To whom did He preach?* The common version says, "to the spirits in prison;" but the Greek word here used means also a "watch or guard," as in Rev. xviii. 2 (compared with Hab. ii. 1; Isa. xxxiv. 2; Jer. l. 39, li. 37); Luke xii. 38, etc., and so many interpreters understand it of the eight persons of Noah's family being, as it were, in a "watch tower," waiting for direction from the Lord. The clause, "which sometime were disobedient," is parenthetical; descriptive of the state of Noah's family before they were warned of God regarding the coming of the flood. If the rendering, "in prison" be preferred, it may and will naturally mean the prison of sin in this life, as in Isa. lxi. 1, "the opening of the prison to them that are bound."

3. *When did He preach?* The punctuation of the Common Version would lead the reader to connect the word *when* with the term *disobedient*, but it *should*, or at least *may*, most legitimately be connected with the word *preach*, *i. e.*, He went and preached when once the long-suffering of God waited, etc., the clause, "which sometime were disobedient," being a parenthesis, as already noted.

The notion of the disembodied spirit of Christ going to preach to other disembodied spirits, who were detained in purgatory, or hell, is so utterly unsupported by the general tenor of Scripture teaching regarding the dead (in that they are beyond the reach of change), that we might well pause before adopting it, and do so only on the safest and soundest argument, instead of which it rests on a most superficial basis, the *mistranslations* and *mispunctuations* of the English Version. Christ's going thither could only have one of two objects, either to make them *better*, or to make them *worse*. We see nothing in Scripture to support the one and very much to condemn the other.

THE INABILITY OF EVIL-DOERS TO CEASE TO DO EVIL?

Jer. xiii. 23 reads, "Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, who are accustomed to do evil." Nothing is more clear than that in the Bible wicked men are commanded to forsake their wickedness and to turn to the Lord. And, most certainly, God never commands men to do what they are and always have been unable to do. Consequently what ever the text may import it cannot mean that sinners, generally, are unable to cease from evil and incapable of learning to do well. If the verse be taken alone and understood as affirming inability to turn from evil, it would not then present an affirmation applicable to *all* evil-doers. It would in

that case only refer to a specified class—those *accustomed* to evil. Now, whatever may be found in the text, we are convinced that some men who could forsake their evil course have so resisted light and truth, so hardened their hearts and seared their consciences by persistently training themselves in sins, that the truth can no longer affect them, and they are consequently unable to turn to God. But such is not the normal condition of sinners: “Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord” (Isa. lv. 7,) could have been addressed to such as we refer to, when they were able to respond, though now unable—their day of grace is ended.

We are not, however, of opinion that the text teaches this lesson. A thoughtful writer has put on record the following:—“This text is one of the false refuges of that dogma which sets forth that man cannot move even in desiring salvation, much less in seeking and securing it, unless God directly set His hand to bring it about of His own accord, and in His own way and time. Many thoughtful and serious persons have been wonderfully distressed by this view of God’s dealings in the matter of man’s salvation; and have been forced to the conclusion that if it be true God is a respecter of persons, for He singles out but few for salvation while passing by the many; and further, utters against those whom He has not singled out thus for salvation the most frightful denunciations, simply because they are not saved. Of all the monstrous theories the world has ever seen or heard of relative to the conduct and character of God, it is difficult to conceive of one more aggravated or opposed to His glorious perfections.

If any one could be found to say I can scripturally assert “there is no God,” he could be promptly told he was only speaking after a fool. And yet those who would be so ready in correcting him would be among the first in quoting Jer. xiii. 28 as a Divine utterance; whereas the truth is, perverse Jews gave utterance to it, thereby to excuse themselves from the responsibility of their own wilful apostacy from the God of their fathers. The clue to this rendering is given in the verse preceding:—“And if thou say in thine heart, wherefore come these things unto me?” This is the language of proud excuse and shameless rebellion from the lips of the suffering Jew; and Jehovah’s answer is:—“For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.” God thus charges their punishment upon themselves thereby to bring their pride low. But the sufferers are too high-minded to admit their own responsibility, and are ready with a proverb which they deem suitable for their extremity, and to excuse themselves they put the question, “Can the Ethiopian change his skin, or the leopard his spots?” Jehovah answers them—but how? Does he admit the validity of their excuse? will He allow this proverb to exonerate them from blame, and prove a safe retreat for them in their assumed helplessness? The answer is: No. He denies it by saying, “Then may ye also do good who are accustomed to do evil. Leaving out the unauthoritative *then* added to the statement by King James’s translators, we see that God gives their excuses an unqualified denial. A translation of the Old Testament, by R. Young: gives it, “You may also be able to do good who are accustomed to do evil.” Had not God answered

thus, He would have contradicted Himself, as reference to His teaching elsewhere will clearly show. To the very same people he says, Isa. i. 18, "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil." And again, Jer. iv. 14, "O Jerusalem, wash thine heart from wickedness that thou may'st be saved. How long shalt thy vain thoughts lodge within thee?" And again, Ez. xxxii. 11, "Turn you, turn you, from your evil ways, for why will ye die, O house of Israel." It is only possible to see or show the justice and perfection of God in His dealings with His creatures by receiving as an undoubted truth that man may turn from his wickedness in obedience to the divine summons. There would be as much sense and wisdom manifested by a man in commanding a well-constructed steam engine to do his bidding, without supplying the fuel and water needful to give the motive power, as in God commanding man to do a thing to him impossible, without being directly influenced by God to attend to it, and the man who would turn upon a machine to destroy it for not doing his will under such impossible circumstances would aptly illustrate the character and conduct of God if it were true that He deals thus arbitrarily with His creatures.

The truth is, God has vested in man certain powers necessary to depravity and purity, to vice and virtue, to the doing of evil as to the doing of good. These are the gifts of intelligence, thought, will, and determination, and to control and mould his will aright, God has supplied motives suited to man's circumstances and fallen nature, which only demand his personal attention, consideration, and action, in order that they may benefit him. Man cannot give himself mind, nor can he supply himself with motive, nor is it necessary he should attempt either, seeing that God has freely bestowed both. But having supplied them, and thereby all that is necessary to ensure and secure to man deliverance from the thralldom of sin, it is easy to see that God is just, and wise, and loving, and good in all His dealings with His creatures, although they foolishly and perversely reject the way of life, and choose for themselves the way of death."

♦SPIRITUAL MINDEDNESS.

Good morning, Mr. B—.

A.—I have just been thinking about the young man who came to Jesus, enquiring—"Good Master, what good thing shall I do that I may have eternal life?" What a pity it seems he should have lacked the one thing, for really in some respects he must have been quite a spiritual minded man.

B.—Regretting to differ from you, I think *that* was just what was lacking in his character.

A.—I don't know how it is you and I should so often disagree on points of character, and in our estimates of, even our own circle of friends. It might be that we judged by different standards, instead of, as we profess, by the same, viz., the word of God.

B.—Notwithstanding we are agreed as to the standard of appeal, it may be possible after all that we apprehend it differently, or apply it after different methods.

A.—Quite possible; and I must confess I have sometimes had an impression that, besides, your own understanding and judgment have been affected by your bilious temperament. I could mention half-dozen names whose owners to my mind are truly spiritually minded men, and yet, though they have all in turn formed the subject of conversation between us, you have never in any one instance given a hearty assent to this conviction of mine.

There is *C.*, for instance, whose piety seems unquestionable. If you want to look upon his beaming countenance you know well when and where you can do so. He is at his place at the Lord's table. He is the constant support of the preacher. He is present at the prayer meeting. His prayers are of the most fervid and touching description and on every appropriate occasion, his voice falters with tender emotion, and his eyelids drop the dew of charity.

Then again, there is *D.*, of a different temperament, being of a more rigid and active turn of mind, whose emotions cannot be so easily traced, but whose practical and common-sense views of things become quite wholesome correctives to mere sentiment, as *he* would say. Still his very bluntness and honesty claim recognition, and though he may have to yield to the eminent spirituality of *C.*, I cannot help enrolling him on my list.

E. also claims instant acknowledgment, as a fervent and devoted Christian. Why, his very words are all aglow with fervour, and declare his whole experience to be of the most blessed realization. Indeed, I feel its reflection in my own soul, and am conscious of increasing happiness in his companionship.

And what can you possibly object to *F.*? Here we have a man of wealth and position, who, instead of seeking a place in some wealthy community, holds on to his old associates, mingling with poorer men as an equal, and there are not wanting instances of tender manifestations, showing that his heart has not been hardened by the influence of his riches, out of which I happen to know he scrupulously devotes a given portion to the Lord.

G. is another, of whom I may say that not only can I render him deserved praise, but his praise is on many lips, for his self-denying labours in every cause. You can hardly mention the good movement in connection with which he has not figured prominently, and won for himself lasting honours.

I shall name one other, to complete the half-dozen I said I could refer to, although I could increase the number if needful. We both know *H.* very well, and I believe regard him with a common admiration—a man of refined tastes and considerable culture, a kind-hearted, open-handed gentleman. Now I would really like you to say candidly what you can find in any, or all, of these friends to lead to a conclusion adverse to my own.

B.—Well, as you wish it, I will try briefly to gratify you, begging at the same time that you will make due allowance for the constitutional bias already hinted at. I must deny, however, that my conclusions are

adverse to yours, while I confess they are qualified, and sometimes strongly, by known circumstances, for which you do not care to look.

In the case of C.—I at once admit him to be a bland and somewhat engaging sort of man, but dealing with facts I have known him as a business man, an employer, and also as a husband. He has failed more than once in business through sheer looseness and inaptness. As a journeyman he is just like so many worldly men, who work under the eye of master or foreman, and read the papers or lounge and talk when oversight is relaxed; and as a husband, all his gushing tenderness of which you speak too often gives place to a petty crabbedness, which indulged in such a relationship always indicates, to my mind, downright despicable meanness of spirit.

D.—I know as intimately as anybody, and can give him all *due* praise; but while he thinks himself practical, and lays great emphasis on the practical as being the very essence of all, I could make him confess that his own *practice* is often of a very sluggish kind.

I have often wished I could mix some of E.'s fervid temperament with my phlegmatic one, especially with a view to economy, as I often think that more steam escapes than goes into the cylinder. I have good ground for saying it would be a happy thing for more than himself if he kept the safety valve better weighted, and secured a more continuous and steady pressure in working partially out the common duties of life. Great aspirations are one thing, solid honest work is another.

F.—has been one of my life-studies, with this result, viz: I find him strangely at the mercy of diverse influences—to-night he is soft and pliant, to-morrow may find him obdurate. In the house of God he may manifest the tenderness of a child, while in the counting-house, or on 'change, he is a man of gold and iron. It is a pleasant thing to see a rich man separate the Lord's *portion*, and hand round his donations, but I would like to know whose the *bulk* is after the deduction. Some very miserable doctrine passes muster on this subject of the Lord's commission of a tithe, as if a ten or fifteen per cent. consecration was an equal distribution all round of individual responsibilities. It often simply amounts to an attempt to bribe the Godhead by a commission on a questionable transaction. To my mind it would be monstrous to claim that there was as much self-denial, and therefore equal intrinsic worth (all other things being equal) in a gift of two thousand pounds from a twenty thousand man, as in a gift of two shillings by a twenty shilling man. So also says the widow's mite.

To G. I would apply Paul's teaching to women—let him learn to be a keeper at home. Even although the *work* be good, *that* cannot be a good course of life which keeps a man trotting in the wake of every movement to the neglect of the institution of home. If you help to culture the whole world and leave home a wilderness you are after all only a barbarian chief

I admit a certain admiration of H. There is as you imply a natural nobility about him that cannot be ignored, and yet unfortunately the very terms in which you praise him bring his weak points to my mind. "Open-handed"! yes, it is a fine quality—if neither the milkman nor the grocer have to pay for it. It is a *bad* thing for a man to open his hand wider than he can honestly fill it again.

A.—You surprise me exceedingly. You paint with a heavy hand, and, let me hope, with too strong colours. Do not forget charity!

B.—My brush is dipped, I trust, in the charity that thinketh no evil, but rejoiceth *in the truth*. My moral is my redemption, and on this point we may exchange thoughts when we meet again: I must now say good-bye.

COGITATOR.

“PROGRESS MEN” IN AMERICA.

IN the December *E.O.*, the Editor has a short notice of “Progress men” in the American Churches, and it leads me to consider that he has not a right estimate of the matter he treats of; and certainly the quotation he gives from the *Apostolic Times* is not likely to give his readers a correct idea of the matter. I have now been here more than three years, and in this State I have moved about considerably among the brethren and churches. I have also visited several churches in Missouri, and have met and conversed with many of the ablest preachers in the west. I have been with churches where the *Christian Standard* is principally circulated, and amongst those who patronize the *Apostolic Times* and *Review*, and the question of “progress” or “anti-progress,” as it occurs as matter of difference in the churches, I have had good opportunity of studying, and I have studied it and taken a side. But before I say what side I have taken, I have to say that the word “progress” no more describes the brethren to whom it is applied than the term Campbellite. It is a nickname, and in my experience is not used by those to whom it is applied, and I am not aware that the “anti-progress” people use that term themselves.

The great question on which there is difference among our churches is that of the missionary work. It is a question of church co-operation for the preaching of the Gospel in places where it is not provided for. Brethren of the standing of A. Procter, Issac Errett and others support a *plan* of co-operation that is substantially like the plan of the English Churches. Every church does what it pleases, and its delegates in annual meeting vote money when they have it, for the support of Evangelists. Persons who will give neither money nor work to this plan call the workers in it *progressists* and, as a rule, they have no plan and little work of their own in the missionary field. There is really no other difference of importance in the churches, and this difference has been magnified by envy and other imperfections incident to the best of men. The going out from us of W. C. Dawson and a few others, has as much to do with it as the man in the moon, and no more.

The question of a paid pastorate or, as you have it, a “hired” pastorate, does not divide the brethren here. All are agreed that a preacher should be paid. Moses Lard will take pay for work done in this way as readily as W. T. Moore. In my experience there is less given to the preachers among those opposed to the missionary co-operation than among those favouring it. Among all our brethren here there is looseness on the relation of the preacher to the congregation that is not pleasing to me. There are churches that never meet except when a preacher comes that way, or if they get together regularly on the

Lord's day they call it "only a social meeting." *Preaching* is much more thought of here than *teaching*, but the reason is teaching is much worse done than preaching. Indeed, in some regions teaching is unknown. The blame for this state of things is equally deserved by preachers and hearers. But those who favour the missionary plan and those who are against it are alike in this matter. When I speak of *regions* and *numbers* in these matters I am comparing with England. A much better state of things prevails in the majority of the churches in the Central States of the Mississippi Valley.

The idea of Open Communion permeates our brotherhood in this country. I have met none who do not hold it as an opinion, and there are few churches where, as a practice, it does not sometimes occur. As I ever did I hold it to be wrong, wrong theoretically, and disastrous in its results, and my influence will never favour it, but the editors and readers of the *Times* and *Review* are no more free on this subject than the supporters of the *Standard* or *Evangelist*—all are alike here. The Baptists of this country are the most sectarian of sectarians, much differing from their congeners in England, and they hold strict communion, and the result with them is steady growth. Open Communion in any community means emasculation, but the brethren here don't see it, and the hatred of denominations for us makes it less harmful than it might be.

I have seen hints elsewhere than in your article that the independency of the churches is threatened in some quarters, but I have never found one solitary fact to support it in all I know of the history of the churches co-operating for missionary labour.

I will use the rest of this paper to send greetings to my friends at Wigan, Birmingham, Liverpool, Manchester, and Furness Fells.

ROBERT HAY.

REMARKS.

We are always glad for those who understand a subject better than we do to correct any mistake into which we have fallen. We cannot, however, accept correction in the present instance from the good brother who has thought well to object to the few remarks published in our December issue. On the condition of the American Churches we have very little to learn, and the person who, in any material point or general way, corrects us in relation thereto, must be one of wider experience than the writer of the foregoing. We say this because he has spent a considerable part of the three years he has been in America where he had little or no access to brethren and churches, and because since then his range has been somewhat limited; whereas, on the other hand, we meet with instances somewhat like the following:—

An Evangelist from America, staying with us, contended that our view of the condition of things in American Churches was not at all sustained by his knowledge of the facts. But having, after a while, returned to his own country and spent some time in moving among the churches, he wrote intimating that he had by wider experience found that the items he was not prepared to admit prevailed according to our understanding of them. His denial when here (made, we were sure, most conscientiously), did not in the slightest change our views, because the

sources of our information are too varied to admit of serious error as to the facts. We depend not upon one side for information. We have facts from the so-called leading Progressionists and from the most intelligent of those who sound the alarm, and from all classes of brethren, American and British; including nearly everything of importance printed on both sides. We understand the matter thoroughly well; no statement of ours has yet been refuted. When there is a real correction it shall be gladly published as widely as we can circulate it.

Nor does R. Hay touch any one point of our December comment. He tells us that the brethren called "Progressionists" do not take that designation. It was not supposed, nor did our article imply, that they do. He informs us that it is used to designate those who "contend for a certain plan of co-operation in opposition to others who hold that the churches should evangelize without any such plan as they favour." But on this point he either gives us only part of his knowledge, or his information is not sufficiently ample. The term did not arise out of the Louisville plan in particular and it has a much wider application. We know when and where it originated and what it covers. In the article R. H. sets himself to correct there is no mention of this co-operation plan. The evils toward or into which certain "Progress Men" have made their way are said to include—"unrestricted communion; a hired pastor in addition to a merely nominal eldership; a recognition of sects, by concerting with them and speaking of them as the 'other denominations'; interference with the independency of churches; and other deviations from apostolic order." Now, so far is R. H. from showing that in thus putting it we need correction, that he strikingly confirms the heavier items of the indictment and, indeed, puts in a shade rather darker than we are prepared to accept. He deems our reference to interference with the independence of churches not called for, as he has never found one fact to support it in all he knows of the history of the churches co-operating for missionary labour. But there are brethren in America who would reply, that his assertion only proves his restricted acquaintance with those facts. But, be that as it may, our specification had no reference to the missionary co-operation. We wrote what we *know*. The independency of churches (as we understand it to be exhibited in the New Testament) is threatened by theories held by some of the so-called Progressionists, the hired pastor being a preliminary to further departure.

R. H. says, "The question of a paid pastorate, or, as you have it, a *hired* pastorate, does not divide the brethren here. All are agreed that a preacher should be paid." We are sorry that our brother so soon falls into confounding things (on this question) that differ. What is the paying of a preacher to do with the hiring of a pastor. The confounding is of Ashdod, or of the *Progressionists* if you please. It may be true that all American brethren agree that a preacher should be paid, but it is not true that they are thus agreed on the totally different thing of a class of men (many of them young and inexperienced), waiting in the market to be hired as church officers, and that in addition to the eldership; appropriating, too, a title to themselves and excluding the eldership from it, which title, if still applicable, belongs to the

elders of the church. Occasionally we enrich our collection of curiosities by adding the card of one of these friends; in fashion thus—"Rev. A. B.—, *Pastor of the Christian Church*, — Street, etc. But perhaps R. H. has not gone far enough yet to meet with this kind of thing. If he has, and has "taken a side," we hope it is, and ever will be, in direct opposition to all this progress out of apostolic Christianity. As to the term *Progression* we suggest that it be abandoned and that *Retrogression* be substituted; and applied faithfully and lovingly to all who are for moving off the apostolic lines, that is to say, to all such who profess to have returned to New Testament Christianity.

R. H. insists that the *Progressionists* and those who cry out against them are pretty much alike. If so, so much the worse; but our position is not affected thereby. We go against admitted acts, which we hold to be departures from apostolic Christianity, without respect to this party or that. We quote well-known brethren in America who complain of such departures not as indicating that we take sides with those we thus quote, but as affording proof that the evils exist. If they who thus complain are in some less degree tainted with the same evils, or in certain instances become identified therewith, that is no reason why we should not cry aloud against all deviation from New Testament principles.

Ed.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

April 4. ISRAEL'S PROMISE.—*Joshua* xxiv. 19-23. The conclusion of a vast solemnity—give outline of lesson for last Sunday. The people *serenely* promise to serve God, v. 18. "Ye cannot," v. 19. They were not then in a state to serve God acceptably, having still among them "strange gods," v. 23; possibly *images* or *teraphim*, such as the gods of Laban, *Gen.* xxxi. The Lord *holy* and *jealous*, not forgiving the sins of those who forsake Him and serve strange gods, v. 19, 20. Not the evil passion we call jealousy, but righteous to vindicate the divine glory. The people more deliberately choose to serve God, and are thereupon called to put away their images or gods, v. 23, which no doubt, though not recorded, was then done. God *will* punish departure from Him, as instanced by the case of Achan and others; but forgiving the truly repentant. *Ps.* ciii. 8-14. "*Joshua made a covenant*," v. 25—renewed the covenant of Sinai, as Moses had done. *Deut.* xxxi. "*Statute and Ordinance*." See *Ex.* xv. 25. "*Book of the Law*."—The Pentateuch, which probably Joshua completed, to which the *Book of Joshua* serves as an appendix. The stone-witness, v. 27, to keep in their minds the pledge then made.

NOTE.—The resolve to serve God, however earnestly made, should result from due deliberation. Resolutions too often pass off with the excitement. We *cannot* serve God with a divided heart. All idols must be put away. We worship not images, but are often tempted to neglect God's commands for worldly pleasure and profit, which becomes as idolatry to us. God will surely punish unpardoned sin. Pardon can be had only by those who truly repent. Those who thus repent forsake their evils and reform. Israel had Statutes and Ordinances and the Book to remind them of their covenant and duty, so have those who now give themselves to God.

QUESTIONS.—1. Why could not Israel serve God? 2. Did the people still determine to serve God? 3. Whom will God punish for sin, and whom will He pardon? 4. What does repentance produce? 5. What was done to remind Israel of their promise to serve God? 6. What Book have we to guide us? 7. What Ordinances have we reminding us of the Lord Jesus and what He has done for us?

April 11. THE PROMISE BROKEN.—*Judges* ii. 1-16. Give outline of the covenant recorded in the lesson of last Sunday. "*An Angel of the Lord*," v. 1. Properly "*The*" Angel. The prophets speaking for God say: "Thus saith the Lord," but the angel speaks as God: "I made you to go up out of Egypt," etc. "*Ye have not obeyed my voice*," v. 2. So the covenant was broken. "Wherefore I also said" v. 3, rather "I have now said" it on account of their sin. God would not drive out their enemies, but left them as a thorn and a snare. They name the place *Bochim*, which means *weepers*. "*All that generation*," v. 10, the people who were men at the time of the conquest. "*Gathered unto their fathers*," and phrases nearly identical in other texts are equivalent to *dead and buried*. "*Knew not the Lord*," arising from their neglect of His word and ordinances, and therefore sinful ignorance. "*Did evil in the sight of the Lord*." This phrase in the historical books denotes falling into idolatry. It is found seven times in *Judges* as descriptive of the seven apostasies of Israel. "*Baalim*," the plural of Baal, and refers to the images of Baal, which they set up to worship, as does *Ashtaroth*, v. 13, to those of the Goddess *Astarte*. "*The anger of the Lord*" surely overtakes the persistently disobedient, v. 14-16. "*The Lord raised up Judges*," who were deliverers. The era of the Judges lasted some 450 years. Acts xiii. 20.

NOTE.—Israel often when punishment came upon them, wept, resolved to reform, and offered sacrifice, but almost as often their resolutions failed. God often lets wrong doers find punishment in the very wrongs they commit. When He does not the recompense is only laid up for another time; punishment that follows sin in this life is no guarantee that God will not further punish in eternity.

QUESTIONS.—1. Did the people keep the solemn covenant they made with God? 2. Did the next generation know the Lord? 3. Was their not knowing Him a sin? 4. Why was it a sin? 5. Have we the means of knowing God and Jesus? 6. How can we know the Lord and His will towards us? 7. Shall we be guilty if we neglect to obtain this knowledge? 8. What will be the result of that neglect?

April 18. THE CALL OF GIDEON.—*Judges* vi. 11-19, 36-40. "*An Angel*," v. 11. "*The Angel*," as noted last lesson. "*To hide it from the Midianites*." They were so oppressed and robbed that they had to conceal their wheat. All this came from their own sin. "*Gideon*" a poor farmer's son called of God to deliver Israel. His humility, v. 15. His enquiry as to the miracles he had heard that God wrought for Israel in former times, v. 18. "*The Lord looked upon him*," most likely with some special outbeaming of divine radiance, giving him to understand that he was listening to the command of God. The gracious look conferred strength; "*Go in this thy might*." God's strength had become his might. "*Have I not sent thee?*" "*Shew me a sign that thou talkest with me*." He thus secures evidence that he was not merely in a dream, v. 18-21. The second sign, v. 36, not indicating want of faith in God's power, but want of assurance that he really had God's command.

NOTE.—God generally selects feeble instruments for His great works. Gideon's boldness in destroying his father's altar. *Faith* the source of his strength. Heb. xi. 32. God's imparted strength is enough to render successful His weakest instruments. We have enemies to overcome and evils to conquer. There is divine power for our help. We must seek it in God's way.

QUESTIONS.—1. Why did Gideon thrash his corn in secret? 2. Why was this distress permitted? 3. What did the angel of the Lord say to Gideon? 4. What did Gideon say in reply? 5. What signs did he ask of God? 6. Why did he ask them? 7. What was the source of Gideon's strength? 8. Will faith in God make us strong to overcome evil? 9. How must we seek God's help?

April 25. GIDEON'S ARMY.—*Judges* vii. 1-8, 16-23. "*Jerubbaal*," a name given to Gideon, c. vi. 32. "*The people too many*," v. 2. God designs to show that He and not the people, saved Israel. "*Whoever is fearful and afraid, let him return*." The greater part do so and leave only 10,000. They are too many. The water test, v. 4-6. Only 300 remain, who took the trumpets, pitchers, and lamps (rather firebrands) of the people who had left, so that every man had one of each. Their enemies are estimated at 185,000. The three companies of 100 each, compass the camp, each man with his firebrand concealed in his pitcher, so as to approach in darkness. Suddenly they blew their trumpets, brake their pitchers, so

that their lights flashed out. This was near midnight, when the camp was in darkness. The sounding of so many trumpets would give the impression of an immense army, the result was fear and panic on the part of the Midianites, and so "*the Lord set every man's sword against his fellow.*" So complete was the ruin that Midian no longer appears in history, while Israel's deliverance by Gideon is celebrated for ages. See 1 Sam. xii. 11; Ps. lxxxiii. 11; Isa. ix. 4; Heb. xi.

NOTE.—God will not work by a proud people. He calls for His purposes the humble and weak. He also dismisses the fearful; and such are excluded from the New Jerusalem. Rev. xxi. 8. Faith in God gives courage; fearfulness results from unbelief. The might and numbers of God's enemies are as nothing to Him. He can disperse them, even with a few trumpets, lamps and pitchers. He can make the wicked flee when no one pursues.

QUESTIONS.—1. What new name was given to Gideon? 2. Why did God refuse to let all the men attack the Midianites? 3. How many went? 4. How were they divided? 5. What did each carry? 6. What did they shout? 7. How were their enemies slain? 8. What gives true courage? 9. What will be the fate of the fearful?

Family Room.

THE RIGHTS OF CHILDREN.—No. II.

CHILDREN at an early age should begin to learn the use of money, and this they can only do by having money to use.—Let a small sum be given at stated intervals, and the child made to feel that it is his to keep, to spend, or to give away; that to the extent of his allowance he is capitalist, and as much at liberty to choose his investments as any grown man. The traffic in marbles and other small articles of personal property shows that the spirit of trade is no less active in the boy than in the man; and the little girl's desire to select the objects of her charity, and to provide for her dolls, indicates the capacity for a practical education that ought not to be neglected. This independence does not preclude counsel, which the child will be quite as ready to ask as the parent to give, but that the money and its use may be a means of education; the final decision must rest with the child.

At a much earlier age than is customary, I would have parents

begin to teach the child to provide for its own wants, and meet the exigencies of its daily life. And there need be no wide difference between the boys and the girls in this matter. The boy, no less than the girl, can be taught to take pleasure in a neatly kept room, in orderly closets, and tastefully arranged drawers; to have a place for everything, and everything in its place; to know what garments will be needed for the coming season.

As for the girl, I see no reason why she should not be taught the use of a hammer and saw, to drive a nail, tighten a screw, or put up a shelf in her room. She should if possible have a garden, and be taught to make acquaintance with nature, in her good health and ability to endure fatigue. Each should be taught what is traditionally proper for the sex to which he or she belongs, but I should be very far from saying only this and nothing more.

We know many persons who live

so uneasily in their bodies that they seem rather the chance tenants of a night than authorized proprietors, and legitimate life-owners; whose souls and bodies are so badly adjusted to one another, that they are constantly getting in their own way, and helplessly stumbling over their own toes. Almost every family has its members who walk over things without seeing them, who never hear till they are addressed a second time, whose hands are so helpless or so clumsy that they might almost as well have been made hoofs or fins. The child should be taught that his ears, eyes, hands, all the organs of his body, all the faculties of his mind, are his servants, and that it is his business to see to it that they serve him faithfully—that they report accurately what is passing about him, and respond promptly and fully to his demands. Such sentences as “I didn’t notice,” “I heard, but I don’t remember,” have no business in a child’s vocabulary. He should be taught to apprehend clearly that to say “I forgot” is only another way of saying “I did not care enough to remember.” Educate the faculties to prompt action, teach the senses to respond fully to every impression made upon them. When you give a command or communicate a thought to a child, secure his attention, use the simplest and most direct terms, and *do not often repeat them*. Superfluous words are demoralizing, and iteration a bid for inattention. Some of us are born clods; more of us become so through vicious training. Make a child self-conscious, and you have established an enduring feud between him and his capabilities; henceforth his feet are an embarrassment to him,

and no number of pockets is adequate to the satisfactory bestowal of his hands. He fancies all eyes are upon him, and his very blood turns mutinous and flies in the face without just cause or provocation. It is his right to be unconscious; to develop from within outward as sweetly and unostentatiously as a flower; not to be thrust into notice by having his sayings and doings repeated in his presence, nor snubbed into silence and conscious inferiority by being constantly reminded that “children should be seen and not heard.” Hardly anything is more essential in the management of children than the kindly ignoring eye that does not notice too much. I pity the child who is the centre of a blindly doting or injudiciously critical family—whose every saying is repeated, every act commented upon, and where, in consequence, naturalness is impossible.

We all know how it fared with the bean that, after being planted, was dug up every morning to see if it had begun to grow, and which, after having made a brave struggle for life and got its head above ground, was declared out of order, and ruthlessly pulled up and turned upside down.

Much of our interference with children is no less impertinent, and in its results no less mischievous. Nature abhors meddling; to reverent co-operation she yields her happiest results; but she will not be diverted from her purpose by your homilies, nor submit her plans for your revision. Hand-maiden of the great Architect, she never loses sight of the original intention. If you thwart her, it is at your peril, and she leaves on your hands the work you have spoiled.

The child in his normal condition is an embodied interrogation.

He cannot wait for the eyes alone to report the objects about him; every finger-tip is pressed into the service and made to convey tidings to the eager intelligence. His greatest need is a wise and tender interpreter; some one to walk beside him and explain the significance of what he sees and hears, to distinguish between the important and the unimportant, the high and the low, the near and the far. Do we realize what we are doing when we sit stolid and dumb under a child's question, allowing the keen intelligence to be blunted against our indifference, the glowing enthusiasm to be damped by our apathy, the buoyant hope crippled by our unbelief? Having eyes we see not, having ears we hear not, and standing before the great wonder-book of God's universe, we watch the turning of its leaves with scarcely an emotion. Verily, we need to be taught of the child.

What one is, determines his possessions, and whether the child shall be beggar or prince depends upon the training of his faculties and the education that he receives. In the fairy story, it was only the children of the king who were invested with the golden key to which all doors swung open, but every child is of the blood royal, heir of the King of kings, a prince in his own right, lord of a province peculiarly his own, for the unlocking of all whose treasures he should carry the golden key.

As it is the child's right to observe, it is also his right to arrive at conclusions; in other words, to have opinions and to express them—not at all times, nor in all places, but to the wise and tender interpreter already

referred to, one who will listen patiently, who will help the imperfect utterance, shed light on the confused impression, and place in the hand the clue that will lead to the just conclusion.

"I don't like Mrs. D," says the little boy who has sat quietly observant through the morning call of a visitor. "Little boys mustn't talk about not liking people," says the well-intentioned but unwise mother. A better course would be to learn upon what the antipathy rests.

The intuitions of a child are seldom at fault, and in the brief summing up contained in the words, "I like or I don't like Mr. So and So," there is often a subtle analysis of character of which we should do well to learn the secret.

No one would expect fullness of muscle or strength of sinew in a limb that was denied freedom of action; but is it not equally absurd to expect intelligent opinion and soundness of judgment from the adult whose childhood has been spent in enforced repression, and the non-use of its powers of observation and reflection?

The child has a right to ask questions and to be fairly answered; not to be snubbed as if he were guilty of an impertinence, nor ignored as though his desire for information were of no consequence, nor misled as if it did not signify whether true or false impressions were made upon his mind.

He has a right to be taught, and to be made certain, when any asked-for information is withheld, that it is only deferred till he is older and better prepared to receive it.

Answering a child's questions is sowing the seeds of its future character. The slight impression of to-day may become a rule of

life twenty years hence. A youth in crossing the fields dropped cherry-stones from his mouth, and in old age retraced his steps by the trees laden with luscious fruit. But many a parent whose heart is lacerated by a child's ingratitude might say,

"The thorns by which I bleed are of the tree I planted."

To answer rightly a child's questions would give scope for the wisdom of all the ancients; and to illustrate needed precept by example would require the exercise of every Christian virtue.

I have hinted at the child's right to be let alone, by which I mean he should have the sovereignty of his person and immunity from invasion. It may be fine sport for grown people to victimize children as they do; to tumble their hair with a clumsily caressing hand, to catch a timid little girl and toss her to the ceiling, or subject a sensitive, bashful boy to the ordeal of indiscriminate kissing. But every such act is an unwarranted liberty, and no less an invasion of

personal rights than if practised upon the highest dignitary of the land. In fact, it is rather more so than less, for the child cannot protect himself, nor even show displeasure without subjecting himself to rebuke. If there is any right that is inalienable, it is that of every human soul to the tenement with which God has invested it; to be safe from so much as the touch of a finger except at its own option. To profane with a careless hand the shrines of the gods was a grave offence, and subjected the offender to fearful penalties; but is not every human organism a shrine no less sacred?

The beauty of all our relations is marred by coarse familiarity. We need to learn more reverence; to be reminded that every human form, whether of adult or of little child, embodies a thought of God; to hear anew the voice from the bush, saying, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground."

GRAPES FROM THORNS.

HE who takes his boys to the beer-shop, and trusts that they will grow up sober, puts his coffee-pot on the fire and expects it to look as bright as new tin. Men cannot be in their senses when they brew with bad malt and expect good beer, or set a wicked example and expect to raise a respectable family. You may hope and hope till your heart grows sick, but when you send your boy up the chimney, he will come down black for all hoping. Teach a child to lie, and then hope he will grow up honest; better put a wasp

in a tar barrel, and then wait until he makes you honey.

As to the next world, it is a great pity that men do not take a little more care when they speak of it. If a man dies drunk, somebody or other is sure to say, "I hope he has gone to heaven." It is all very well to wish it, but to hope it is another thing. Men turn their faces to hell and expect to get to heaven; why don't they walk into the horse-pond and expect to be dry? Hopes of heaven are solemn things, and should be tried by the Word of God. A man

might as well hope, as the Lord says, to gather grapes of thorns, or figs of thistles, as to look for a happy hereafter at the end of a bad life. There is only one rock to	build hopes on, and that is not Peter, as the Pope says, neither is it sacraments, but the merits of the Lord Jesus.
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PRAY FOR THE PEACE OF THE SOUL.

PRAY for the peace
Of the soul that is left
Of its idol bereft,
That its sorrow may cease;
For the heart that is throbbing,
So painfully fast; so sadly slow,
Keeping time with the changeful discord of woe,
Now loud with sobbing,
Now mournfully low;
Throbbing thus—aching sore—that it beats alone:
Pray that God may give for the aching a balm;
And speak the storm to a peaceful calm;
Teaching the heart, whose joy is flown,
Peaceful to pulsate in tune with His own:
That God may dry
The tearful eye;
And still the rude turmoil that heaves in the breast.
Let your prayers be said
For the living distrest;
The peaceful dead
Is for ever at rest!

J. C. VERCO.

HYMN.

YEARS come and go! like ocean's tide,
Which fills and falls, ne'er ceasing ought,
While light and fairest calm abide;
While storm and darkness threaten not;
Nor when the waves in wrath arise,
And tempest fills both sea and skies.
Years come and go, and make no stay
While life is fair and full of joy;
When sorrows meet us on our way,
Or direst gales our hopes destroy;
Times fill and fail, though we may be
At peace or in extremity.
But through all time and through all change
Our God remains! sure shelter He
Whate'er appears; in widest range
Of bliss or of calamity.
To Him we can unfailing go
In sweetest joy or deepest woe.
Oh! help of man in ages gone!
Oh! hope of man for time to come!
We would desire of Thee alone
Safe guidance to our heavenly home.
Time bears us on! but Thou, O Lord,
Canst guide all times, all grace afford.

W. S. M.

THE WALK OF FAITH.

THEY who fight the Lord's battles must be content to be in no respect accounted of; to be in no respect encouraged by the prospect of human praise.

If you make an exception, that the children of God will praise you, whatever the world may say, beware of this, for you may turn them into a world, and find in them a world, and may "sow to the flesh," in sowing to their approbation; and you will neither be benefited by them, nor they by you, so long as respect for them is your motive. All such motives are poison, and a taking away from you the strength in which you are to give glory to God. It is not the fact that all that see the face of the Lord, do see each other. It is not the fact that the misapprehension of the world is the only misapprehension the Christian must be contented to labour under; he must expect even his brethren to see him through a mist, and to be disappointed of their sympathy and cheers of approbation.

The man of God must walk alone with God; he must be contented that the Lord knoweth—that God knows. It is such a relief to the natural man within us to fall back on human countenances and human thoughts and sympathy, that we often deceive ourselves and think it "brotherly love," when we are just resting in the earthly sympathy of some fellow worm! You are to be followers of Him who was left alone, and you are, like Him, to rejoice you are "not alone," because the Father is with you, and you may give glory to God. Oh! I cannot but speak of it, it is such a glory to God to see a soul that has been accessible to the praise of men, surrounded by thousands of his fellow creatures, everyone of whom he knows how to please, and yet that he should be contented, yea, pleased and happy in doing, with a single reference to God, that which he knows they will all misunderstand! Here was the victory of Jesus! There was not a single heart that beat in sympathy with His heart, or entered into His bitter sorrow, or bore His grief in the hour of His bitter grief; but His way was with the Lord—His judgment was with His God, His Father, who said, "This is my beloved Son, in whom I am well pleased."

This was the perfect glory given to the Father by the Son, that in flesh and blood such a trust in God was manifested; and this is what you are called to, and you are not called to it as He was, but you are called to see God in Him. God has come near to you in Christ, and here you have a human heart—a perfect sympathy—the heart of God in your nature, and to this you are ever carried. And if there be any other sympathy with you in the wide universe, it is only as the pulsation of the blood that flows from Christ to His members that it is to you of any account. Feed upon it, and remember you are thus to walk in the world—not hanging upon one another.

Jesus, Master! take as it were my hands in Thine, and keep me with Thee—with Thee, walking above the worthless din of human praise or disapproval. Then shall it be in my ear the empty sound which it is in Thine; and I shall walk in sweet unconsciousness,—too far for some—not far enough for others,—but with Thee; putting my whole weight into that which in Thine eyes is service; no longer offering

Thou the blind, the lame, the maimed desires of a spirit dreaming of the great things which it would do, but my waking, rejoicing energies.

Lord! shine upon Thy servant,—may I with *power* respond to Thy word, "Arise! follow Me."

Intelligence of Churches, &c.

THE SOUTHERN DIVISION.—The first meeting of this division to promote the work of evangelization, was held on Monday, March 1st, in Christian Chapel, Rotherhithe, London. After singing and prayer by Bro. Scott, of Grateley, Bro. Richardson was called to the chair, and Bro. Chapman to act as secretary to the meeting. Schedules had been sent to the fourteen Churches forming the division; thirteen of these reported, and expressed approval of the movement. Schedules were also sent to three small gatherings of good standing, not on the list of churches: viz., Woking, Stratford (London) and Luton. They reported to the meeting; two of them sending delegates. By the schedules we find a total membership in the sixteen Churches of 560, and, among them, seventeen brethren who can preach the Gospel acceptably and visit the neighbouring Churches. The amount *promised* to the Divisional Evangelistic fund is £74; but from remarks on schedules, and by delegates at the meeting, there is little room to doubt that the amount from Churches alone will exceed £100 per annum. Most of the Churches will continue, for the present year, their contributions to the general fund. The following propositions, after due discussion, were adopted by the meeting without opposition.—That a committee be formed of seven brethren residing in London, to act as an Evangelist Committee for this division. That the committee be requested to take steps to obtain the services of one or more Evangelists to labour in the division, to be supported out of the Divisional fund. That the committee be requested to arrange the Churches into districts in order to the interchange of preachers. That the committee be requested to take steps in order to the formation of a Tract depot for the Division. That the suggestions on the schedules, as to the more efficient use of the press, be left in the

hands of the committee, to be dealt with as they may think best. That the committee be requested to arrange with the General Evangelist Committee as to the labours of Bro. Adam or any other Evangelist that may be sent by them into the division. That the Churches of Woking, Stratford, (London,) and Luton be received into this co-operation, and that the committee be requested to propose that they be received into the general co-operation at the next annual general meeting. That the next Conference of the Division be held in London on Easter Monday, 1876: the place of meeting to be named by the committee. The thanks of the meeting were voted to the brethren in London, who had arranged the conference; to the brethren in Bath and Bristol, who, by circular, called the attention of the Churches of the Division to the necessity for co-operation; to the sisters at Rotherhithe for the excellent and substantial tea provided; and to the chairman and secretary for efficient labours. The meeting was well attended. Brethren from Ashford, Bath, Brighton, Hildenboro, Tunbridge Wells, Luton, Wallop, and London Churches were present. A spirit of earnest hearty co-operation pervaded the meeting, and we feel sure that in future this division will be able to support, at least, two evangelists out of its own fund, in addition to bringing the Churches into closer organization, so that their preaching talent may be better employed in aiding weak Churches.

W. CHAPMAN.

BIRMINGHAM.—The special services, on Sunday afternoons and evenings, in St. James's Hall, having been so well attended by deeply attentive audiences, have been announced to be continued for another month. At the time of writing this, two Lord's days in March have passed. The last meeting was equal to any in interest; a number of persons left without being able to gain admission.

S. H. Coles and D. King addressed the assembly both afternoon and evening. Services commence at eight o'clock, and thus allow the ordinary meetings in our chapels to close in time. Other immersions have taken place since our notice last month, making in all, some sixteen; others are immediately expected. During the month we have also been made glad on account of a reunion between the Church in Icknield Port Road and the other recognised Churches in Birmingham, which Churches had declined further co-operation with that Church on account of its receiving to its fellowship persons excluded from one of the Birmingham Churches. The Icknield Port Road Church has, however, now come to see the wrongness of that course, and consequently to communicate a reversal of its practice thereon; the result being restoration to its former standing among the Churches. The following is to hand from C. Abercrombie, and will speak for itself as to his visit to this town. "My visit to Birmingham was on this wise—I had been in Glasgow some five weeks, and had settled down for a time at Boness, where part of my family are at present residing. I say settled down—in such settlement as belongs to my lot, especially since my return from the United States.—In other words, I had come back from Glasgow, to wait in Boness, for an invitation to go somewhere else. The brethren in Newcastle wanted me, and I wanted to go thither, but an expected invitation to another field hindered me from visiting them. I was, and am under promise to revisit Glasgow. I sent to ascertain whether I was then wanted, and while waiting for an answer there came an urgent request for me to go to Birmingham. Willing to go anywhere, and not having then got an answer from Glasgow, with this Birmingham letter in my hand, I thought a little, and then decided to go south. That very night I had a note from Bro. Linn, inviting me on to Glasgow; I had, however, concluded to go to Birmingham. I justified myself in my decision thus—the weather was very uninviting for the kind of work before me in Glasgow, so I concluded to wait for better weather. For my going south, the inducements were—prospects of good meetings, to see the brethren there once more, and to be on the platform with Bro. King. In due time I got to Birmingham, and was at work next day. The brethren had secured a large hall, and had well advertised

their intended meetings. As a result, we stood up before a meeting numbering from 1,500 to 2,000 souls. The people seemed religiously disposed. Before the time of opening, they enjoyed themselves singing from Ira D. Sankey's Sacred Songs and Solos, and truly it was pleasing to hear them. Bro. King discoursed on the day of Pentecost, and I followed with an assurance that "this Man receiveth sinners." I remained in Birmingham over four weeks, taking share in preaching in the chapels and in St. James's Hall. In all these places, and during the whole time I was there, we had good meetings—large meetings generally. I experienced much kindness from the brethren, especially from Bro. King's household. Knowing my inability to travel far, and the distance between the places of meeting being considerable, brethren kindly accommodated me with pony and "trap," and so we got "marching along." There are four Churches now in Birmingham. I visited three. They seem anxious to convert men to Christ, and their efforts are somewhat blessed, as you may see from "Church intelligence" in the *E. O.* Before I left I was invited to a farewell meeting, at which we had no tea, but speaking, singing, and prayer. They commended me to the care of our loving God, and desired that I might be successful in doing good, wherever I should go. It was an unexpected meeting on my part, but nevertheless a pleasant one to look back upon; and I trust by the help of our Lord and master, to be the means of causing them some little joy in the conversion of sinners to our God through the glorious Gospel. I have, since my return from America, laboured and prayed that my brethren in Britain might be waked up to a higher sense of the blessedness of our position as a people of God, and am happy to think that our labours have not been in vain. Much remains to be done, nevertheless, something has been done; and to God be all the praise.

C. ABERCROMBIE.

LIVERPOOL.—After a long season of apparent unfruitfulness in our work, our hearts have been cheered by a substantial addition to our numbers within the last five weeks. We have received two formerly baptized, one brother from Edinburgh, and eight having confessed their faith in Jesus and submitted themselves to His appointment, have entered His kingdom, and become heirs of eternal life. Our earnest prayer is that these

precious branches engrafted into the "True Vine," may abide in Him, and bring forth much fruit to the glory of the Husbandman. Of the eight immersed, six are young people—daughters of members, and in our Sunday Schools; and we have prospect of further additions from the same sources. We are holding a series of meetings in a public hall—viz., four nights each week, and each Sunday afternoon during the month; availing ourselves of the religious awakening resulting from the visit of Messrs. Moody and Sankey. A full report of our meetings shall be sent for next month's *E. O.*

H. E. T.

NETTLETON.—On Lord's day, Feb. 21, eight souls were added to the church at Nettleton by baptism. I had to walk through the eleven miles of untrodden snow that morning and walk back on Monday at day-break, as it was impossible to drive, but I felt I could not stay away from such rejoicings. We are hopeful of several more, some of whom have a long time been lingering on the threshold. May they come in before the judge shuts the door.

H. T.

NEWCASTLE.—We are glad to report further additions to the church here. Since our February report *five* have confessed faith in Christ, and have been buried by baptism into His death, rising to walk in newness of life. May they continue so to walk until the end of their earthly pilgrimage.

W. H.

BULWELL.—Four persons have this month been immersed and added to the church. One was a scholar out of the Lord's-day school.

W. J. DAWSON.

CARLISLE DISTRICT MEETING. A meeting of delegates from Churches in the Carlisle section of the Northern Division took place in Denton Street Chapel, Carlisle, March 10. Bro. John Ferguson having been called to the chair, the letters from all the Churches of the District were read. The following resolutions were passed—(1) That as the delegates find that the Churches of the district are able to support an Evangelist a district association be now formed for that purpose. (2) That Bro. W. Brown be treasurer and Bro. G. Carruthers secretary. (3) That contributions be paid quarterly in advance, the first to be sent in on August 1, 1875. (4) That W. Brown of Carlisle, J. Brown of Whitehaven, J. Ferguson of Aspatria, and J. Armstrong of Annan, be a committee to oversee the labours of the Evangelist. (5) That Bro. D. Scott be engaged as Evangelist for one year.

G. CARRUTHERS.

SOUTHPORT.—A deeply interesting baptismal service was held here on the 28th ult., when a venerable grandfather (85 years old), who for a great number of years has loved the Saviour, and his youthful grandchild (one of our Sunday scholars), confessed the Lord Jesus in the presence of many witnesses, and were buried with Him in baptism, after a discourse on Isa. lix. 21. Long will this pleasing and impressive event live in our memories.

S. H. C.

NORTH BROOMHILL.—We are thankful to report that since our recent notice *one* has been immersed and added to the church.

E. H.

CALIFORNIA.—J. O. BEARDSLEE, Napa City.—The past week has been one of special interest to us as a family and to the little band of disciples in Napa. On Lord's-day evening, the 24th ult., a wandering brother came forward and asked to be restored to the fellowship of the church. This was a matter of joy to us all, but how were our hearts thrilled as never before when our son Fred and daughter Clara also presented themselves, and made open confession of their faith in Christ. A service was appointed for Monday, preparatory to the baptism, and there was a large gathering and the best of order while the baptism was performed. D. J. McPeck, who is paying a visit to us, suggested an evening service, which was announced at the water. A goodly number assembled, and the same was repeated from evening to evening, to the end of the week, with a steadily increasing interest. Two more were gathered in who had been immersed.

KENTUCKY.—SAMUEL SEATON, Greenup.—Bro. Ollie Carr has been preaching here for a week. The effect of the preaching was wonderful. The whole community is aroused, and the audiences very large, notwithstanding the inclemency of the weather. Thirteen converts last Friday night. The ice was cleared away, and the baptism occurred in the Ohio River. Yesterday there were fifteen more additions, "and the cry is still they come." The preaching is done in a masterly style. No effort at display, but illustration and enforcement to make the lesson plain, characterizes the sermons. The meeting continues; the interest increases, and it is thought that double the present number of converts will be the result. Five more by letter.

INDIANA.—The last word from the meeting conducted by H. Z. Leonard, in Winamac. The meeting which has been

in progress at the Christian chapel for the last four weeks closed on Monday night last. The interest manifested from the first, continued until the last, the house being filled all the time with an appreciative audience. The meeting was remarkable for the deep interest shown by our citizens and the success which attended the preaching. It differed from most revivals in its freedom from wild excitement, or a disposition on the part of the speaker to influence men and women by appeals to the passions. Those who united with the church, seemed to have acted more from settled convictions of duty after having all doubts removed, than from an overwrought excitement. The additions to the church during the meeting reached 101, and a great many of this number were heads of families and persons in the meridian of life. The additions too are among the best citizens of the town and county. The two ministers who united with the church will do much to build up and maintain the cause in this place. The congregation have great cause to rejoice over the result of this protracted meeting, and the community will expect to feel a good and permanent influence from the Christian church at Winamac.

NOVA SCOTIA.—The following is from a Report of the Annual Meeting of disciples of Christ, held in *Cornwallis*. There were present brethren and visitors from all the churches in New Brunswick and Nova Scotia. The preaching brethren present were:—Geo. Garraty, L. Southmayd, H. Wallace, J. B. Wallace, J. A. Gates, T. Keillor, H. Murray, W. W. Hayden, H. Greenlaw, E. C. Ford, and G. B. Potter. The following shows the number added to the several churches during the past year, as reported to the meeting:—*Halifax*.—Added, 3; whole number, 30. *Nictaux Falls*, (Organized this year).—Numbering 20 members. *Westport*.—Added, 1; whole number, 50; scholars in Sunday school, 50. *Newport*.—Added, 4; died, 2; whole number, 41. *Cornwallis*.—Added, 1; died, 1; whole number, 80; Sunday school. *Tiverton*.—Added, 11; excluded, 1; whole number, 40; Sunday school, 50. *Milton*.—Added, 32; died, 3; number, 209; Sunday school, 115. *Kempt*.—Added, 24; by commendation, 9; excluded, 2; died, 2; whole number, 91. *River John*.—Added, 12. *Southville*.—Whole number, 52; Sunday school, 40. *West Isles*.—Whole number, 200. *St. John*.—Added, 1; died, 2; whole num-

ber, 51; Sunday School, 80. *West Gore*.—Added, 6; restored, 2; died, 3; excluded, 1; whole number, 102. Two Sunday schools, 90.

AUSTRALIA, Adelaide, December, 28, 1874.—*Eleven* additions have been made in our number since last report; eight by the obedience of faith, and three by letters of commendations. Bro. and Sister Gore have at length reached Adelaide from their American tour, and have been gladly welcomed by their friends. S. P.

Hindmarsh.—Since last report *five* have been added to our number—two by faith and baptism, two restored and one by commendation. Meetings well attended. Others are expected to follow.

J. COLBOURNE.

Strathalbyn, December 19, 1874.—It is our pleasing duty to report the success of the Truth in connection with the church here. During the month there have been *five* added to our number who have willingly obeyed the commands of their Saviour, and who have made a public confession of their faith in Jesus, by being immersed in His name, and we have every confidence that the work is prospering in our midst, and that the labours of our esteemed evangelist (Bro. Strang) are being owned and blessed of God; there being many others, who, we doubt not, are evincing an earnest inquiry after the truth as it is in Jesus, and who, we hope, soon to see fully complying with the terms of salvation as taught in the Word of God. We humbly pray that God may continue to bless us, and that we may be encouraged by seeing many more added to the church, who shall be eternally saved.

T. L.

Hotham, December 21.—We desire to report through the *Pioneer* the addition of *four* to our number, two being by confession and obedience, one by commendation, and one formerly connected with the baptists. M. W. GREEN.

Dunolly, November 20.—Since last report, which appeared in the *May Pioneer*, *ten* have been added to the church here through obedience to the Gospel. Most of them were added during short visits from Evangelists. Four decided under Bro. Smith's preaching; one under Bro. Martin's, and two under Bro. Green's. The church has now been established here two years, and during that time has been steadily gaining ground.

SYDNEY, N. S. W., November 24.—Since our last, *thirteen* have been added

to the church—eight by immersion, four reclaimed, and one by commendation. In the last few months the Sunday school has doubled itself, and the audience on Lord's-day evening, have considerably increased. J. J. HALEY.

WARRNAMBOOL (Australia), Dec. 19, 1874.—The Christadelphians of Warrnambool having challenged the Clergy and others of the Australasian Colonies to public debate, it was finally arranged that a discussion take place between Mr. Evans, representative of the Christadelphians, and Mr. J. A. Hamill, commencing Wednesday, December 9, to continue five nights or longer, in the Odd Fellows' Hall. On the first night there was an audience of 300 persons, presided over by the Mayor. The first proposition was, "That the Gospel to be believed for Salvation is not the death and resurrection of Christ merely, but the things concerning the kingdom of God, and the name of Jesus Christ." Mr. Evans took the affirmative, Mr. Hamill the negative. Throughout this debate, considerable interest was evidenced by the audience. The sense of the meeting was taken at the close, and the result was an almost unanimous vote for Mr. Hamill, only two voting for Mr. Evans. On the following evening the second proposition was discussed—"That Christ has now a kingdom which was set up in the Apostolic age." Mr. Hamill affirmed, and Mr. Evans denied. Mr. Hamill convincingly proved the verity of his proposition, showing himself a debater of no mean stamp; the audience giving vehement evidences of acquiescing in his arguments. Mr. Evans endeavoured to refute, but without influence upon the audience other than that of calling forth signs of disapproval. The vote at the close was nearly unanimous in favour of the affirmer. On the following evening the Mayor read the third proposition—"That man is a mortal creature of the ground from which he was taken; his spirit is not him nor his but the energy of God; that the body is not man's house—not the tabernacle of the soul, but the man himself the soul itself; and that in death he is both unconscious and non-existent, and, therefore, on a parallel with the rest of the animal creation." Mr. Evans affirmed, and Mr. Hamill denied. The affirmer intimated that the wording of this proposition was not what he could have wished, but as it had been adopted by his brethren he was prepared to abide by it. This reasoning called forth signs of disapproval. Mr. Hamill conclusively

showed that the passages submitted by his opponent did not at all sustain his proposition, and carried with him the assembly. After several arguments on the part of each disputant, it was decided to resume the subject on the following evening. At the close of which, an expression of opinion from the audience was asked by the chairman, which was unanimously given in favour of Mr. Hamill. The fourth proposition—"That man as a responsible being will consciously exist in happiness or punishment for ever," was affirmed the following Monday by Mr. Hamill. At the close, the subject was adjourned till the Friday following, the hall being engaged for the intervening nights. The debate was accordingly resumed; at the close, the sense of the meeting was again taken, with the same result as on the former proposition. The fifth proposition—"That the devil of the Bible is not a personal being but the principle of sin personified." Mr. Evans positively declined to take up, which induced Mr. J. A. Hamill to lecture thereon in the Congregational Church, which was kindly lent for the occasion. W. R.

Obituary.

J. W. JONES.—The church in Bickerstaffe Street, St. Helen's suffers, a two-fold bereavement. In one day, March 6th, 1875, death carried away two of our number. One a pastor in the church, our dear brother J. W. Jones. He had been with the St. Helen's church from its formation, which took place some twenty years ago. From that period until his decease he was ever watchful and earnest for the best interests of the church. He served it faithfully. We may truly say: "A cedar in Lebanon is fallen." The other, ANN TWIST, embraced the Saviour six years ago, and up to the time of her death adorned His doctrine in a consistent manner. Her illness lasted only a week.

C. P. and W. B.

PHILLIS BURN.—Her brief Christian life was one of severe trial, but she held fast her faith in Jesus firm unto the end. She was baptized in Spittal, in November, 1873, and removed to Wigan. Some weeks back she was taken ill, while in the service of Sister Crook, and though everything was done that could be done for her recovery, she grew worse, and died, trusting in Jesus, on February 4th, aged 19 years. During her severe illness her thoughts were occupied with Jesus and

heaven. She was very fond of the hymn, "Sweet by-and-bye," and tried to sing portions of it only a little while before she departed.

W. HINDLE.

RACHEL MARIA LINCOLN, the dear wife of our Bro. Lincoln, of Forest Gate, London, fell asleep in Jesus, January 10th, 1875. Her Christian life has been short and eventful. She was baptized, married, and in full prospect of a mother's joy, in

the one year; but the Lord has seen fit to take her hence. She awaits the resurrection of the just under the green-sward at Ilford Cemetery. Her modest fear was that during life she had not done enough for Jesus, but the eloquence of her death has touched the hearts of two relatives, quickened their decision for Jesus, and now they are members of the little church at Forest Gate. J. A.

EDITORIAL.

CERTAIN articles in our present issue are hereby commended to special notice. On the *first* page, "DOING WITH ONE'S MIGHT," will well repay for reading and careful meditation. In this lukewarm age we are so tempted to do God's work in the fashion common to idle servants, who care only to secure their wages and keep their place so long as it may suit them. Depend upon it much of the service church members offer to God can only rank with the offering of the lame and the blind under the former dispensation. Let us then do the Lord's work as work for such a Lord should be done, with all our might; in the best fashion we can; and from love to Him.

"ON SENTIMENTALISM" is an article reproduced from the *Sunday School World*; not merely because it is good, but because of special and increasing danger, which, not only in the Sunday school, but in worship and preaching we have need to watch. We reprint it as a red lamp; a danger signal. Brethren, take heed!

"THE DUE TIME" is a second "Compilation," by J. Crook. It bids fair to equal the former one, "*The Fulness of the Time.*" These papers answer two purposes. 1. Place in our hands carefully collected facts, that can only be obtained by those who have access to many books, and who have much time to devote to them. 2. They shew that Christianity did not tumble into the world by accident, nor spring from the fancy of some human brain, but that there were ages of preparation for its reception, and that its adaptation to the conditions of the time and to the requirements of the Race prove it to have come from God.

"SPIRITUAL MINDEDNESS" is a dialogue which the reader may make of good service. We hope the writer will let us have more. He brings before us some six members of the church; whether he found them all in one place or merely noted one here and another there, and has thrown them together as a convenient way of bringing out his lesson, we know not; nor is it of any consequence. Let the reader look out for each of the characters sketched; not however among his brethren, but nearer at home. Let the enquiry be, "Is it I?" Let us remember that there is much that passes muster among men, and in our own careless self-inspection, which, when God tries it, will not stand the test.

"THE RIGHTS OF CHILDREN" come before us this month in a second instalment. There is more to follow. Deeply important considerations press upon the attention of Christian parents, and the most anxious fail at times from want of knowledge. But according to the sowing so shall the harvest be. "Grapes from thorns" need not be expected.

THE DRAGON OF THE PEWS.*

LET us have a plain word about the greed for sermons, so prevalent in these latter days. We doubt whether there ever was a time in the history of the Christian church when its ministers were placed in so awkward, difficult and unjust a position as they are to-day. Great expensive edifices of worship are built, for which the builders run heavily in debt. That debt can only be handled, the interest on it paid, and the principle reduced, by filling it with a large and interested congregation. That congregation cannot be collected and held without brilliant preaching. Brilliant preaching is scarce, because, and only because, brilliant men are scarce, and scarcer still the brilliant men who have the gift of eloquence. So soon, therefore, as a man shows that he cannot attract the crowd, "down goes his house." He may be a scholar, a saint, a man whose example is the sweetest sermon that a human life ever uttered, a lovely friend, a faithful pastor, a wise spiritual adviser, and even a sermonizer of rare attainments and skill, but if he cannot draw a crowd by the attractive gifts of popular eloquence, he must be sacrificed to the exigencies of finance. The church must be filled, the interest on the debt must be paid, and nothing can do this but a man who will "draw." The whole thing is managed like a theatre. If an actor cannot draw full houses, the rent cannot be paid. So the actor is dismissed and a new one is called to take his place.

There is an old fashioned idea that a church is built for the purposes of public worship. It is not a bad idea; and that exhibition of Christianity which presents a thousand lazy people sitting bolt upright in their best clothes, gorging sugarplums, is not a particularly brilliant one. It was once supposed that a Christian had something to do, even as a layman, and that a pastor was a leader and director in Christian work. There certainly was a time when the burden of a church was not laid crushingly upon the shoulders of its minister, and when Christian men and women stood by the man who was true to his office and true to them. We seem to have outlived it, and a thousand American churches, particularly among the great centres of population, are groaning over discomfiture in the sad results. Instead of paying their own debts like men, they lay them on the backs of their floundering ministers, and if they cannot lift them, they go hunting for spinal columns that will, or tongues that hold a charm for their dissipation. It is a wrong and a shame which ought to be abolished, just as soon as sensible men have read this article.

Who was primarily in the blame for this condition of things, we do not know; but we suspect the ministers themselves ought to bear a portion of it. Beginning in New England years ago, the sermon in America has always been made too much of. The great preachers, by going into their pulpits Sunday after Sunday with their supreme intellectual efforts, have created the demand for such efforts. Metaphysics, didactics, apologetics arrayed in robes of rhetoric, have held high converse with them. The great theological wrestlers have made the pulpit their arena of conflict. Homilies have grown into sermons and sermons into orations. Preachers have set aside the teacher's simple

* From an Article from Dr. Holland, in "Scribner," for March.

task for that of the orator. Even to-day, they cannot see, or they will not admit, that they have been in the wrong. It is all intellectual gormandizing, and no activity, and no rest and reflection. It is all cram and no conflict, and they seem just as averse to stop cramming as they did before they apprehended and bemoaned the poverty of its results.

But we are consuming too much of their time. The great dragon, with its multitudinous heads, and arms, and feet, is to meet them next Sunday with its mouths all open. It has done nothing all the week but sleep, and it is getting hungry. Woe to him who has not his two big sermons ready! Insatiate monster, will not one suffice? "No," says the dragon; "No," says his keeper and feeder. Brains, paper, ink, lungs—he wants all you can give, and you must give him all you can. The house must be filled, the debt must be paid, and you *must* be a popular preacher, or get out of the way. Meantime, the dragon sleeps, and meantime the city is badly ruled; drunkenness debauches the people under the shield of law, harlotry jostles our youth upon the sidewalks, obscene literature stares our daughters out of countenance from the news-stands, and little children, with no play-ground but the gutter, and no home but a garret, are growing up in ignorance and vice. If this lazy, overfed, loosely articulated dragon could only be split up into active men and women, who would shut their mouths and open their eyes and hands, we could have something different. But the sermon is the great thing; the people think so, and the preachers agree with them. We should like to know what the Master thinks about it.

REMARKS.

Like causes produce like effects. Everywhere this "public worship," conducted in large chapels by one hired pastor, fails. The foregoing is descriptive of it in America. As it is there so it is here. The description comes not from one set against the system for he would still retain the one man, giving him the week to prepare a sermon in place of looking to him for two or three.

In pronouncing the system a failure we do not mean that a large chapel, here and there, cannot be found constantly filled, nor that there are not solitary instances of church prosperity and large influence over sinners. We mean that in every country, county, city, and denomination, the system taken as a whole, fails; inasmuch, as but few of the churches, report satisfactory results, while the many are lean and poverty-stricken in every respect. As churches and denominations they make no inroad upon the world. In proportion to population their membership decreases rather than otherwise. In the early days of the Church Christianity did not spread by such means; nor have the times of great revival, reformation, and progress, been those of fine chapels, blessed with stated preachers, or pastors, whose eloquence fills their pews and empties the less favoured meeting houses of their own and other sects. Christianity lives and prevails not by this kind of thing, but in spite of it. And yet it is so easy to glide into it. What church does not desire a comfortable meeting house? Nor is the desire improper. Then having the house, of course, we want good and able men to instruct those who can be brought together. This, too, is proper. But, then, the thing cannot be done, and never has been, and never will be done, under

the system now in view. In proportion as each denomination has come under its influence it has lost power, and that to an extent not half compensated for by the few exceptional cases supplied by a Spurgeon, or a Talmage.

In a word public worship for all comers, with the one stated preacher, or pastor, is utterly at variance with apostolic examples. The proportion of educated, devout, eloquent, and successful pulpit men requisite to fill chapels to the extent required, does not exist and cannot be produced. In the most wealthy denominations they cannot be had, and no amount of money can produce them. If, then, Christianity is to be mainly disseminated by such agency, farewell to all its wonted progress, as it will never again overtake the multitude.

It remains to be seen whether those of us who plead for reformation, and restoration of apostolic methods, are to drift away to this popular ground. If so, our work will soon be done. We shall have contributed somewhat to the removal of numerous errors that have been foisted upon Christianity, and, so far, shall have accomplished a useful work, but we shall be as powerless as our neighbours in reaching, savingly, the unconverted. Depend upon it we yet need a fuller and truer conformity to apostolic methods. It is much easier to be a limb of the pew-dragon than to fill one's proper place in the fight of the faith and in the service of the Christ.

ED.

A TRAINING INSTITUTION.

THE last Annual Meeting resolved, "That a committee be appointed to consider, and if possible, to prepare a scheme for a permanent Training Institution for brethren desiring to devote themselves to Evangelistic work; the committee to report results to the next Annual Meeting." Are we to have a parson manufactory? Surely this has the odour of Rome about it! Are we not following in the wake of some in America, and shall we not soon find our preachers announcing themselves as the "Rev.," and shall we not soon find the *Ecclesiastical Observer* teeming with accounts of ordination services? Beware! Beware! Breakers ahead! We must not get the thin edge of the wedge in, or there is no telling how far it will go. The great apostacy, over which all true disciples mourn, and against which they contend, was not ushered into existence in a moment. There was first the small seed; then the little shoot; then the tender stalk; then the bud, the blossom, and the fruit. Departure from truth is taken step by step. A stone gains force and velocity in rolling down a hill; so it would appear that men increase desire to depart from the truth by the act of departing; just as sinners gain strength to sin by the act of sinning. Therefore we must be on our guard against even the slightest departure. The age in which we live is latitudinarian and there is great danger lest we be entangled in its meshes. When conversing with brethren about the "Training Institution" I have been pleased to meet with something like the foregoing. It seems to have the right ring about it. We cannot too much dread departure from the good old ways. There are

some who seem to lean towards popularity, who would not scruple at taking money from the world, and who see no impropriety in persons who have not put on Christ taking part in church prayer meetings, and who, if their word is to be depended upon, would gladly welcome such at the Lord's table. Yes, there are such among us who seem ready to give up the ground that such noble men as Wallis, Reid, Milner, and Turner contended earnestly to maintain; namely, the truth, the whole truth, and nothing but the truth. There is greater need to-day than ever for brethren who will stand up for the truth at all costs, willing to be accounted uncharitable, narrow-minded, or anything else, rather than give up one jot or tittle of God's word. I say again that it always does me good to meet with those who talk as indicated above. They are safeguards; they are drags upon the wheels of the reformation chariot which prevent it being run into the meshes and mysticism of Sectarianism. But then it is well to be careful that we do not run to the extreme in this matter and thereby cramp our efforts and hinder the cause. The question I have to ask is this: Can we not have a Training Institution without any of the evils that we see both in our own country and in America? I humbly submit that we can. In fact we have had one among us for years, and thanks to Bro. King, it has been productive of a vast amount of good. The brethren who have enjoyed the benefits of that institution have proved themselves to be worthy of confidence and support, and they are Evangelists that have made full proof of their ministry. Nor do I know of anything like the parson element among them. Certainly the churches have not suffered from them and all are glad to welcome them and to work heartily with them, and we have reason to thank God that He led Bro. King to take up this important work. So then it is a fact that we can have a Training Institution for Evangelists, productive of great good to the brotherhood without the evils and mischiefs that many of us so much deplore in others. Let it be borne in mind that the institution is for the training of Evangelists not *Parsons*, as I understand it is an institution for giving improving education and developing talents, so that those who are aided thereby may become efficient proclaimers of the gospel. That there is great need for this I think all will agree. The advantage which we have gained from the institution now in existence shows that the same thing, on a much larger scale, would be of still greater advantage to us. I beg to submit a few reasons that prove to me the need of such an institution.

I. Never was there a time when there was such a need for acceptable preaching as at the present. This is an age of intelligence. Truly knowledge of all kinds is running to and fro in the earth. And now that the education act is put in force (for with all its faults it is a step in the right direction,) every boy and girl will get a good education, so that in a few years time an unlettered man or woman will be a kind of "*Rara Avis*." The effect of this general education will be a keen appreciation of logic, rhetoric, and talent. Fifty years ago an ordinary common-place preacher might have been able to collect together and maintain a congregation, but now such an one would be nowhere. An educated age demands educated and trained Evangelists. Hence I see the need of a Training Institution.

II. It is very requisite that provision be made for persons of education in our midst. As a people we are growing in wealth. Some among us are prosperous in business. They can give their sons and daughters a first-class education. Now it is very important that our children should embrace the truth and contend earnestly for the faith that we contend for. In order to enlist such, and keep them when enlisted, there is need of educated preachers; men who can proclaim the truth in a becoming manner. While truth is truth, no matter who preaches it, still it must be admitted that the power of truth is more felt and seen when proclaimed by an efficient rather than an inefficient preacher. Paul's education was no hindrance to his preaching, on the contrary a great help, and this, perhaps, may account for the large success that attended all his labours. He was brought up at the feet of Gamaliel, and when converted he consecrated all his talents and learning to the cause of the Redeemer. I humbly submit that we have no right to expect educated persons to *put up* with uneducated and common-place preaching when it is in our power to remedy it. The preaching that the parents who, it may be, had simply an ordinary common schooling would be satisfied with, the educated children would not relish, and I think we should aim at the higher. The educated preacher can present the truth, so that the uneducated as well as the educated hearer would be profited by it, whereas it is hardly likely that the uneducated preacher would have much weight and influence on the minds of the educated. When then I think of the children of our well-to-do brethren, and know something of the education they are receiving, and also the desirability of keeping them among us, I see an important reason why we should have a Training Institution.

III. Wherever there is what is termed an educated ministry there is nearly always a large congregation, this was never more patent than at the present day, I know it is the case in London, and I suspect that what is true of London in this matter is equally true the world over, showing to us that the general public appreciate education, and will be attracted by it. One thing is pretty certain to my mind, and that is, that until we get a good staff of well trained and educated Evangelists we shall never make much headway among the well to do classes, certainly we ought to aim at reaching these. The glorious gospel is as much for the rich as the poor, the learned as the ignorant, and we ought to make provision in order to carry the truth into educated circles, and not be content with working among the lower classes merely. In order to this we require an institution to fit young brethren to proclaim the truth as it is in Jesus, in such a way as that the refined and educated, the polished and intelligent, shall be captivated by its simplicity and grandeur, and won to the Saviour.

The question is sometimes asked how is it that we have so few Evangelists? A most important question; one worthy the careful and prayerful consideration of the brotherhood. It is not because as a people we do not feel the need. O no! Let any person attend the Annual Meeting, he will soon be convinced that the churches appreciate the labours of the Evangelists, and on all sides the lamentation is that their visits are few and far between. I think one great reason lies in this direction, the facilities for increasing the education and training, and

thereby fitting brethren to become efficient proclaimers of the gospel, are not to that extent to entice them to enter upon such an important work, consequently many fight shy of relinquishing secular employment, feeling timid lest they should not be able to fulfil the important duties that belong to the work of an Evangelist, whereas, if it were known that there is an institution for the express purpose of educating and training brethren who have manifested some amount of ability and fitness for the proclamation of the gospel, I venture to think that many would avail themselves of it, and we should have the number of Evangelists greatly increased. I therefore regard the resolution at the head of this paper as of the utmost importance, and I pray and hope that something definite and tangible will be come to respecting it at the next Annual Meeting. "The harvest indeed is great, but the workmen few. Let us then beg the Lord of the harvest to urge forth workmen into His harvest." We could do with five hundred well-trained Evangelists just now. The Lord is opening doors on every hand. East, west, north, and south the cry is more light, more light. One by one the Lord is removing out of the way the barriers to the spread of His truth. The papacy which has been for ages the enemy to God, and His word is on its last legs, truly the ship of Peter's pretended successor is rocking amid the breakers, and sink it must, for John tells us that he saw a mighty angel cast it into the sea, and it shall be found no more at all. The establishment is doomed. It must fall, for the word of Him who cannot lie is, "Every plant which my Heavenly Father hath not planted shall be rooted up." In the other denominations dissatisfaction prevails, men seem as though they cannot be bound by man-made creeds. What is wanted is a staff of men who are able to present the simple truth in such a manner as shall be acceptable; men who can enter into these open doors, and proclaim in God's name liberty to the captive, and the opening of the prison doors to those that are bound. The Training Institution will provide us with the men; the committee appointed to consider this important matter are a sufficient guarantee to the brotherhood that it will be carefully considered, and that any scheme they may think fit to present will be worthy of the consideration of all. In the meantime let us be up and doing. Let the word of the Master be continually ringing in our ears and burning in our hearts. "Occupy till I come."

B. ELLIS.

REMARKS.

How far we agree with the writer of the foregoing cannot be told, because the kind of training institution desired is not indicated. He says we *have* one which has done much good. He is also aware that the way is open for increased results by the same process, if only the men are forthcoming. Where we have had ten we could have received fifty, and now we are open to any reasonable number. Funds have never been wanting and good results have been considerable. But we need many more Evangelists, and can scarcely hope to get them otherwise than by training men for the work. This much is, perhaps, granted on all hands. Then, we are told, in order to obtain them, we need to extend and render permanent our training arrangements. We have no

objection to the widest possible extension. Extend by all means as much as you can. But don't forget, in the meantime, that the partial failure is not because existing arrangements are not wide enough, nor because they have not satisfactorily aided those who have come under them, but *solely* because the churches have not supplied more than one tenth of the men who could have been as fully advantaged as those who have passed into the field as accredited labourers. As to rendering this work permanent, we have no care; that is to say, not beyond a present solid standing, fairly likely to be available to, and ample for, those who commit themselves to it. Our work is with the present generation. Let us do what we can now and leave the men of the future to take care of their own time. We have no desire to erect chapels and educational institutions for our great grand children.

The phrase, "Training Institution," is a wide one. We have never honoured our humble enterprise by a designation so lofty. Of course, everything established, may be said to be instituted, and, therefore, an *Institution*. But we suppose that those who submitted the resolution adopted by the Annual Meeting employed the word "*Institution*" to denote something differing from what we possess at present.

On two points we all agree.—1. Many more Evangelists are needed.—2. Our Training facilities should be extended, so as to admit all eligible brethren who can be brought to avail themselves thereof; that is, if now insufficient for that purpose. Then comes the enquiry as to the direction in which to carry on that extension. There are two very different lines open to view. We are firmly set against advancing a single step in the one direction. We shall be happy to promote the widest possible enlargement in the other. The one line leads up to a college; and on that line we cannot travel. Some may be ready to say, "Procure a suitable building, which you may call a college or not, as thought preferable. Engage teachers (call them professors or otherwise, as you think well,) to instruct in the English language, logic, history, Greek, Hebrew, etc., etc. Invite young men, who indicate preaching ability, into this *Institution*, for three or five years, for a thorough education, free of cost if needful. This will prove an inducement and, no doubt, in time, give a large band of educated preachers." Now we can offer to any such proposal nothing but opposition. The thing has been tried by the denominations and everywhere it has failed. It does not provide an efficient ministry. It belongs to a system that will not work and that leaves churches pining for want of seat-filling preachers, while thousands of these trained men are hunting about for engagements, whom churches will not have. Then, looking at it in another light, why should we set up an Educational Institution, and ourselves provide tutors to instruct young men in those branches of knowledge which can be acquired at less cost and more efficiently in already existing institutions? In our great centres of population all that we need in this respect already exists. The London University is accessible, as are also other colleges adapted to the working classes, and supplying first-class instruction. In Manchester, you have Owen's College. In Birmingham, the Midland Institute. In Edinburgh and Glasgow there are fine Institutions of learning; and so in other large centres. Let, then, our training work be so carried on that the Evangelist to whose

oversight young brethren are committed is located where there is ready access to one of the required institutions of learning, and there let them obtain what is needful in English education, or if that be possessed at starting, then the time thus saved could in like manner be devoted to the original language of the Bible. We insist that Evangelists should not waste time by, themselves, giving instruction in those branches that existing schools can be used to impart. The instruction they personally give should consist in Bible study and in the actual carrying on of Evangelization; so that those committed to their oversight are really exercised in actual preaching, teaching, and in the tact needful to successful operations in the field of labour into which presently they will go forth without further help. To think of setting up a school house of our own for the purpose of instructing young preachers in English, Greek, etc., under our circumstances and with our surroundings, would display as little wisdom as to set up for ourselves a tailoring establishment in order to supply clothing for our students.

By all means, then, extend the present arrangement, which is substantially what we have just sketched. Do this, in the first instance, if you please, by provoking the churches to find men to fill the present vacancies. Then what we have done, can be repeated and enlarged by other Evangelists, who have been a reasonable time in the field, and in whom the brethren have confidence. By apostolic appointment, the work of an Evangelist consists, in part, in committing the truth to faithful men, *that they may present it to others*. This is the old way, the divine way, and it will answer, or, if not, nothing else will. I do not say that every Evangelist is equal to this charge. Certainly you would not think of calling to it one who has just come into the work, whose experience is but small, and who has given no indication of the requisite discretion. It is clear that a man may do good service in some departments of evangelization, who could not be deemed desirable for every feature of that work. But while all would not be eligible, as the number of Evangelists is augmented so would there be increase with reference to those who should be encouraged to carry on this special feature.

These remarks are offered not to promote discussion, but solely as aids to thought. At present there is nothing to discuss. No plan, other than that here commended, has been submitted.

While fully agreeing with the writer of the foregoing article as to the need for more Evangelists, and that they should be, as far as possible, fairly educated, we look with a little jealousy upon the special plea put in on behalf of the "educated children" of well-to-do members. Our suggestion is, that these well educated sons of worthy Christian sires, become Evangelists. How is it that they do not? Have their fathers trained them to seek first, and ever first, the kingdom of heaven and the glory of the Saviour in the prosperity of His cause? Or are they given to understand that the first thing is to look out for a lucrative profession? The truth is, these young men, added to the church, should become, in a reasonable time, the teachers of the church; and the march of general education will give to the churches of another generation, educated men, and thus remove the excuse for setting up colleges for the special preparation of preachers.

ED.

THE DUE TIME.—No. II.

(Continued from p. 117.)

NEXT we observe that philosophy had just now culminated among the Greeks and Romans, and was giving way as a force that is spent. Faith in it was gone, and with that all faith too in the gods of their religion. In this manner a deep and painful hunger was prepared, and multitudes of the most thoughtful minds were actually groping after the very food which Christ was to bring.—*Bushnell*.

On casting our eyes over the ancient world during the earlier ages of its history, we perceive it the abode of many independent nations. These occupied the countries all around the Mediterranean Sea, and as far inward as was then known. Separated in many ways, though they all originally bordered closely on each other, they formed so many absolutely independent states. Local religions had everywhere grown to maturity, and the notions which men entertained of the Deity, and divine things had become local: national deities of the most various attributes took possession of the world.

How did all this become changed, with the advancing power of Rome! To Rome, as the necessary consequence of its superiority in point of political power, the religious beliefs of the world flocked; but what significance could they have any longer when once detached from their native soil? The sacred honours paid to Isis had some meaning in Egypt, for they deified the powers of nature in that part of the earth; but in Rome such religious worship became inept.

Thus in coming into mutual contact, the various mythologies necessarily conflicted with, and annihilated each other. There was no conceivable philosophy capable of reconciling their contradictions.

It was at this precise point in the opening out of the world's history that Jesus Christ appeared; He was born in a nation separated in the most decided manner from all others, by a national code peculiar to itself, and rigidly severe, and by tenaciously adhering to the Monotheism, which it had known from the beginning.

From the midst of a people hitherto separated from all others, by insurmountable barriers of opinion and manners, there then arose, in all the force of truth, a faith which presented its invitations to all, and embraced all. It was the common God of all men who was proclaimed—that Being whom Paul announced to the Athenians, as having made of one blood all nations, to dwell on all the face of the earth.—*Ranke*. "*Popes of Rome*," v. 1, p. 11, etc.

The whole Roman Empire was in a condition singularly favourable to the reception of a doctrine, and an organization such as that of the Christian Church. The drama of ancient society had been played out; the ancient city life, with the traditions and morality belonging it, was obsolete; a vast Empire, built upon the ruins of so many nationalities, and upon the disgrace of so many national gods, demanded new usages, and new objects of worship. Thus there was a clear stage, as it afterwards appeared, for an Universal Church.—"*Ecce Homo*," p. 1, etc.

The old customs of heathen belief had been broken up for all practical uses of comfort or confidence, and a general disbelief and unrest pervaded

the public thought. Cast adrift from their old stays, which gave way before advancing intelligence and cultivation, the minds of men floated listlessly upon the dark waters of scepticism. Very many minds, still craving for the rest not to be found at home, sought it among foreign gods, and occult rights, and fertile superstitions; and since the ancient oracles were dumb they sought light in the astrologies, the necromancies, the soothsayings of the east.—*Luthardt*.

To the unhappy heathen who were running, in the disquietude of their hearts, now to the heathen temple, now to the Jewish synagogue, a touching address was made by Commodianus, a simple and unaffected Christian of Africa: "They must not, in the unrest of their hearts, seek for rest there; the true and real peace of mind can be imparted to them only through Christ."—See "*Nature and Supernatural*," p. 170.

Plutarch gives us a picture of the superstition and infidelity of his own age, when he says, "These men dread the gods, and fly to them for succour: they flatter them and insult them, they pray to them and complain of them."

At the period of her decline, says Mr. Statham, we find Rome fuller of religious ceremonies than ever; but they had not even the merit of being offered to the old gods; men became a worshipper of him who sat on the throne of the Cæsars. Then we may indeed see some idolatries dying. The goddess Diana is represented on the stage, and flogged publicly. The imaginary will of the deceased god Jupiter is read aloud for public entertainment. Temples and altars remained, but the prayers were continually for help in the commission of crimes. The offerings brought to the gods were to obtain disgraceful favours, and men's lives became like their prayers. It is a terrible picture. We see religious faith gradually becoming decrepid, then dead; and, as is often the case, men ceasing to be religious become superstitious.

Two systems of philosophical thought found most general acceptance among the Greeks, namely, *the Stoical and the Platonic*. Even Stoicism tended to awaken in man a longing after a revelation capable of satisfying his desires, and thus helped to prepare the way for Christianity. But a far greater, more deep reaching, and more universal influence, on the religious life, was destined to proceed from the Platonic philosophy, which awoke many ideas closely allied to Christianity. It dates its beginning from that man who appears to us as the forerunner of a higher development of humanity—the greatest man of the ancient world.—*Neander*.

In a survey of Plato's writings, says Dr. Ackerman, we meet in not a few places whole sentences which strikingly remind us of passages in the Holy Scriptures, and have even a striking verbal resemblance to these.

Beginning at the base note of human depravity, he says, "The nature of mankind is greatly degenerated and depraved, all manner of disorders infest human nature, and men being impotent (the apostle says 'without strength') are torn in pieces by their lusts, as by so many wild horses." Again he says, "To be very rich and good at the same time is impossible." Jesus said, "That a rich man shall hardly enter into the kingdom of heaven." In the "Banquet" a cutting off of hands and feet is spoken of in the same sense which Jesus speaks of it.—*Matt. v. 30*.

As Jesus said to His disciples, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." So Plato represents Socrates as declaring before his judges, that he feared and shunned acting unjustly and disobeying God more than death. "I must obey God rather than you men," said Socrates; just as the apostles, when forbidden to preach, gave the same answer to the council in Jerusalem.—*Acts v. 29.*

We must remember, O men—said Socrates in his last speech, before he drained the poison cup—that it depends upon the immortality of the soul whether we have to live to it, and to care for it or not. For the danger seems fearfully great of not caring for it. Yea, were death to be the end of all, it would be truly a fortunate thing for the wicked to get rid of their body, and at the same time of their wickedness. But now since the soul shows itself to us as immortal, there can be for it no refuge from evil, and no other salvation, than to become as good and intelligent as possible.—*Compare the words of the apostle, 1 Cor. xv., 19, 32, etc.—Christian Element in Plato.*

In the account of the last conversation of Socrates, Simmias the Theban uses the remarkable words, "Truly it is difficult to know anything definite as to future things, nothing remains to us but to depend upon the best and most plausible of human words, till man becomes able, with a certain security and safety, to make the passage upon the safe bark of a divine word."—*Auberlien in "Foundations of our Faith," p. 241.*

Augustine gave it as his opinion, that had these men lived till the time of Christ they would have fallen in homage before the Lord Jesus, and would have beheld with joy the realization of their ideals in and through Him.

Here we have men rising up out of Heathenism, testifying their conviction of the disability and ruin of human nature, and confidence in some supernatural aid, as the only hope of the world. To these very Athenians Paul brought the truth for which their Philosophers had craved.—*Acts xvii.—Neander.*

In the names which Plato gives to the Godhead he frequently coincides with biblical expressions, calls God, Father, and Father of the Universe, Creator, and Governor of the world. He says, God is eternal, without beginning or end. He is the cause and source of all motion and all life. With supreme power He unites supreme wisdom. He is also Omniscient, nothing escapes Him; while He surveys the whole He sees also the individual. He is a God of truth, who hates falsehood. He is both just and benevolent. He allows no wickedness to go unpunished, no virtue unrewarded.—*Ackerman.*

* Nor is the idea of vicarious suffering wanting. Plato draws a sketch of a *suffering righteous man* in the following words:—"Without having done any unrighteousness, he wears the appearance of being unrighteous, in order that he may be thoroughly proved to be righteous, inasmuch as he is unshaken in his integrity, by the slander and other ills that thence arise; but, on the contrary, he remains steadfast, and constant even to death, having all his lifetime been regarded as unrighteous, though in truth righteous." Then with regard to his end

he makes the following prediction:—"He will be bound, will be scourged, will be tortured and blinded, and after he has endured all possible evils, he will at last be hanged."

Dr. Ullman remarks, In this every thoughtful reader will at once be reminded of the noblest instance of suffering virtue that we know of, and truly this must be regarded as one of the remarkable anticipations of Christianity to be found among the deep utterances of Heathenism.—*"Sinlessness of Jesus,"* p. 130.

There was in short everywhere an obvious need of a revelation from heaven to give to enquiring minds that assurance of peace which they were unable to find in the jarring systems of the old philosophy. The heathen Porphyry, testifies to this deep felt necessity, "Those who, feeling the pain of craving after truth, have sometimes wished that some divine manifestation might be imparted to them, in order to be able to set all their doubts at rest by trustworthy information."—*Neander*.

It is easily conceivable what power the proclamation of eternal truth must have exercised over a want thus excited, and yet left unsatisfied.

If it be asked, why has God left men to dream this long dream, to wander their own ways, without a true revelation for thousands of years? we find the answer already given by Irenæus. He replies, because God would show men, what, by their own power, they could accomplish; because heathendom, like the prodigal son in the gospel, must know by experience the vanity of the world.—*Martensen*.

What a lesson we have in wonderful Greece! The marble was chiselled into such symmetry that it seemed to be breathing with passion, and only needed language for life; the landscapes and heroic forms seemed to live on the canvas; philosophy was aspiring and daring; taste was exquisite; and poetry full of gladness and enthusiasm. But in the midst of all this manifold culture and blossom of the lower life, God was not there, holiness was not there, even virtue or manliness was not there. The shameless idolatries had eaten away the heart from all things morally good, the bloom and lustre were hectic and deceiving, for death and corruption were underneath, and all the phantom-glories were hastening to destruction.—*G. Greenwell*.

Bethlehem, which signifies bread-house, the least of all the cities of Judah, was the place where proud, yet in the midst of her abundance, hungry Rome must consent to receive the bread of life.

At that period when a meek and lowly maiden was dwelling at Nazareth, and at Rome a world-swaying Cæsar, beneath whose sceptre heathen humanity had reached its fulness of power and civilization, and at the same time revealed most completely its inward emptiness and poverty, then, on the side of the people of God, and on that of the people of the world, the period of preparation had alike run its course. It is thus we understand the message, "When we were yet without strength, in due time Christ died for the ungodly."—*Auberliën, "Foundations of our Faith,"* p. 96-99.

To be continued.

THE WORK OF GOD AND THE WORK OF HIS SERVANTS.

(Continued from p. 121.)

BUT in order that the Christian may work for God he should be adapted for that work in character and education. A trade or profession cannot be carried on without necessary training, and before a man can engage in Christian work he must be trained as a Christian. The first part of his adaptation for Christian work is accomplished when, confessing his faith in God, he is baptized with Christ into His death, and rises clothed in His righteousness to walk in newness of life. With a new life in his soul, and a new motive power urging him to work for the salvation of others, he will seek to learn of Jesus how to walk nobly and well—how he may work that he may not bring dishonour on that holy name by which he has been called. First of all then, and lying at the very threshold of the training school of Christ, he must put away anger, wrath, malice, blasphemy, lying, all filthy communications, guile, hypocrisy, envy, covetousness, evil speaking, idleness, dishonesty, arrogance—the lust of the eye, the lust of the flesh, the pride of life; and he must seek to add to his faith courage, and to courage knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness charity. He must be a diligent student of the mind and will of God; His word ought to be to him his delight day and night, for unless it be so it will be impossible that he can be clad with the spiritual armour of God—the breastplate of righteousness, the shield of faith, and the sword of the Spirit. All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect; thoroughly furnished unto all good works. It is plainly evident from this that no Christian who does not make the Word of God his daily study and delight can ever be really and fully adapted to accomplish good works. He must not only be complete in himself as to his integrity, faith in Jesus, and knowledge of the truth, but in love to God and man. All, however, have not the same talents, but to the extent of the talents possessed, however small or however great, the servant of God is bound to use them, and to improve and increase them, by daily seeking to grow in the grace and in the knowledge of Jesus Christ, his Lord. As there are varieties of gifts, there are also varieties of work, and every faithful servant of the Lord in order to work well will study to perform the work he is best fitted to do. The Lord never expects any servant to do any work for which he does not possess the necessary qualifications, and, therefore, it ought to be as much his anxiety to find out and to apply himself to that work, which he would be sure to accomplish successfully, as it should be for him to train himself to perform nobly and successfully still higher work. Some are able to exhort, some to teach, some to preach, some to plan and organize work, some who may be able to do none of these things may be blessed with abundance of wealth, and thereby fitted to assist in providing the means by which the general work of the church may be carried on; some can only speak a

word for Jesus to a companion ; some may be able to conduct a class in the Sunday school ; some, perhaps, can do no more than give a tract to a friend ; and some may be so helpless from distress and circumstances as to be unable to do more than pray to the Lord for the prosperity of His work—but not one should ever attempt to do any work which requires more ability than he possesses in order to its accomplishment, in the idea that if he does not do so the Lord will hold him responsible for its neglect. This is altogether a false idea of Christian work, and accounts for much of the confusion and the lack of prosperity, which in some churches is the cause of deep regret. Each man in his *own* place is the Lord's rule ; and, therefore, when one man may be seeking to fill offices and do all work which the Christian church is ordained to perform, while he may be barely qualified to fill the humblest office in the church, he may rely upon it that he will be sure to fail and perhaps bring dishonour upon the cause he professes to love so much. If the servant of God engage in preaching and teaching, he must have all those qualifications which are necessary to complete his character and ensure his success as such. Timothy was instructed in order to teach, reprove, correct, and instruct others, and also to be a pattern in all good works. Then, to become adapted as a preacher and a teacher must certainly involve considerable training, and must exclude the notion that every man should preach and teach whatever may be his qualifications. Is it really meant, that a man who has not intelligence sufficient to express himself is to be deemed fitted to appear as a preacher of the everlasting salvation ? Certainly not. A preacher of the Gospel must be able to express himself in language that cannot be misunderstood, he should possess a cultivated mind, be intimately acquainted with the truth he advocates, should read and study much, and should take up his work as from God and do it as before God. But all these qualifications will avail but little in God's work if he do not also qualify himself for it by much and fervent prayer. Prayer is that by which the life of the true and sincere servant of Christ is proved and sustained, because it is the means by which we are enabled to hold sweet communion with God. It is just as impossible to be a Christian without prayer as it is impossible for God to be God without love. In prayer we find God meeting us, listening to us that He may help us in our labour whatever it may be, and give us the strength we lack. When prayer comes from the heart, when it brings our will into union with His, then indeed it becomes the greatest power that man can wield. Then we rise into a sphere where our ability to serve God is mightily increased by His strength having been imparted to us. Prayer moves the arm that moves the world. Without prayer, then, it is impossible that His servants can ever be fitted for His service here, or ever be prepared for the enjoyment of heaven hereafter.

On our faithfulness God promises His help and fellowship. This suggests the question : With whom does it please God to act ? Are there any who are specially promised His assistance and guidance in their efforts to serve Him ? When Moses died in his leadership of the children of Israel through the wilderness, Joshua was appointed by the Lord to take command. But on what conditions is he appointed, and does God promise His guidance and help ? "As I was with Moses so I will be

with thee : I will not fail thee, nor forsake thee. Be strong and of good courage : for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee ? Be strong and of a good courage ; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest." (Joshua i. 5—9.) When King Asa and Judah and Benjamin were remonstrated with for living without God, the prophet Azariah was ordered to speak unto them as follows :—" The Lord is with you while you be with him, and if ye seek him, he will be found of you ; but if ye forsake him, he will forsake you." The result was that, " they entered into a covenant to seek the Lord God of Israel, with all their heart and with all their soul ; that whosoever should not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, with shouting and with trumpets, and with cornets. And all Judah rejoiced at the oath, for they had sworn with all their hearts and sought him with their whole desire, and he was found of them ; and the Lord gave them rest round about." (2 Chron. xv.) Of Hezekiah's faithfulness and work, we have this record, " He trusted in the Lord God of Israel . . . he clave to the Lord and departed not from following him, but kept his commandments, and the Lord was with him, and he prospered whithersoever he went forth." (2 Kings xviii. 7.) In the days of the patriarchs and in the Mosaic age God communicated His mind and will through angels and through prophets, and in this is a proof that He carried on a work for the welfare of the world. And is it true that He can be less interested in man's welfare than before ? There is abundance of proof to the contrary, and the greatest is, that while He spoke in the earlier days by angels and by prophets, He has in these last days spoken unto man by a far greater—His Son. After completing the work which had been given Him, and which He delighted to do, the Saviour delivered His great commission to His apostles to preach the Gospel to every creature, and encouraged them to be diligent in doing so by assuring them of success—" Lo, I am with you always, even unto the end of the world." That He did work with them is beyond a doubt, for their preaching and teaching was confirmed by signs and wonders. Then if we refer to Paul's experience in His work, we find he was encouraged in his labours in Corinth to be not afraid, but to speak and hold not his peace, for the Lord was with him. But it may be said that these promises of assistance were limited only to the apostles, and now that they are dead, we can find no proof that God still works with His people. In answer to this, and as proving the contrary, Scripture must come to our aid. Take first the promise or declaration of Jesus—" Lo, I am with you always, even unto the end of the world." He declared He was to be with them till the end of the world. Some contend that

the world here means only the end of the apostolic age and Jewish dispensation, and in support of this refer to the promise of power to work miracles. Though the words "end of the world" are used in this sense in various places, they were also repeatedly used by Primitive Ecclesiastical writers as meaning the end of all things, and this is likely the sense in which they are used here. The Anglo-Saxon expresses the promise thus—"And I, be with you all days, until world ending." But if it can be proved that the Lord is with His people still, although not with them in the sense of performing miracles, for the necessity for miracles is past, then it must follow that His promise of fellowship in labour with His apostles included also all His servants who should till the end of the world seek to make known the glad tidings of His reign and salvation, although to the former was specially confined the power of confirming their mission by miracles. Paul declares that Christians are fellow labourers with God; that they are God's husbandry. In this we have the full spirit of master and servant disclosed. As the master is even more deeply concerned in the prosperity of his servants' work than the servant can possibly be himself, so God, as our master, is also more deeply interested in our work than we can be ourselves; and, therefore, as it is His interest that they should be successful in their labour, it must also follow as a consequence that He will encourage them in their labour, by manifesting an active interest in it, and also in their welfare that they may profitably and successfully engage in it. But perhaps a more pointed proof will be found in the Saviour's words:—"Where two or three are gathered together in my name, *there am I in the midst of them.*" If these words be true, then, without doubt, the Saviour is ever with His servants, wherever they are, and in whatsoever work they rightly undertake. But His presence is only promised on condition that they assemble in His name, sanctified by His truth, and filled with His love—such a meeting as will not only recognize the mercy and love that name bequeaths, but its power to command and to rule, whose will must be paramount in every heart, in order to lead His servants to subjugate His enemies, and to give them victory. The same practical truth is taught in the following words:—"Truly our fellowship is with the Father, and with his Son Jesus Christ. . . . If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we *walk in the light*, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 Jno. i. 3—6, 7.) The very close relationship which subsists between the Christian as a son of God, and as a servant of God, is here strikingly brought out, and also the condition on which that relationship is maintained. God's being with us in life and work depends entirely upon our walking—living and working—in the very light in which He Himself is. To "*walk in the light*" in the sense in which the words are used here is of far deeper meaning than at the first glance one would be apt to infer. It does not merely mean to walk in the light in the mere sense of imitating God, but expresses the deeper and more glorious truth of the identity of the essential element of our daily walk and life with the essential element of God's eternal being, as the author and centre of truth, righteousness, peace and holiness. Raised to the very sphere in which God Himself lives and works, the Christian

is a worker with God, and God with him, and there is thus not only fellowship in spiritual communion, the exalted and blessed that the heart can experience, but fellowship in the very work which must go on to spread abroad the life-giving light of God. But should we require to ask what must the nature of the works be in which the servant of God should engage, in order that God may be with him, we will find Paul ready with a general but very comprehensive answer—"To the Philippians, he said (chap. iv. 8) :—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on (or do) these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." This statement applies, without doubt, to all followers of the Lord; and if we take in contrast with it the passages we have already quoted, we think there cannot remain a shadow of a doubt that God works with and through His servants—but those servants only who are faithfully attached to Him, and endeavour to conform themselves to Him in all things, making their will entirely subservient to His. Paul had over and over again experienced the truth of this, both by direct promise from heaven, and in his actual work as a servant of God, and he therefore felt he could assure all who faithfully served the Lord, that in whatever circumstances they might be placed, or in whatever work for Him they might engage, He would be with them, blessing and encouraging them.

(To be continued.)

ON MOIST SERMONS.

A DEGREE of moisture is good. Genuine feeling is not to be despised; though restraint in the manifestation of it is greatly to be desired. Men of quick and sensitive emotions, particularly when in feeble health, are readily touched; and in their cases the old saying holds good, "It never rains but it pours."

The principle has been laid down that in order to move others a man must himself be moved; but this being moved does not necessitate, in all cases, the loss of self-possession. Jonathan Edwards' noted sermon on "Sinners in the hands of an angry God," appears to have been delivered with calm though earnest solemnity, yet the effect of it was terrific; and the hearers, many of whom had been volatile in the house of prayer, were not merely awed, but completely broken down and melted into tears. This was the beginning of a great awakening.

It was said of an eminent London preacher, now dead, that there was "a tear in the tone of his voice;" and of Whitfield, a still more renowned preacher, it is recorded, that on some occasions he burst into tears in the midst of his preaching, lamenting over the impenitent and unbelieving.

Looking into the Scriptures in connection with this subject we are readily struck by the sad figure of the weeping prophet, who wished

that his head were waters, and his eyes a fountain of tears. Jeremiah lived in woeful times, and being a patriotic man of God, he could not but mourn over his ruined country. Hence, speaking figuratively, "it was a time of much rain" with him.

We do not read of our Lord shedding tears while imparting instruction to the people, though it does not follow that He did not because it is not recorded. We know that He wept at the grave of Lazarus, and on the day of palms over the devoted and guilty city of the Great King. Also that His prayers and supplications were accompanied with strong crying and tears. (Heb. v. 7.)

In Paul's case we have one in point, we learn from his address to the elders of the church at Ephesus, that "by the space of three years he had not ceased to warn everyone night and day with *tears*." The same apostle in writing to the Philippians remarks, "For many walk of whom I have told you often, and now tell you even *weeping*, that they are the enemies of the cross of Christ."

Timothy, who was Paul's own son in the faith, appears to have resembled that good man in the sensitiveness of his nature, for we find Paul, in his second epistle to him, saying, "Greatly desiring to see thee, being mindful of thy *tears*, that I may be filled with joy."

The kind of labour performed by a preacher of the gospel subjects him to frequent trials. It is very far from being all "smooth water" with him. He meets with rebuffs and disappointments; he grieves over unbelief and hardness of heart in those who are outside the church, who hear the word but do not receive it; and over the instability and inconsistency of some who are within; and although there is so much to compensate him for all his pains, there are seasons when he cannot help acutely feeling the pressure of adverse circumstances. No wonder that a "moist sermon" should sometimes crop up.

To God's labourers who are in any way tried it may be seasonable to remind them of the touching and encouraging words of the Psalmist, which, though having reference to the subject of the captivity, are singularly appropriate to one who proclaims the word:—"They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall *doubtless come again rejoicing, bringing his sheaves with him.*"

S. H. C.

SPIRITUAL MINDEDNESS.—No. 11.

(Continued from p. 128.)

A.—GOOD evening, *B.*— We have each, apparently, some leisure at command; suppose we have the moral you referred to at the close of our last conversation.

B.—Well, I don't mind, only I feel that in the excitement of the subject and the moment, I used rather too philosophical a term, for what I had more to say on the subject. However, I will just say, that it is evident you and I, while willing to take the same standard, judge men from different points of view, in applying the standard. You say, "By all means bring the man to the Book," and in all honesty, you try

to ascertain how the man's life and conduct, on Sundays and at religious meetings, compare with the rule; having done which you go off into transports of admiration, and extol the spiritual-mindedness of your subject. That is to say, having concluded the man to have done exceeding well, during, say a sixth part of his life, and under the most favourable auspices incident to men; you take all the rest for granted. Now suppose you go with such a measure of a man, and begin to eulogise him among those who witness the remaining five-sixths of his life, and hold him up as a pattern to men, probably already unfavourable to Christianity; and suppose the five-sixths referred to should satisfy the before-mentioned sixth; do you not see you would be inflicting a wound on the very cause you have at heart and are seeking to promote.

A.—Why yes. In a solitary instance, such as you have supposed, it would, doubtless, have a bad influence; but then you cannot always avoid these exceptions.

B.—I wish I could regard it as either an exception or a supposition; but so far from that I believe a thorough sifting of these matters would reverse the case and put the rule where you put the exception, and leave the supposed exception, the rule, to a large extent. Not only so.—I fear the parties to this conversation would find themselves on the horns of a dilemma or two if they once fairly and honestly exposed their hearts and lives to that powerful microscope, which pierces to the dividing asunder of soul and spirit, and discerns the thoughts and intents of the heart. Be assured my friend we are many of us driving so close to the *down line*, that unless we alter our course, and get right on to the narrow gauge, we shall have a fearful collision one of these days, with many killed and wounded. For my own part, with a strong desire to abound in charity, I feel the necessity of dealing with the things and the men of the "kingdom" with at least as much thoroughness as I try to exercise in things of common importance, and I shall not shrink from passing through the same ordeal myself, in order that true Christian manhood may be developed and perfected.

A.—Interrupting you for a moment. While there is apparent wisdom in your remarks, I am not quite clear as to your final object. You must remember we started from an alleged difference in our estimates of men.

B.—And I am endeavouring to keep clearly in view that very point, and to show that you have based your judgment, as many do, and as I myself did for long, on a false foundation, as treacherous as quicksand, where there is no standing for true charity, and from which only damage can result to all concerned; for judgment is discipline, and man is nothing without a censor. Discipline, however, must proceed on righteous principles, and the censor must deal with what *is*, as well as with what appears. If, therefore, we are called upon to form a judgment or estimate of men, as the basis of intercourse or fellowship, it ought to be a wise and just estimate, having for its foundation a groundwork of fact and reliable testimony, as broad and many sided as the phases of human life. Instead then of being content with the kind and amount of evidence already alluded to, and thereby running the risk of being imposed upon by appearances, which may possibly resolve themselves into mere affectation, or downright hypocrisy. I propose to deal

with the thousand facts and relationships which go to make up the sum of every man's life, and to judge of what the man is by the testimony *these* yield. I will ascertain, as far as possible, the secret and honest conviction of his wife, of his children, of the friend and companion into whose bosom he pours the torrents of his passion, his griefs, his joys. I must know what he is as a workman, as an employer, as a tradesman; what principles govern him in buying, in selling, in spending. I would like to glance at his folio in the ledgers of the provision dealer, the coal merchant, and the draper; and if he should be wealthy it would be very helpful to obtain a return of his possessions, to compare with his gifts to the Lord, etc.; together with his banker's opinion on the subject of his liberality.

A.—Pray who shall be counted worthy to take the censorship in this inquisitorial scrutiny? May I also further ask if such a course is fully sustained by the Saviour's words, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

B.—I thought for a moment you were going to content yourself by quoting the first sentence; but while pleased you have gone so far, I should have liked to hear just another clause, viz., "And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye." I assure you the dash of irony in your last words has no point for me, inasmuch as I accept the complete sense of the passage, with readiness to receive any measure I am supposed to be meting out, and would give place to no man in abhorrence of the partial and blind judgment it goes to condemn. On the other hand I beg you not to forget that the same gracious lips said, "Judge not according to appearance, but *judge righteous judgment*," and the apostle Paul taught, "For if we would judge ourselves, we should not be judged." I neither assume the position of supreme censor, nor seek the office of chief priest of an inquisition; but would strive honestly and humbly to establish a principle and a rule in this matter, by which men can condemn wrong in each other, as well as judge each himself, with the sole purpose of raising the standard of Christian morality, and to the same extent commending to sinners the religion of Jesus. And the more prominent a man's position as a Christian is, the more needful does it become that his character and standing should be thus tested. A teacher must be tried by his *doctrine*, a deacon by his *service*, and a pastor by actual *work in shepherding*. Where such judgment is refused, then it remains that whether we will or not, the world will judge us now, and the Lord will condemn finally. It was not said in vain of the last-named office, "Moreover he must have a good report of them that are without."

A.—Well friend B.—I am, after all, not sorry I should have opened up this subject of conversation—unintentionally I must confess, as regards the bulk of it. I do not scruple to acknowledge also some indebtedness to you for having directed my thoughts into deeper channels than I had previously felt the need of exploring, and if, in the application of your principles, we can only preserve charity uncorrupt, I am convinced we may remedy many wrong things, and confirm many great and true things. I must now go, as the hour is getting late, and

shall review with some interest my former conclusions on spiritual-mindedness.

B.—One word in parting. When next you have occasion to refer to the principle forming the basis of judgment, say, not "your principles," but the "Lord's."—Good night.
COGITATOR.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

May 2. THE DEATH OF SAMSON.—*Judges* xvi. 21-31. Samson noted for *strength and faith*. See xiv. 5, 6; xv. 15-17; xvi. 3; Heb. xi. 32. His strength supernatural and only during faithful obedience. No natural connection between cutting off hair (xiv. 15-20) and consequent weakness. God had chosen him before his birth for works of strength, and commanded that he be a *Nazarite*, which required that he be unshaven (xiii. 2-5). God's power only upon him while this condition was observed. Samson did not intend to depart therefrom, but taking to bad company he was deprived of his locks. Though his loss was not voluntary, yet the conditions which led to it were of his own seeking, and therefore he was responsible. His conduct recorded more as a warning than as an example. His life was not that of a holy man, and as an example of *faith* he shows a man can accomplish results of supernatural strength only while fulfilling God's conditions. Describe his treatment in captivity (xvi. 21-25). Restored strength ending in his death, and that of his enemies, who were also the enemies of God, consequently God overruled his quarrels with them to their deserved punishment. The word "*Philistines*" means "*strangers*." They had no right to the land of God's people, on the sea coast on which they had settled.

NOTE.—God's commands, even in seemingly little things, must be kept. God could have given Samson strength when his hair was cut quite as well as when it was long—there was no essential connection between great strength and uncut hair, but God's appointment made it essential. So now with us in many things. We here see also that we are responsible for evils we have not consented to, when brought about by causes of our seeking. In Samson's punishment see the certain results of sin.

QUESTIONS.—1. What did God ordain that Samson should be? 2. Why was his head and face unshaven? 3. How came he to lose his hair? 4. What lesson should this teach us concerning bad company? 5. Does God sometimes hold us responsible for results we do not consent to? 6. What lesson should we learn from Samson's suffering?

May 9. RUTH AND NAOMI.—*Ruth* i. 1-9, 16-22. On account of the famine Elimelech went from Bethlehem to sojourn in Moab. There he died, and his widow, Naomi, determined to return to the land of the people of God. His two sons also died, and their widows, Orpah and Ruth, love Naomi and conduct her on her way. Orpah returns to her own people and to their gods, but Ruth, against all entreaty, clings to Naomi and the God of Israel. Note well v. 15-17. Her choice, then, was the true God. To her the idols of Moab had become nothing. There was only a poor prospect before her, but the Lord blessed her abundantly.

NOTE.—People often suffer much by removing from God's people to the neighbourhood of those who do not honour Him. They go for earthly gain and lose the heavenly prize. Elimelech may have been in fault in this thing. But Naomi was right in getting back to the people and worship of God; and Ruth chose the good part in turning to the Lord.

QUESTIONS.—1. What was the answer of Ruth when Naomi desired her to return? 2. What appears in that answer beside friendship for Naomi? 3. How can we now show our love for God, seeing that we are not called to leave a heathen land after her example? 4. What danger is there in taking ourselves away from the company of God's people? 5. Can God help us and bless us if we are obliged to live where His people are not? 6. If God can and will bless us in such circumstances, when

we pray and look to Him, is that any reason for expecting His help and blessing if of our own choice we go from His people and His ordinances?

May 16. A PRAYING MOTHER.—1 Samuel i. 9-18, 21-28. The name of the mother of Samuel (Hannah) signifies *beauty or charm*. Her conduct accorded with her name. *The Lord of Hosts*, v. 3. This title of Jehovah occurs in the Bible for the first time in this verse, but it is afterwards used with some variations, upwards of 260 times. The meaning of the word *hosts* is the same as that of *army* in Dan. iv. 35, and includes the myriads of angels, as in 1 Kings xxii. 19. See Psalm ciii. 21, cxlviii. 2. God having promised Hannah a son, much desired, she "*lent*" him to the Lord, that is, *devoted*, dedicated him to serve God in the temple so soon as he was old enough, taking him and leaving him there for that purpose.

NOTE.—We should be all *dedicated*, that is, set apart to the service of God. Children, so soon as old enough to know and do God's will, should be so devoted. But there is now no temple where young persons are required to live and attend to the work needful for the public service of God. If God required this done now parents could give up their children to do it, and thus dedicate them to God, as they now set them apart for certain trades and callings. God requires from us all willing service. Our parents cannot dedicate us to render that service. A father can dedicate his horse to God, but he cannot dedicate his child. He could set his horse apart and give all earned by its labour to God's cause. But the child, to be acceptable, must give itself to the Lord, and render loving, willing service. When people are willing to give their hearts and lives to the service of Jesus, then they are to be set apart as His people, by baptism in water. "He that believeth" and is baptized shall be saved.

QUESTIONS.—1. What is understood by the title Lord of Hosts? 2. What did Hannah *lend* to the Lord? 3. What service was Samuel to render to God? 4. Can we dedicate one another to God? 5. Why not? 6. What is required from us by God? 7. How are we to be set apart for Jesus when our hearts are prepared for Him?

May 23. THE CHILD SAMUEL.—1 Sam. iii. 1-18. "*The Child*," v. 1. Then about twelve years old "*Ministered*," that is, served in such things as a child could be entrusted with, perhaps opening gates, lighting lamps, taking messages. "*The word of the Lord was precious in those days*." That is, "*scarce*." The priests were not faithful and God did not often speak to them. God spake to the child Samuel, v. 4. God speaks to us now by His written Word. We should be as ready to hear and learn the will of God as was Samuel, v. 10. The priests had neglected God's word, and He was about to punish them. The little child was ready to hear and obey, and he became one of Israel's best and most blessed men.

NOTE.—God has work for all. He has work for children who will render Him loving service. You have not the lamps of God's temple to light, but there are hundreds of little good deeds which you can do, and if you do them from love to God, He will accept as done to Him.

QUESTIONS.—1. Why did not God speak to the priests? 2. How does God now speak to us? 3. What was to result to the priests for neglecting God's Word? 4. What will come to us if we neglect it? 5. How can children serve God now?

May 30. THE DEATH OF ELI.—1 Sam. iv. 1-18. "The word of Samuel came to all Israel." He had become God's prophet, and God gave commands to all the people through him. The Philistines defeat God's people, because they had become disobedient. God often leaves those to suffer who leave Him. The people ask why the Lord had smitten them, thus showing that they looked upon the calamity as coming from God. But though they ask *why*, they do not look to their own misconduct for the answer. They then send for God's ark into the camp, supposing that thus they will bring God to help them against their enemies, but they only obtain a worse defeat. See the death of the sons of Eli, and of Eli himself, in fulfilment of the Lord's Word to Samuel, and in punishment of their sins.

NOTE.—That it is no use turning to the ordinances of God when suffering for sins, unless the heart turn to Him also, in loving repentance. To suppose He will be with us because we attend to ceremonies while our hearts are not with Him is folly. Eli was not a wicked man, but he was a weak and over-indulgent father, and thus

brought evil upon himself and his children. Let the young remember when kind parents sometimes seem severe they have the welfare of the children in view, and are really more kind than those who let their children do wrong, rather than afflict them by proper restrictions.

QUESTIONS.—1. What is to be understood by the word of Samuel coming to all the people? 2. Why was Israel defeated by the Philistines? 3. To whom did they attribute their misfortune? 4. What did they do to ensure success? 5. Why was not the presence of the Ark a blessing? 6. When is it of no use to attend to the ordinances and worship of God? 7. What lesson should we learn from the death of Eli and his sons?

IN MEMORIAM.*

HAVING addressed to you solemn and cheering testimony from the Divine Word, suffer me, in what I shall further say, to speak the words of one whom many of you desired to fill the place I now occupy: who is with us in heart, participating in the commingled sorrow and joy which spring from this bereavement, but whose bodily presence the Master's work requires in a distant place, and who says—

“Permit me, beloved mourners, to commend to your present attention the *shortest* and perhaps the *sweetest* verse in the New Testament.

“Jesus wept.” (John xi. 35.)

When and where did He weep? These words are not found in connection with His scourging, cross-bearing, or crucifixion; they relate not to His own poverty and suffering. They were uttered as He stood by the cave which contained the dead body of Lazarus. He *groaned in spirit*, and was *troubled*, and He *wept*. But why weep? Lazarus was free from suffering. The sleep of death to him was but the calm repose of those who live to God and die the death of the Righteous. Still further we may ask: Why did Jesus weep? We shed tears over calamities we cannot recall; but who stands weeping when at once able completely to restore the lost treasure and wholly abolish the tear-producing conditions, and that too by a gracious loving exercise of power without pain or loss to himself? Jesus loved Lazarus, and Mary and Martha his sisters, with a special love, and Lazarus was no doubt one of the best of men. But Jesus went to the grave fully intent upon giving, immediately, life to the dead man, and He knew that what He was intent on doing He had power to do, and would do; for “As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will,” and the hour had then come when the dead should hear the voice of the Son of God and hearing live. Why then did He not in this exceptional instance go cheerfully to the grave, telling the sisters they had no need to weep as He could and would that very hour bring back their brother to their loving embrace? Why be troubled, groan and weep when the entire calamity could and would have instant removal? Jesus wept, not because He had been by the hand of death deprived of one of His most loving friends. Jesus wept, but not because Martha and Mary had

*An address by the Editor, read, in his absence, in the Old Cemetery Chapel, Birmingham, at the burial of the Beloved Sister—wife of the elder, Ed. Johnson.

sorrowed four days for a departed brother. Jesus wept, because He saw through the sepulchre of Lazarus the graves of His future Church. In the dead loved one before Him He saw what every member of His mystical body must become. In the stream flowing from the eyes of the weeping sisters He saw the torrent of accumulated tears shed, by His disciples, at the death bed and by the grave, till pain and death shall be no more. And Jesus wept, not on their account only, but He saw in that sepulchre the gravedom of the entire race of Adam—the millions who had come down in unbroken succession since the death of Abel to that hour, and the countless hosts who from that day till the resurrection morn would enter the dark domain. His almighty sympathy beheld and measured the tears and pangs of the human family shed and endured on account of loved ones torn away by the unsparing hand of death. Beloved mourners! He wept for you, over your sorrow, and in view of the tears you have shed these last few days and which flow freer still to-day. O the wonderful sympathy of the blessed Jesus. He wept because of the sorrows of a world of sinners lost; because of tears to be shed, and already shed, when He could not be present immediately to remove the sorrow.

Jesus wept! those tears are over,
But His heart is still the same:
Kinsman, Friend, and Elder Brother
Is His everlasting name.
Saviour, who can love like Thee!
Weeping One of Bethany!

And now, beloved, suffer me to ask, "Whom have ye brought here to-day? A stranger putting the question would be told that the life-partner of an aged pilgrim had fallen asleep; that the mother of a band of Christian men and women is by you conveyed to her resting place in earth. But let me remind you of the insufficiency of such reply. Our beloved sister, now sleeping in Christ, dear to you by ties of nature and of grace, must be spoken of, in a double sense, as "A mother in Israel"—the Israel of God, composed of those who being Christ's are Abraham's seed and heirs according to the promise. As a Christian woman whose children have grown up to call her blessed, she is entitled to be so designated. But when we add that those many sons and daughters, on confession of faith in Jesus, have been baptized into Him and therefore number with God's Israel, there appears a double claim. Beloved! We do not tell you not to mourn, because you *will* and *must*, and perhaps we may add, *should*; for nature is not destroyed by grace, but only sanctified—*here and now* we have need to mourn, because death is a fruit of sin, and because *yonder* and in the "*Sweet by-and-bye*" the sorrows of time will enhance the joys of eternity. But may we not safely say that there are but few who bring their loved ones to this place of interment who have less cause to mourn. Some leave those here of whose resurrection to everlasting glory they can have but little hope. Not so in your case! Some bring the remains of loved ones, who though they have found the Christ have done so only in the last hour of life, and who, though saved, had neglected salvation too long to influence children or others for their eternal good. But not thus is it in the present instance: the departed one put on Christ, by baptism into His death, when a maiden of only

sixteen years. Some bring their loved ones here, cut off in the prime of life, when they seemed almost indispensable to home and family and when it is hard to understand why they should have been called away. But you bring one whose head bears indications of the influence of time during more than *threescore and ten* years. You bring her when her work is done—really wrought out—and while we dare not write “perfection” over her deeds, we do believe the Master will say, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” True she has left the aged partner of her many, many, married years, and he feels more than we can tell; but then the wedded pair can seldom depart together, and it would not have been better had the wife and mother outlived the husband and father. Then, too, a longer sojourn would have been a time of pain and sorrow; and so when all is done, when children have become parents, and have been taught to confess the Lord, and the father is surrounded by tender hands and loving hearts and will not know the want of love and sympathy, nor the absence of needful earthly blessing, the Lord has called her away. Blessed be the name of the Lord. In talking with her not long before death she alluded to her early surrender to Jesus, but lamented she had not sooner known more fully the order and appointments of the church as set forth by the apostles. While those who have known her testify to her worthy life she rested not in her own deeds. During our last conversation she wept over her deficiencies—even as true humility is ever wont to weep—and looked to Christ alone as the sinner’s only perfect plea.

As surely, then, as you come here to-day in sorrow, you also come in joy; you come in tears, but yet with songs. You see the thick darkness of the tomb, but you also hear, as it passes along the ages, the sweet echo from the rocky cave of Bethany—“I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” In this respect the venerable mother is “not dead but sleepeth.” Yes, as surely as Lazarus came forth at the call of Jesus shall our departed one rise again. As surely as Jesus himself arose, the first fruits of them that sleep, so shall all His followers arise to glory, honour, and immortality. As surely as the gates of hell could not prevail to retain Him among the dead, so shall they be useless for the retention of His Bride. He loved His Church, and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, without spot or wrinkle or any such thing, and He will certainly lose nothing of all the Father has given Him, but will raise it up at the last day.”

“Then entering the eternal halls
In robes of victory,
That mighty multitude shall keep
The joyous jubilee.”

WORDS FROM THE WORK TABLE.—No. XLII.

"He that believeth on me, though he were dead, yet shall he live."—John xi. 25.

"IN the beginning God created the heaven and the earth ; and God saw everything that He had made, and behold *it was very good.*" Beautiful and fair stood the garden of Eden when God placed our first parents therein : all that was pleasant to the eye and necessary for food was there ; but this perfection lasted only till sin brought death and its attendant evils into this world, since then, from Abel until now, death has claimed our loved ones, irrespective of age or sex. The smiling infant, the stalwart man, the useful matron, and the aged saint alike fall beneath his dart, and we have to bury our dead out of our sight. But thanks be unto God who has provided a remedy for this dire evil ! Though we tearfully leave them in the darkness of the grave, yet we realize that it is not for ever, that as—

"The lily dies not when both flower and leaf
Fade, and are strowed upon the chill cold ground ;
Gone down for shelter to its mother earth,
'Twill rise, re-bloom, and shed its fragrance round.
That nothing dies, or only dies to live."

"Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mould,
Thus in the quiet joy of kindly trust,
We bid each parting saint a brief farewell ;
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell."

And this hope, this trust, is firmly anchored, for it rests on Christ. He hallowed the grave, and shed a beam of bright light within its otherwise dark portal. He passed through death to life, in order to bring *eternal* life within the reach of man, and man must pass along a somewhat similar path ere he reap the full advantage of Christ's death. This life is verily the valley and shadow of death—our choicest blessings flow to us through death. In the kingdom of nature the seed cast into the ground, ere it become fruitful and multiply, must die, then it bringeth forth much fruit ; so in the kingdom of grace : man must die to sin before he liveth to righteousness. The entrance to the kingdom here is through death and burial, crucifixion of the old man, and a resurrection from the grave of water into newness of life ; the old life passed from us for ever, the new being before us rich in promises and brightened by the shining light of "The Morning Star." Sin brought death into the world, but Christ, by His death, brought life and immortality to light ; this was the remedy promised by God to Adam and Eve when He turned them from the garden of Eden, lest they should "take also of the tree of life."

Those who have been buried into Christ, who have faithfully and lovingly served Him, however humbly, death hath no power to retain in his cold embrace. Even in the hour of their departure, when leaving all they love, the sting is taken away, for Christ not only died, but rose again, leading captivity captive, ascending to God's right hand interceding for all who call upon His name.

Through death to life—as in the kingdoms of nature and of grace, so in the new Jerusalem, the restored Eden, the new Creation, the Jasper City, prepared for a prepared people delivered from sin, death, and the grave. From the dominion of *Hades* Christ will gather all His precious jewels and with His Bride will sit down to the Marriage Supper. Nothing will be there but what God shall pronounce once again as *very good*.

Here then is our cause for rejoicing as we lay our loved ones in the cold, dark grave; the light that sprang from the tomb of Joseph of Arimathea lightens the resting place of all who fall asleep in Jesus.

“ For all who sleep in Him sleep well ;
All earth shut out, all heaven shut in,
Though damp the couch and dark the cell,
They dwell in light who sleep within.”

Could we, would we call them back again? I think not. As we gaze on the placid brow of the sleeping one we feel that—

“ Ours may be yet a way of strife and toil,”
But thou from all art free,
Our future is an unknown weariness,
But all is well with thee.”

The battle of life fought out, the victory won—all pain and weariness ceased for ever, no more striving with sin, the passage is through death to life, it is—

“ first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.”

The day of re-appearing! how it speeds!
He who is true and faithful speaks the word.
Then shall we ever be with those we love,
Then shall we be for ever with the Lord.

Short death and darkness: endless life and light!
Short dimming, endless shining in yon sphere,
Where all is incorruptible and pure;
The joy without the pain, the smile without the tear.”

Birmingham.

LOUISE.

FROM AN APPEAL TO CHRISTIANS, BY D. L. MOODY.

I WOULD rather wake up a slumbering church than a slumbering world. The man who does the most good in the world is not he who works most himself, but who sets others to work. What we want is to get Christian people to work, to engage in personal and individual effort. If we could only have all the Christians ready to work, saying, “Send me to some anxious soul; let me have the unspeakable privilege of holding up the torch of salvation to light some one into the kingdom of God,” there would be hundreds converted where now there are scores.

To-day, after the meeting in Astley's Theatre, I went down among the audience, and nearly every one I spoke to was anxious and ready for me to tell them the way of life. They told me right out the things that were troubling them, and in a few minutes I was able to help them

more than I could do in the whole sermon. There are hundreds here that will not be gained by preaching. You have had enough of pulpit preaching, and very good preaching too; what we want is hand-to-hand work, personal effort, individual going to people and pressing on them the claims of Christ.

Let me say that what I think we want is a little *more courage*. I think there are a great many Christian people who want to work, but they are timid—full of fears and misgivings. They have not the moral courage to speak to their friends or those near them. God cannot use a man or woman who is full of fear. In the first chapter of Joshua, God said three times, "Be of good courage," and if you read the Bible carefully, you will find that God never used men who were full of fears and doubts. We must lay these aside, and go out boldly to speak for God. We must not be ashamed to tell what God has done for us, and to speak to those who are perishing—to talk to them personally about their souls' salvation. If we would lift up our voice in season and out of season, and not be ashamed to speak for Christ, all London would soon be waked up, and there would be a cry, "What must we do to be saved?"

I have never found a church that was anxious for souls to be saved, but they always found souls inquiring the way of life. I do not care how dead other churches may be, there will be life in that church. I never saw a Christian really anxious for souls, but there were anxious souls to whom he could speak. It always follows. The world will soon be reached when the church is reached. If we can only get on fire and have our hearts, if I may use the expression, "*red-hot*" with love for God and souls, then the world will begin to tremble, and the fear of the Lord will come to the hearts of the people; men will be ready and willing for us to talk to them. The moment a church gets alive God begins to bless it. There is no power, earthly or infernal, that can hinder God from working; the only thing that will hinder Him is our unbelief. Let us lay this aside; let us lay aside our doubts and fears and come up as one man to the help of the Lord against the mighty. Let our watchword be, "Here am I, send me. O God, use me; speak through me." He will take up the weakest disciples and use us in building up His kingdom, if we are only willing to be used.

But I can imagine some one says, "But my life is not right, therefore I cannot speak to my neighbour. I have not been living right myself." Well, my friends, let me just advise you to get right at once. Go right to God and confess your backslidings, your shortcomings, your wanderings. And if you know of anyone who is stumbling over you, go straight to them and confess it. There is nothing that God will use more than that kind of work—a man going to his neighbour saying, "I want you to forgive me; I have not lived right before you, or walked rightly and consistently, and I want to ask your forgiveness." That is the kind of preaching the world wants. One earnest Christian, living out Christianity, will do more to upset infidelity than all the lectures on infidelity that were ever delivered. We want Christians to be living out the life of Christ. "Ye are my witnesses." He has left us here to testify of Him, and proclaim His love to a perishing world. If we have not got it ourselves how are we going to proclaim it to others? Water never rises higher than its own level.

In the last chapter of Acts, we read that Paul had been shipwrecked on the island of Melita. The people gathered some sticks to make a fire. I suppose his clothes were all wet, and he was cold. There came out a viper and fastened itself upon Paul's arm, and these barbarians said, "That is a very bad man; he has escaped the judgments of the sea, but they have followed him to the land;" and they watched to see him die. But Paul just shook the viper off into the fire, and when he ought to have died, he was perfectly well. Then they changed their minds, and they said, "He is a god." Paul could preach to them then; they would believe him then. What good would it have been for him to preach with that viper on his arm? They would have said, "You had better preach to yourself, you need not come preaching to us with that viper on your arm." So there are a great many Christians with a viper, not on their *arm*, but fastened at their *heart*, taking the very life out of them. And the world has got its eyes on the viper. May God give us grace to shake the viper off into the fire, that the world may not see the viper, but may see Christ in us.

Look at the viper of *pride*, that has taken nearly all the life right out of the church. You do not have to go to Paris to see the height of the fashion; go to the church on the Sabbath, and you will see it there. People say, "What will my friends think; what will they say at the next dinner-party, if I come out boldly and work for Christ, or if I am seen at the special meetings?" A great many professed men of God are just now trembling from head to foot; they dare not go out and speak boldly for Christ. My friends, the question is, Is this God's work or the devil's? If it is God's work, every man of God ought to stand by it; if it is the devil's, every man ought to do what he can to stop it. I hope the time is coming when the children of God will come together as one man; it will be a happy day for Christianity when we get together. These border men are doing more to retard the cause of Christ than the world is doing. It is this compromising spirit that is hindering the work of the Lord. May God sweep it out of the way!

Another thing. If we are going to be used to win souls to Christ, we must have *perseverance*. A great many people take hold of the work for a few weeks, and that is the last you see of them. If we are going to be successful, we must work 365 days in the year. I have no sympathy with spasmodic efforts, and I can sympathize a good deal with those papers that are running down this movement, because they don't believe in people working at it for a few weeks, and that is the last you hear of them. A great many Christians are like a bundle of shavings; they get up in a great blaze, and in a few minutes there is nothing left, not even ashes. We want to be like the coal that burns steadily, and makes a good hot fire. It is the man who works 365 days in the year that accomplishes most for the Lord. What we want is, not to be passing through a revival, but to live in one. The prayer of my heart is, that when the revival spirit dies out of me, I may die with it; I do not want to live any longer. It is the privilege of the church to be in a revived state all the while. If we take hold of the work, and make up our minds, God helping us, that we will win souls to Christ, we will succeed.

THE SEVEN LETTERS ON PRIMITIVE CHRISTIANITY.

To the Editor of the *Ecclesiastical Observer*.

SIR,—Having been absent from home during the greater part of the month of March, I had not the opportunity of conferring with my brethren upon the subject of your remarks in that number of the *Ecclesiastical Observer*, and preferred, therefore, to defer my reply till the following month.

Rather than leave myself open to the charge of being "somewhat of a secret disciple," I have decided to attach my name to this communication, with the understanding that I shall, as you suggest, hold myself at liberty to decline controversy, for which my engagements may not leave me leisure.

To your remark that "there is no trace in the New Testament of a church composed otherwise than of persons who had, on confession of faith, been baptized in water," I would reply that it would be impossible for you to prove the correctness of this assertion from the Scriptures, and I challenge you to produce a single recorded instance of the baptism in water of a member of one of the Apostolic Churches, under circumstances similar to those in which it is applied by yourself and others.

Mr. Walker has clearly shown, in his seventh letter, that none were baptized in water by the apostles but those who there and then, *for the first time*, made a profession of believing what they heard concerning Jesus of Nazareth. He also gives good reasons for believing that some of the *Apostles* never were baptized in water, with what is called Christian baptism, in proof of which he quotes the 1st chapter of John's gospel, 35th and following verses, from which it appears that two of John's disciples straightway followed Jesus, when John the Baptist pointed Him out to them as the Lamb of God. (See pages 100 and 101, Seven Letters).

You will find it also impossible to prove that Timothy, whose profession of Christianity might be regarded as hereditary, inasmuch as we read of the unfeigned faith, "which dwelt first in thy grandmother Lois, and thy mother Eunice," (2 Tim. i. 5,) was ever baptized in water. May I ask whether the greater number of the members of your churches have not, like Timothy, been brought up in the profession of Christianity, and if so, what analogy there is between their baptism in water and that of the 3,000 disciples on the day of Pentecost, of Saul of Tarsus, of the Philippian Jailor, and of others of whom we read in the Acts of the Apostles?

I do not, however, think it desirable to enter more fully into this subject at present, inasmuch as you have invited us to meet you. I will therefore content myself with adding that we have no doubt whatever, in our own minds, that the *one* baptism referred to in Ephes. iv. 5, is that of the Spirit; but that if, after what I have written, you still feel inclined to have an interview with some of us, I shall be glad to make an appointment with you to meet one of my brethren and myself, at my house, on some convenient evening.

We should like to satisfy ourselves, before entering upon the subject of water baptism, that we are of one mind upon the subject of the ground of a sinner's hope of acceptance with God. If we differ about that, it will not be worth while to discuss further the question of baptism. If we find ourselves of one mind upon the *truth*, we shall be glad to do our best to prove to you that "all who come to Christ are baptized with the Holy Spirit."—I am, sir, yours respectfully,

R. L. CHANCE.

The Republisher of the Seven Letters.

REMARKS.

We are glad that our friend has seen fit to publish his name, as his reasons for withholding it were not satisfactory. Our friend denies our intimation, that, "there is no trace in the New Testament of a church comprised otherwise than of persons who had, on confession of faith, been baptized in water," and declares it impossible to prove its correctness. Well, the burden of proof rests with our friend. We deny that the New Testament anywhere contains proof that the Primitive Churches held in membership persons not baptized in water. If this point is to

be discussed, the other side must advance the proof passages. It will then be for us to admit the special demonstration, or to show its fallacy. Then we are challenged to produce a single instance of the baptism in water of a member of one of the Apostolic Churches under circumstances similar to those in which it is applied now. In the Apostolic age church members were never baptized; baptism came before membership, and so it is now with all who act Scripturally. But the Separatist's position is, that baptism was to be administered only to those who there and then, for the first time, made a profession of believing what they heard concerning Jesus. But this distinction is nowhere stated in the New Testament. If it were the mind of the Lord it would not have been left for Mr. Walker to discover it a few years ago. Christianity is complete in the New Testament, and Mr. Walker's letters are not required to perfect it. Nor is it important to this question whether the Apostles were baptized with "Christian Baptism." Proof cannot be given that they were not thus baptized; nor do we admit that they were not. Nor do we know whether John the Immerser was baptized with his own baptism. In addition to these considerations we may say that the theory of the Separatists is a clumsy one and does not cover their own ground. Suppose we admit (which we do not), that "only those who confess, for the first time, their belief in what they have heard concerning Jesus should be baptized in water, would that release even the re-publisher of the Seven letters? Certainly not. No doubt he has many times confessed belief in what he has heard concerning the Lord. But there was a time when he *first* made that confession, and taking his own ground he should then have been baptized in water. If he were not so baptized, and, consequently, a Divine appointment was neglected, that neglect can never constitute a release from what Christ has commanded. He only adds to the wrong by continuing the delay. Then the distinction resting upon a profession made, for the *first* time, is fanciful and extra Scriptural. The only profession, or confession, upon which salvation is promised is a confession with the mouth consequent upon believing with the heart. (Rom. x. 9.)

Those who make that confession for the first time, should be immersed in water forthwith. If the command is not then obeyed the neglect gives no release, and the Word of the Holy Spirit still stands "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 38. We are told that we shall find it impossible to prove the baptism of Timothy, whose profession of faith might be regarded as hereditary. In the way in which our friend looks for proof we cannot prove the baptism of nine-tenths of those disciples named in the New Testament, whom he will not attribute of hereditary faith, because there is no account given of their conversion. But we have only to learn the place and design of baptism in order to know for certainty that all whom the Apostles recognized as of the Church of Christ, had been buried with Him in the water of baptism.

As to the proposed Conference we may write our kind friend on that head. We prefer an arrangement of the kind intimated in our former notice, better than that now offered. Then we know not whether we shall be considered holding "The Truth." We do hold that men are saved not only without the works of the Jewish Law, but also without

deeds which merit salvation, by the grace of God, and on the ground of the meritorious death of Christ. But we do not hold the error, common to Mr. Walker and to the re-publisher of his letters, that God loved, and Christ died, for the church, only. We hold that error as a serious calumny against the God of love, and a great dishonour to His holy name.

ED.

Intelligence of Churches, &c.

LIVERPOOL.—The visit of Messrs. Moody and Sankey to Liverpool created a strong desire in the minds of many brethren in Liverpool and the neighbourhood to supplement the labours of these Evangelists by a fuller presentation of the truth than had marked their services elsewhere. In many essential points they considered the truth was either greatly obscured or persistently ignored by those who professed to call attention to the teachings of God's Word in these great meetings, and a necessity seemed to be laid upon those who were free from Sectarian trammels to proclaim the full message of salvation, as it fell from the lips of the world's Redeemer. At the close of the first week in Victoria Hall, Mr. Moody had spoken so slightly of the Lord's Institution of Baptism, indeed, had so grossly caricatured it, that Bro. Tickle was stirred to make a remonstrance through the daily press, and took occasion to point to the exceedingly defective manner in which salvation by Christ and conversion to God were placed before the people. This letter brought forth further newspaper correspondence, in which Bro. Tickle stated and defended the doctrine of the Apostles against modern departures and persuasions. From the first the brethren were deeply exercised in mind, fearing to lay any obstructive hand upon a movement so manifestly good in many of its features, still they yearned to place before inquirers the simple message of Christ, given through His apostles, from which they themselves had derived such solid peace and joy, and how to do this without the appearance of opposition, gave much anxious thought. The brethren at Southport and Wigan had generously offered to share in the expense of a public hall for a month's continuous labour, and also to give up Bro. Hay, the evangelist engaged by them from Iowa, U.S., to take the lead in the services. The Moody and Sankey committee having decided to carry on the work in Victoria Hall during the month of March, the brethren would

have waited till the close of that month in order to avoid any appearance of collision, but there was no certainty that the end of March would see the hall closed, and the fear of seeing all the interest which had been aroused diminish and die out, decided them to go to work and endeavour, by all the means within their reach, to call the attention of the people to Apostolic Christianity. They addressed an earnest appeal to the brethren throughout the united kingdom to bear up the work before God in prayer, and in a deeply prayerful and dependent spirit the work was commenced on Tuesday, the 9th March. Bro. Hay and Coles gave short addresses, setting forth the Gospel in its simplest elements, and shewing the responsibility that rested on each hearer to receive and obey. There would be between 400 and 500 present, inquirers were encouraged to stay, and nearly every night during the month inquirers did remain, and the brethren had the joy of opening up the Scriptures to many who sought their aid. On Lord's day afternoon, the 14th, Bro. Hay was announced to preach on "The Conversion of the Thief on the Cross." The large hall, capable of holding 2,000 people, was crowded to the door, and many had to go away. Bro. Hay held the people in breathless attention, while he pointed to the incidents of the scene on Calvary, and dwelt on the peculiarity of the thief's position as differing from those who lived in the apostolic age. Very clearly and forcibly, and with a freedom and vigour of speech and action rarely surpassed, our brother described the characteristics of each dispensation, and asked where we now stood. If under the administration of the Spirit as promised by Christ to His Apostles, then we must listen to the voice of the Spirit as He has spoken to us by the Apostles, and be guided in the great matter of salvation solely and simply by their inspired utterances. Bro. Coles having to leave for Birmingham at the end of the first week, Bro.

Hindle, who had arrived on the Thursday preceding, assisted with much zeal and energy to carry on the work. On Tuesday, the 16th, Bro. Abercrombie also came into the field, and rendered good service by the warmth and fervour of his appeals on behalf of his Divine Master, founded on his own deep experience of His love. Our meetings varied in the attendance from 100 to 200, who were chiefly of the thoughtful and intelligent class, who could not live on mere excitement. At the close of the second week an announcement was made, by advertisement, "That several persons, having accepted Christ as their Saviour, would be immersed (according to His command) in the chapel, Windsor Street, on Saturday evening." The place was crowded, and reporters being present, the *Liverpool Daily Courier* reported that—"The ordinance of baptism was administered to a number of persons at the Christian Chapel, Windsor Street, on Saturday evening, and as the ceremony was more or less connected with the revival services now going on, a notice of the proceedings may be interesting. The mode of baptism was by immersion, just as is done in every chapel belonging to the Baptist denomination, but the candidates were accepted and received the rite "on a confession of faith in Jesus." The chapel has a primitive interior, being without galleries or fixed pulpit. At the end furthest from the entrance there is a platform, raised about a foot above the floor, which constitutes the covering of the baptistery. The service commenced at seven o'clock, at which hour there was a full congregation. The candidates for immersion sat on a form in front of the platform. There were eight of them—four females and four males. Mr. Abercrombie (Edinburgh) and Mr. Hindle, Evangelists, conducted the preliminary portion of the service, which consisted of singing and prayer. Mr. J. S. Hay (from Iowa, U.S.), one of the Evangelists, now conducting revival services at the Concert Hall, Lord Nelson Street, then delivered an address, enforcing (John xx. 30-31) that the one faith which God required was a personal faith in a personal Saviour. He quoted numerous texts in support of this confession being made and followed by baptism as a profession of faith. At the conclusion of the address, Mr. Hay, speaking to the candidates, asked them in succession this question, "Do you believe, with all your heart, that Jesus is indeed the Christ, the Son of the living God?" Each gave an affirmative reply, which was followed by an almost inaudible

exclamation from several of "Praise the Lord," and congratulations by Mr. Hay, on the blessedness of the decision they had made. The candidates for the rite then retired, the males and females going into separate vestries, and the congregation continued devotional exercises. Meanwhile the covering of the baptistery was removed, and Mr. Hay earnestly invited any others who wished to make the confession to come forward then and there, but none replied. Mr. Tickle (senior pastor of the chapel), came from the vestry attired in a black gown, and took up his position on the verge of the baptistery. The four males and four females also reappeared, dressed in bathing gowns, and while they were standing at opposite ends of the baptistery, Mr. Tickle offered prayer and then entered the water. The candidates were then immersed. Before each immersion Mr. Tickle said, "My dear sister (or brother), on your confession of faith in the Lord Jesus as the Son of God, the only Saviour of sinners, I baptize you into the name of the Father, the Son, and the Holy Spirit." On the conclusion of the ceremony, further devotional exercises were gone through, and at the close inquirers were requested to remain. The ceremony appeared to excite much interest amongst a crowded congregation. The limited space afforded in the chapel for the due performance of such an ordinance is not such as to secure effect, but everything was done with the greatest decorum." On Lord's day, the 21st inst., Bro. Hay again spoke to a large company, nearly every seat in the large hall being occupied with a deeply attentive audience. He spoke on the "Divinity of Christ," with much power, taking his argument from the historic materials and effects of Christianity lying outside the Bible. On Monday Bro. Hindle had to leave for Wigan and Lindal, with the view of going to Chelsea early in April, and Bro. King came forward to the help of the brethren, taking a prominent part in the services during the ensuing week. Much interesting, and, it is to be hoped, profitable work was done in sowing the seed of the Word publicly and privately. On the Sunday following, the baptistery was again in requisition, a young man who had been a publican, and had parted with his business a few days previously, being one of those won to Christ was baptized, and two females. Bro. King and Bro. Abercrombie having taken their departure, Bro. Ellis, in fulfilment of a promise given at the Annual Meeting,

arrived in Liverpool on Saturday the 27th March, and joined Bro. Hay in carrying on the work to the end of the occupation of the public hall. The next Lord's Day saw the immersion of a young gentleman, by profession an actor and elocutionist, brought over from the Roman Catholic faith by what he heard from Mr. Moody, followed up by the teaching he received at the Concert Hall. Along with him was baptized a dear little fellow whose elder brother was baptized a week or two before, and who, with rare feeling and intelligence, would not rest until he had put on Christ, and followed in his brother's footsteps as far as he had followed Christ. Then having three others to immerse on the Wednesday following, the brethren again made use of the press in calling attention to the Ordinance, and invited the public to witness its administration. The chapel was nicely filled, and the services seemed to make a deep impression upon the audience. Three or four inquirers remained behind, and expressed themselves as desirous of knowing and doing the whole will of Christ. Brethren Hay and Ellis have conducted services in Windsor Street Chapel since the services at the Concert Hall closed, and will continue to carry them on during another week, commencing on Monday next, the 12th inst. The brethren are anxious to give this end of the town the benefit of the Evangelists' labours in order to raise the church meeting there into a more lively and earnest existence. The Sunday afternoon services in the Concert Hall will be continued by Bro. Hay during the month of April. At the end of that time it will be seen whether "the whole counsel of God," presented with all the attractiveness of earnest, loving speech, expressed in a vigorous and flowing diction and enforced by a manner as graceful as it is bold and engaging, will so far lay hold of the public mind as to keep up the attendance to a point likely to repay the labour and cost of continuing the services beyond April, or encourage the brethren in re-opening the work after the interval of a few weeks. So far the meetings have been deeply interesting and encouraging. It is only just to say that through the whole of the services the young brethren and sisters who undertook to lead the singing did excellent service, both by their punctuality and delightful rendering of the tunes, free use being made of Mr. Sankey's book. Upon a review of the work so far, we have reason to thank God and take courage. Valuable

results have already been gained in answer to many prayers, and we feel sure that the largest harvest has yet to be reaped. We may not see the work grow under our own eyes, so as immediately to bless our longing desires, but it is impossible that so bold and clear and thorough a testimony for Christ can have been given without producing fruit, to be gathered either early or late, either now or hereafter. The brethren joyfully commit the result into God's hands, and thank Him with all their hearts that He has honoured them to hold up the pure standard of the Cross in the midst of so much unfaithful presentation of God's truth. G. Y. T.

BIRMINGHAM.—Our special services in a central hall have now closed, having continued nine weeks, keeping up excellent audiences to the end, and leaving us to regret having to discontinue the effort. Several, since our notice last month, have been immersed, making some *twenty* who have thus obeyed the Saviour during the special meetings. Most of these converts, however, have been under instruction and influence for some good time, yet several of them have been helped forward by the increased and special presentation of the Gospel and way of salvation. The ordinary meetings in our chapels show an increase of hearers, and in several respects advantages have been realized.

LIVERPOOL.—The church here has now been in existence nearly two years. At our last quarterly meeting the brethren expressed regret that a report of our commencement and progress had not been sent for publication; they also expressed, quite as generally, the conviction that that part of your periodical which makes known how the Lord's work progresses in various parts of the country, is as important and ministers as much to the comfort of the brethren and the good of the Master's cause, as any portion contained therein. Under a sense of the benefit we here receive from a perusal of the news of other churches, and with a desire to mete out to others the same measure of good, we send a short report of our progress to the present time. In July, 1878, thirteen brethren were transferred from the church in Huddersfield to this place, six miles distant. In the same month we opened our new meeting room, where we can seat about 100 persons, with vestries and a house attached. The opening services were continued four Lord's days in succession, discourses being given by Brethren Brown and Greenwell. Although no immediate results

were apparent, the impression made by these discourses have since resulted in additions to our number. Two were received into fellowship with us at the opening, who had previously been immersed in Darlington, under Pastor Gordon, of the Baptist Church there, but who had come to reside in this neighbourhood. One was immersed in October following, and two in November of the same year. We also immersed one in April following, one in June, two in August, one in November, one in December, and one in January of the present year. Two have also been transferred from the church at Wentley, which make fourteen additions since our commencement. Although this is not a large increase it has been a gradual one, and it is something over which we feel we have cause for thankfulness. At present Bro. Pittman is giving us a series of discourses on Wednesday evenings and visiting in the neighbourhood during the day. We hope for good results. W. KIRSHAW.

LINDAL AND KIRKBY IRRELETER.—Since last notice nine persons have turned from the world to the Lord. Four at Lindal, and five at Kirkby, where the opposition is increasingly bitter and unscrupulous, provoked by absolutely nothing, save the direct preaching of the Gospel, and the success attending it. At both places the need of more room is increasingly felt; the discomfort and suffering arising from passing out of crowded rooms into the chill air, has done something toward lessening the attendance. The people at both places—but especially at Lindal, where the accommodation is much less—say, "When your chapel is built we will come, now it is of no use, we cannot get in!" At Lindal the new chapel is rising rapidly and may be completed in June. The brethren are still about £200 short of the estimated cost. At Kirkby the larger number of the school children have to be dismissed from the morning service to make room for the congregation. There are three services every Lord's day—morning at half-past ten o'clock, for the preaching of the Gospel; afternoon at two o'clock, for the Lord's Supper and teaching; evening at six o'clock, in the Fann, at Southergate, for preaching again. The brethren are here also anxiously looking for help to erect a new chapel this summer. They have raised £120 among themselves, brethren and churches have aided to the sum of £46. But as they cannot obtain much help from the exhausted treasury of the "Building Fund," they continue to look to the

brotherhood for such aid as they can spare from their own work.

W. McDOUGALL.

SLAMANNAN (Scotland).—This church originated about the year 1859, on my return from America. Then it was in Drumclair, Slamannan, now it meets in Lochside, about a mile from Drumclair. It is slowly but steadily increasing in number. Ten were immersed during the month of March. Their place of meeting being now too small they feel the necessity for a larger one. They say that a house to suit can be built for £260. Towards that sum they have subscribed £80, which, considering their means (they are almost exclusively colliers,) speaks well for their earnestness. They look to their brethren in Scotland, and in England, and in anywhere else, to help them with their money. Letters to be addressed to Thomas Somerville, Carpenter, Slamannan, or to me, C. ABERCROMBIE, Bo'ness, Scotland.—March 23, 1875.

LEICESTER.—In addition to the labours of our esteemed brother Thompson, the church in Leicester has been profited by those of Bren. Abercrombie and Coles; the former for a fortnight and the latter for three Lord's days. The earnest devotedness of these brethren in the cause of the Redeemer will long give them a place in our memory. Five additions have been made to the church; two by immersion, two by restoration, and one formerly immersed. JAS. LEAVESLEY.

ROTHERHITHE.—It is with much pleasure we record that six young persons have recently been immersed into Christ, and added to the church here. For the encouragement of those who are engaged in teaching the young the way of the Lord, we may remark, that, of these six, four are scholars from our Sunday School. Truly our "labour is not in vain in the Lord." E. DARKE.

LONDON, CHLSEA.—We can report a further addition of three by immersion. Bro. Hindle is to be with us during the month of April. We are hoping that the presence of Moody and Sankey in the metropolis may aid him somewhat, however little, in his work, by turning the attention of the people to things divine. But London is very large and very busy. J. C. V.

SOUTHEAST DIVISION, LONDON, April 16.—Dear Bro. King.—We have had two additions at Forest Gate, E.,—a husband and wife. The baptismal party was received very kindly at Chelsea, where they were baptized. Kentish Town had two additions also, a husband and wife, before

their last report. Rotherhithe is rejoicing in quite a revival, seven having been baptized since January, mostly young converts belonging to the Sunday school. We have baptized one sister at Limehouse, E., and are very hopeful of doing much good here as Messrs. Moody and Sankey are labouring very near to our Meeting Room. Brethren pray for us that we may be guided to act wisely in winning souls for Jesus in the midst of the revival excitement.

J. ADAM.

UNDERWOOD.—Since our last report four have been added to the church, three by immersion and one formerly baptized. Two of them are from our Sunday school. Teachers take courage and press on. Be not weary in well-doing, for we shall reap in due time if we faint not.

C. COOK.

LEEDS.—Since the report in February, three have been added to the church, two by immersion and one formerly immersed. We have had a course of six special discourses, Bro. G. Greenwell delivering the first two, and Bro. James Grinstead the remaining four. There are encouraging results, and a number of inquirers.

IRELAND.—Since my visits to Belfast in February, when two were immersed, another female has become obedient to the Lord, and is now united with the church. Their meeting place is Orange Hall, Agnes Street. I also spent two Lord's days in April with the church in Londonderry, receiving a hearty welcome from the brethren there.

W. HURTE.

AUCKLAND, NEW ZEALAND.—We are glad to report six immersions—one connected with "*The Friends*" (brother to one who, after a short sojourn with us, has gone before), another connected with the same society, two belonging to Auckland, and two recently from Birmingham. These were formerly Wesleyans, but have been advancing step by step to a more perfect knowledge. They told us it took them twelve months to get rid of infant sprinkling and the one man system, and it was one of the best illustrations of the power of God's Word I have seen, for when Bren. Roebuck and Laing, who visited them at their home, spoke of the design of baptism, prejudice rose at once in full force, when Bro. Roebuck kindly and skilfully turned their minds to the Book, and prejudice, though strong, was completely slain. It was delightful to see the process as passage after passage was read, and their own quotations, by the preceding or subsequent verses. It astonished them, and compelled them to express their surprise that they could

have read such passages without seeing their meaning, asking for a day or two to consider the, to them, yet astounding teaching. The readiness of mind to heed the Sacred Oracles brought them into willing obedience to the institution of Christ, and they, believing, were baptized. May many more be like minded, and consider the possibility that Gentiles, like the Jews, may, when reading the Scriptures under the direction of sectarianism, have a veil over their hearts.

E. CARR.

CANADA.—In Western Canada, within the past month, over fifty have been added to the family of disciples.

D. O.

Obituary.

PRESIDENT R. MILLIGAN fell asleep in Jesus on Saturday, March 20th, at his home in Lexington, Kentucky, America. He was born in the county of Tyrone, Ireland, 1814. He was formerly associated with A Campbell in the eldership of the church in Bethany, and co-editor of the *Millennial Harbinger*. His works, entitled, "Reason and Revelation," and "The Scheme of Redemption," widely known and used as text books, will long keep his name and labours in loving remembrance.

ELEANOR, wife of EDWARD JOHNSON, departed this life on Saturday, April 10th, 1875, aged 70 years. For a long time she endured, with Christian fortitude, much physical weakness, which confined her to her home. For nearly 55 years she had been a worthy disciple of the Saviour, having been immersed by the Baptist body in her youth, but learning "the way of the Lord more perfectly," she, with her husband, united with the church in Birmingham some fourteen years ago, and continued to "adorn the doctrine of God and her Saviour in all things" to the end. Her love for her Redeemer never waned, and in the depth of her affliction she leant upon Him, and sighed for admission into His more immediate presence. Regarding her funeral, she gave these few instructions—"Let there be no plumes, no scarves, no handkerchiefs, and let my six lads carry me to the grave." Her six sons—all immersed believers—bore her to her resting place, accompanied by her three daughters, immersed believers also, and there left her in peace to wait the resurrection of the just.

THE PLACE OF BLESSING.*

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."—Prov. viii. 34.

I SUPPOSE this verse is capable of being taken in many different connections, but the primary thought seems to be the position of an Eastern servant, illustrating the attitude of the obedient servant of the Lord. In the East, as you know, the servants are not, as here, summoned by bells, but are always congregated within sight and hearing of their master. The master is within the house, the servants are at the doors, and the figure will be more easily understood by those who have been abroad, and seen the long, patient waiting of the groups of attendants, who, whether wanted or not, are ever watching for the expression of their master's will.

In the words before us, *the servant* is peculiarly put in the place of blessing. "BLESSED," the verse says, "is the man" who thus serves. The servant may think sometimes that the waiting is tedious and unprofitable. He may be disappointed because some one else is sent first, or the thing given him to do may seem unimportant;—we learn here that it is not the amount done that is looked at, but the readiness for service; not the post assigned or the particular branch of work given that implies the blessing, but the fact of occupying the place of a waiting servant.

Legitimately, then, we may apply the words to ourselves. We are so apt to *compare* the different services which GOD appoints His people. "Such, or such an one," we think, "is pre-eminently blessed, because doing so great a work." We are not to disparage the signal success GOD has given to those of His labourers whom He has called into prominence; but neither are we to estimate service in this way. One is sent to labour among the multitude, another to give undivided attention to *one* sick person. Who knows—as the Master's eye looks down, and sees the one greatly sustained and comforted, the whole voice of the church helping him, and the other just hanging upon the promises, drawing comfort through long weary hours from the Lord alone—which He pronounces the most blessed? I think we cannot put these things into the balance, but may be sure of this—the place of communion and contact with the Master is the place of blessing, and that servant is blessed, whatever be his position, who stands, with obedient ear and hand, ready for service, be it what it may.

"Watching at my gates, waiting at the posts of my doors." "*The gates*," come first, and "*the posts*" after. At the latter the servant seems to be a little nearer the master.

We come now to the three words expressing the attitude of the servant who is pronounced "blessed." 1. HEARING; 2. WATCHING; 3. WAITING;—or, as we may put them in another form, they set before us the *teachableness*, and *vigilance*, and *patience* of faithful service.

I. "Blessed is the man that HEARETH me." Hearing in Scripture always implies *learning*. "Mary," we read, "sat at Jesus' feet and *heard* His word." Many, besides Mary heard in the ordinary way, but it is

* From an Address from Mrs. PENNEFATHER, to Female Workers, delivered in the Conference Hall, Midway Park.

emphatically said of her that she "heard" because she received the Lord's teaching into her heart. When the Lord says, "Blessed is the man that *hears*," He means more than the hearing of the outward ear. "I will hear," the Psalmist resolves, "What the Lord will speak." Perhaps, in these busy days, one of the most difficult things is to be kept in the place of hearing. There may be hearing of *soul* amidst a great deal of clatter outside, but there must be quiet within. If we allow ourselves to get into a state of excitement and confusion, we shall not be quick to hear the voice of the Lord. He may speak, but His voice will be so mingled with other sounds that it will not be discerned. What we want, dear friends, is to ask *and seek after* as the one thing of our desire, that we may behold the beauty of the Lord, and inquire in His temple, and be kept in a listening spirit, so as to catch the first whisper of His will. It is possible to ask for a quiet spirit in the morning, and yet from want of thought to get into such disturbing elements, such fretting of mind, that the words of GOD may not reach us, so as to leave their mark—because we are not in the attitude of hearing.

In such a state, it is possible to take up God's Word and read and not "hear"—to go through chapter after chapter, and yet "no voice"—attend meeting after meeting, but still "no voice!" It is a great thing at the close of the day to gather up all we have really learned; to say—What has my Father taught me? Sometimes the voice has come through disappointments, sometimes by direct instruction, often in unexpected ways; but in order to get the full value of such teaching, we ought not to let a day pass without recalling it. There are days when we are so pressed on from one thing to another that, though kept in communion, we have no time to gather up the lessons as we go, and we are surprised when evening comes to find what blessed teaching our Father has given us. "It is a good thing to give thanks unto the Lord—to show forth Thy loving-kindness in the morning, *and Thy faithfulness every night*." How often He has revealed Himself, suddenly flashed in upon us, when we were weary and distressed, with unexpected manifestations of love, so that our experience has gone along with the words we are so familiar with—

"Sometimes a light surprises
The Christian when he sings,
It is the Lord who rises
With healing in His wings.
When comforts are declining
He grants the soul again
A season of clear shining
To cheer it after rain."

We might dwell longer on this point, for much is said in this chapter and through Scripture about "hearing," which we are so accustomed to that we fail to take in its full meaning; but we must pass on to speak of the next clause, which pronounces the servant blessed who is found—

II. "WATCHING daily at my gates." If the position of the child of God is one of teachableness, it is also one of *vigilance*; for we need to be always on the alert. I believe "watching" includes a great deal. It has a negative and a positive side. We must watch not only *against*

temptation and impediments in the way of service, but also *for* the expression of the Master's will. The one cannot be neglected without injury to the other. If, instead of a firm stand against sin, we are trying to ignore the weak points of our character, not honest with ourselves, because we are tender of some particular failing; we shall surely get tripped up by the unconquered temper or bad habit, and find that we are not ready for the call of the Master.

"Watching" is more than "hearing." The one implies the open ear, the other not the ear alone but the *eye*. "I will guide thee with mine eye," is the Lord's promise to His forgiven ones. But who catch the guidance of the eye? Only *the watchers*. In Eastern countries the orders are chiefly given by the raising of the hand. There is often great silence, and few directions are spoken, so that in order to meet these immediately there must be very close attention on the part of the servants. They must watch *against* distractions, and be *also* watching the Master's eye and hand. In this way I think we understand the words in Psalm cxxiii: "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." This is the true attitude for service; whether the hand point to the right or to the left, to be ready to obey it—not now and then, but always—not under the pressure of a great impulse, but from an abiding principle. How much this is lacking in the Church of God! We find it out when some new and stirring interest kindles a temporary enthusiasm; people then apply in numbers to take a part who hold back from the every-day work which needs more steady perseverance.

Nor must we forget "*watching unto prayer*," that nothing may come between us and our Master. It would be useless for the servant to stand at the door if anything were allowed to intercept his sight of the eye and the hand he was to obey; and so, in our own case, there must be a clearing of obstacles out of the way, and a free passage between us and the One whose eye we want to catch. Then comes the word about patience. The servant is blessed not only in hearing and watching, but also when found—

III. "*WAITING at the posts of my doors*." It may be long waiting, and, dear friends, you all know it is much easier to hear and to watch than to *wait*. When the strain is continuous, patience too often flags. The excitement of youthful energy is perhaps gone; the zeal with which we started in some measure exhausted. Many things fail which helped us in earlier times, and then the hands hang down and the spirit grows weary. Ah, we would not that the Master should come in the evening-time, and find His servants tired of waiting or gone to sleep!

Do we not all know, and does not the Spirit of God deal with it as an accepted truth, that it is more difficult to "*endure to the end*" than to put forth any amount of energy for a time? In the East, the master never expects to find his servants out of the way; he may want them only for a little while, and then leave them long with nothing to do, still they must watch at their post." And so the Lord says to us, "In your *patience* possess ye your souls;" and the Apostles take up the strain—"Ye have need of *patience*"—"Let *patience* have her perfect work." The Epistle to the Hebrews is full of it. They were probably

getting tired and discouraged, and so they are reminded there must be no loitering, no looking back. "Let us run *with patience* the race that is set before us, looking unto Jesus, the Author *and Finisher* of our faith"—the One who never stopped till He had run the whole course; never sat down in weariness, but finished the work God had given Him to do.

Dear friends, let us remember the blessing promised to "*waiting*." I believe GOD greatly honours unflagging service, for such patient continuance cannot proceed from natural energy, but must be sustained by His grace. A great many young people like to be engaged for a *time* in the Lord's work from love of activity, or other causes. But the quiet, patient, on-going of faithful obedience, in days of suffering as well as in hours of brightness, is what the Master values. Oh, may we never be out of the rank—never called for and not found!

There seem, then, two thoughts to be specially laid upon our hearts in this passage—constant readiness for service, and constant communication with the Master. And we see the servant who stands in the place of blessing is ever listening for and hearing the Master's word—watching the Master's will—waiting to carry it out. Sometimes we hear sorrowful things said about long waiting; what does the Lord say? "BLESSED is the man that heareth and watcheth—and WAITETH."

PRESIDENT ROBERT MILLIGAN.

In speaking of so eminent a servant of Christ we should remember that such as he was he was made by the grace of God. The greatest and best of men are resplendant only as they reflect the rays that come from the "Light of the world." But we feel that God is honoured and man edified by speaking of such as have in so remarkable a degree exhibited in their lives the spirit of true religion, and have left behind them a lamp to guide others in the way that leads to a better world.

When it became generally known that President Milligan was dangerously ill an all-pervading anxiety seized his friends and the community. In two weeks from the time he was attacked he was released from his sufferings. He died at ten minutes before five o'clock on Saturday afternoon, the 20th March, in the 61st year of his age.

His body was carried from the family residence on the College grounds to the church on Broadway, followed by the Regent, Professors, and Students of the University, his afflicted family, and many sympathizing friends. A large congregation had assembled at the church, and many could not gain admittance. After singing, President Graham read the ninetieth Psalm and a part of the fourteenth chapter of Revelations, and then offered a fervent prayer; another hymn was sung, and Bro. McGarvey delivered the funeral discourse, from which we cite the following:—

Two weeks ago yesterday, Bro. Milligan occupied his usual seat in this house at the hour of morning worship, and the last public act of his life was to lead the congregation in thanksgiving at the Lord's table. Prof. Pickett informs me that the last passage which he read in chapel worship of the Bible College, was the first paragraph of the third chapter

of Philippians, ending with the words, "If by any means I might attain to the resurrection of the dead." Just before dismissing the audience I made, at his request, a special announcement for his Bible class, a class composed of adult members of the church, which met in the afternoon. When the audience commenced dispersing it was discovered that the light rain through which we had come to church had turned into a heavy snow-fall, and he remarked to me that if it were not too late he would give notice that he would not meet with his class; for he felt that he had taken a fresh cold since he came into the house, and he thought he would scarcely be able to come out again through the snow. The snow storm continued throughout the day, covering the ground to the depth of six or seven inches; and although some members of the class assembled, their teacher was not present. He had taught his last lesson in the word of God.

The pain with which he left the church continued with increased intensity throughout the day, and kept him in bed on Monday. But it was not until Tuesday morning that the insidious disease developed its true character. A fearful swelling of the face, attended by high fever, declared plainly enough that he was attacked with erysipelas, and that it had seated itself near the brain. His son-in-law, Dr. Coleman, was immediately summoned to his bedside, and commenced the mode of treatment usual in such cases. His treatment, throughout the case, met with the unqualified approval of consulting physicians whom he took the precaution to call in. I feel safe in saying that all was done for him that medical skill could suggest, and all that the most tender care of his family and his friends could provide. But his constitution, already shattered by many years of disease, and by the overwork of a lifetime, gradually yielded to the attacks of this new enemy, and on Saturday, the twentieth day of March, and the fourteenth day of his illness, he breathed his last breath at ten minutes before five o'clock in the afternoon. The news of his death was a surprise to most of the people, and it flew rapidly from lip to lip throughout the community, filling every heart with sadness, and especially the hearts of his brethren and sisters in the Lord. Yesterday was a tearful day in our churches.

The deceased was born in the county of Tyrone, in the North of Ireland, in the year 1814, and he was consequently in the 61st year of his age when he died. When he was but four years old his parents emigrated to America, and settled in Trumbull county, in the north-eastern part of Ohio. The country was then new, and the hardy farmers had severe toil in cutting away the timber and clearing their lands. While yet a boy Robert was employed in this work, and even then it was characteristic of him to go at everything he did with all his might. While engaged in removing stumps from a field he received some internal injury which compelled him to give up this mode of life, and probably changed the current of his subsequent history. At seventeen years of age he was sent across the State line into Pennsylvania, and entered in a classical academy conducted by a Dr. Gamble, who was a noted teacher and a graduate of the University at Edinburgh. Here he acquired a knowledge of nearly the entire course of study usually pursued in colleges. At twenty-one years of age we find him again at his father's home, and becoming a communicant in the Reformed

Presbyterian church. His father was a devoted member of that church, and a ruling elder; and he brought up his children with the strictness of religious training for which that body of people are distinguished.

Shortly after this he prepared to enter on the chosen profession of his life, that of teaching. For the sake of a milder climate he sought a situation farther south, and in 1837, when twenty-three years of age, we find him teaching a classical school in the little village of Flat Rock, Bourbon county, Kentucky. While thus engaged he began to be puzzled by questions which his pupils propounded to him concerning the meaning of passages of Scripture, and he then realized, as he has stated, for the first time, the responsibility of those who are called on to teach others the Word of God. He went to work in the fear of God, and re-examined the entire ground of his religious convictions. The result was, that by the force of God's Word alone he was compelled to change his views in some important particulars, and soon afterward he was immersed by Bro. John Irvine, an elder of the church at Cane Ridge, and became a member of that congregation.

After teaching two years in Flat Rock he determined to complete his own collegiate course, and for this purpose he started for Yale College. On his way he stopped at Washington, Pa., to visit some friends, and was persuaded by them to remain there and graduate in Washington College. The controlling inducement for this change of purpose was the fact that a mile or two from Washington there was a little band of Disciples who needed some one to teach them and to be a leader among them. He was told that if he would remain at Washington he could do those brethren great good by taking part in their meetings on the Lord's day, and that he could enjoy the privilege which he would not find at Yale, of worshipping with a congregation holding the same faith and order with himself. In consenting, he showed his characteristic devotion to Christ by sacrificing superior educational advantages for the sake of greater usefulness and happiness in the service of God. In a single session he completed the course at Washington College, receiving his degree of Bachelor of Arts in 1840, when he was twenty-six years of age. But before he graduated, the rulers of that institution discovered in him such integrity, such aptness for teaching, and such proficiency in scholarship, that they elected him to a professorship which was vacant, and he assumed his new position at the beginning of the next session.

In the fall of 1854 he entered on the duties of Professor of Mathematics in Bethany College. He also became a co-editor with Alexander Campbell, W. K. Pendleton, and Robert Richardson, of the *Millennial Harbinger*. Here he remained for five years, discharging the duties of his professorship with his accustomed assiduity, and entering upon a work of personal religious labour among the students of the college and the citizens of the community such as had never before been known in that institution. His religious influence was distinctly felt by every young man in the College, and among thousands who will hear with pain the news of his death, there are none who remember him with stronger affection than hundreds of men now occupying positions of honour and usefulness in the world, who were under his instruction and felt the impress of his goodness while they were students at Bethany College.

While these labours were going on, Kentucky University began to loom in prospect above our other institutions of learning, and to attract the wondering attention of the entire brotherhood. Mr. Bowman had gone forth among the generous brethren of Kentucky, and in an incredibly short time had secured an endowment fund of \$200,000 for Bacon College, which was to be chartered as Kentucky University. When he and his advisers began to look around for a suitable President for their rising institution, they fixed their eyes on Prof. Milligan, of Bethany College, and determined, if possible, to secure him. It was a hard task for him to tear himself away from the field of usefulness which he was cultivating so successfully at Bethany, and he considered the question long and well before deciding. In a letter which he addressed to me in June, 1857, he uses these words: "Nothing but a sense of duty will induce me to dissolve my present relations; but I confess that it is difficult to withstand the generous appeals of our Kentucky brethren." To these appeals he finally yielded, and came to Kentucky, "to devote," as he said, "all the energies of body, soul and spirit to the building up at Harrodsburg of a literary institution free from all sectional and party jealousies, and devoted to the promotion of sound learning and to the highest interests of our Redeemer's Kingdom." In the fall of 1859 he assumed the Presidency of the University, and laboured with his accustomed zeal both for the institution and the church. With the faithful men who were his co-adjutors there, he accomplished great good; but it was not until the institution was moved to this city, and the College of the Bible was organized, that he found himself engaged in a work perfectly suited to his taste. He had taught with zeal and earnestness, during his career as a Professor, all the branches of learning in the college course, and he was proficient in them all; but although he laboured faithfully in these departments, they never enlisted his affections; it was not till he was permitted to devote his entire time to teaching the Word of God, and teaching it to young men who desired to go forth and preach it to the world, that his soul revelled in delight as he went through his daily task. No man ever loved his work more devotedly, or laboured in it with less regard to personal interest. Around the College of the Bible the deepest solicitude of his soul was gathered, and its interest were the greatest burden of his heart to the day of his death. During the delirium of his last sickness, he was conducting recitations in his class-room, and during his rational moments he persisted, in the face of remonstrance from his physicians, in holding some consultations about his classes.

We have now followed our beloved and venerable brother throughout his career of usefulness, and what an example does it furnish to the young men of America! We have seen the humble Irish farmer's boy of North-eastern Ohio, becoming a country school teacher in Kentucky; passing thence through successive professorships in three different colleges, at each change advancing to a more honoured position and acquiring a wider fame; then promoted to the presidency of an institution which promised to outstrip all those in which he had laboured as professor; and finally, at the head of a college whose duties and honours were commensurate with the highest grasp of his ambition, he dies amid the affection and praises of a mighty multitude in this and other lands, who rise up to pronounce a blessing on his name.

This is not the most suitable occasion on which to speak particularly of the intellectual powers of the deceased: our hearts are attracted rather to other features of his character: but I may say a few words in reference to the results of his intellectual efforts. As I have said before, he taught, during his career of thirty-five years as a college professor, through the entire range of literature and science usually taught in colleges, and in every department he was successful. Indeed, he was never so great anywhere else as he was in the class-room. No man knows how to appreciate his intellectual powers who has not seen him at work there. The hesitancy and apparent timidity which characterized him everywhere else, were not seen there, but he was master of the situation, and his demeanour was that of a king on his throne.

In addition to his labours in the college, and besides numerous contributions to periodical literature, he is the author of seven volumes on religious topics. The first of these was a small volume on Prayer. It was but a natural consequence that the first fruits of authorship from one whose life was a life of prayer, should be devoted to this blessed theme. His next work was the one entitled "Reason and Revelation, the prime object of which was to strike a blow at Rationalism, the contagion of which in institutions of learning was to the author a source of constant anxiety and apprehension. His third volume was his scheme of Redemption, which is probably the greatest of all his works. His fourth was a Commentary on the Epistle to the Hebrews, the manuscript of which was completed more than a year ago, but which has not yet been published. I assisted him in revising the manuscripts of these last three works, devoting to the task many hours at the close of my own daily labours, for I could never refuse to do anything that he would ask of me; and the absence of that peculiar pride which is often conspicuous in authors, appeared in the readiness with which he accepted all judicious criticisms.

Soon after the completion of his manuscript on Hebrews, he published a small volume, which he entitled the Great Commission. It is an elaborate exposition of the last commission given by Jesus to the Apostles. About eighteen months ago he undertook the preparation of a complete analysis of the New Testament, intended as a text book for the instruction of classes, one volume of which, including the Gospel and Acts, was published last fall, and the second volume, including the remainder of the New Testament, was not completed when his earthly labours were brought to a close.

In the above enumeration, which was hurriedly made, one of the author's works was omitted. It is a small volume entitled, Grace and Good works, intended to show the exact office of grace and of good works in our salvation.

And now let me add in reference to these works, that, with the single exception of the tract on Prayer, they have all been written since his removal to Lexington. While you and I have wondered from day to day, how, with his feeble health, he could live under the weight of his college duties, he has added to those duties the prodigious labour involved in preparing these volumes for the press.

Of the moral and religious character of my departed brother, I must take the liberty to speak freely. If I were to call on each one of you

to say what was the most prominent characteristic of the man, you would all very likely answer in the same words, and say that he was a *good man*. This is what all the people called him, and by this language they meant to designate his piety. When Luke undertakes to tell why Barnabas was selected from among the great spirits in the church at Jerusalem to go on an important mission to Antioch, he uses the words, "For he was a *good man*, and full of the Holy Spirit." This is the high encomium which first of all springs to the lips when we speak of President Milligan.

As a result of his goodness, he was pre-eminently a man of peace. It seemed to require no effort on his part to "seek peace and pursue it," and that other precept of the Apostle, "If it be possible, as much as lieth in you, live peaceably with all men," he observed with the most scrupulous care. And how well we all know he was a *peace-maker*. Everywhere and at all times he was ready to do what he could to make peace among those who were at enmity. If the sentiment, "Blessed are the peace-makers; for they shall be called the children of God," expresses a true thought, how great the blessing that will rest on him!

He was also a conscientious man. I am sure I have never known a man more strictly so in regard to the very smallest matters pertaining to the service of God and to the rights and feelings of his fellow-men. Like Paul, he exercised himself to have always a conscience void of offence toward God and toward man. It was this which made him always so courteous and considerate in his bearing towards his colleagues in the University and in the church, so strict in his requirements of students under his care (for he was a strict disciplinarian both in the church and in the college), and so exact in maintaining good order and religious habits in his family.

If there was any one dominant feeling which might be called the ruling passion of life, it was his love for the Word of God. He valued it above all things under the sun, and there was nothing that so nourished his soul as to study its blessed pages, to converse on its deep themes with others who were striving to understand it, and to impart a knowledge of it to the willing minds. At one period of his studies, Bro. Graham and myself held a weekly interview with him at his request, for the purpose of comparing our views on difficult passages of Scripture and on the profounder themes connected with the scheme of redemption. We met in his class room and at his suggestion our interview was always opened with prayer. He would read to us something which he had written, and it would be subjected, word by word and thought by thought, to the freest criticism. Well as I knew the care with which he had studied the Word of God, and the laborious research with which he had gone through the Bible itself and the ponderous volumes of the theologians and the critics, I was often taken with surprise in these discussions by the thoroughness of his investigations, and by the skill with which he anticipated objections to his views and set them aside.

The gentleness and evenness of temper for which he had so great and so deserved a reputation, was not altogether natural to him. An Irishman by birth and ancestry, he inherited a large share of the impetuosity which belongs to his people; and it was the strict Presbyterian training

of his childhood, the devout conscientiousness of his religious life, inciting him to a constant warfare against his passions; and doubtless also the debilitating effects of disease, which combined to curb his fiery temper and to confine it within the channel in which God intended that it should flow. But let any man attack the Bible in his presence; let Rationalism dare to show its face; or let him be told of some inroad that infidelity was making on the territory of the Lord, and you would see in the twinkling of an eye that the lion within him was not dead, but only sleeping. Even in such moments, however, though you could see the flashing of a latent fire, you heard no foolish nor extravagant expressions.

His conscientiousness and his love of God made him a most industrious man. I have known a number of men of untiring industry, but I have never known one who laboured so incessantly under so great disadvantages. Many a day have I known him to spend in his class-room, going through the entire routine of his daily labour, when he could not sit up straight in his chair, but would be compelled to lean upon his desk and rest his head on his hand. We remonstrated with him, but all in vain. There was his work before him, and it must be done. While he could creep to his room and speak loud enough to be heard from one side of it to the other, go he would. And when his recitation hours were over, he was still in his class-room engaged in study or writing, and ready to hold all manner of interviews with students who called on him for consultation in regard to their studies, their religious difficulties and financial embarrassments. The intervals between these interruptions, together with the summer vacations, were employed in preparing the volumes of which I have spoken, so that the entire circle of the year was but a round of incessant labour.

He has been afflicted with frequent returns both of neuralgia of the brain and rheumatism ever since the first attack of each, and besides this, his digestion has been imperfect, and his throat and lungs have been somewhat involved in the general prostration. He told me several years ago that he could not pass a day without the use of medicine, and this necessity continued until his last sickness.

In this connection I must mention a circumstance to which I invite the especial attention of all the young men in the audience. He consulted many eminent physicians in regard to his maladies, and he was repeatedly urged to drink daily a portion of strong whisky or brandy, with the assurance that it would add at least ten years to his life. But he steadfastly refused to do so, and said that he would rather die ten years earlier than to live by the daily use of intoxicating liquor. And this was not so much because he feared the effects on himself, as because he dreaded the influence it would exert on others, and especially on young men, to know that from any cause he kept up such a habit.

When he was seized with his last sickness, he did not think that it would be fatal, nor did he so conclude till he was informed by Dr. Smith, the consulting physician, that so it must be. He had fought the battle against his old disease so long, that he felt confident of fighting it through a little longer. I know, however, from his own remarks to me in regard to his anxiety to push through to completion the works on which he was engaged, that he did not expect to live very long, and he recently

told his wife that he thought it probable that another year would bring his life to a close. He had his plans laid for that year, intending to take some rest, and to make a final visit to all his relatives and especial friends at a distance. But the new enemy proved too strong for him, and when it gained the mastery he sank under it very rapidly.

He talked much during his illness of the religious discipline of suffering, saying many beautiful things on the subject; but he said little concerning his death. When Bro. Cave was about to leave him on Friday morning, having spent the night with him, he bade him farewell with some expression of doubt as to his recovery, when he replied: "If the message were to come to me that I must set my house in order by noon to-day I do not know how I would receive it," and here is his usual caution, "but I know how I ought to receive it, and how I think I would. I think I would say, the will of the Lord be done, I will be ready." And when, on the day of his death, Dr. Smith informed him that his case was hopeless, he answered. "Very well," as if he had been told something that had occurred in the household. In his last moments he appeared to suffer but little. It was my privilege to sit by his side during the last hour or two and watch his departure. Once or twice, as his breathing became less difficult, because his lungs were ceasing to act, a slight shudder passed over his frame, as of one taken suddenly with a chilly sensation, but this, together with a slight rising and falling of his right hand, was the only motion or sign of pain that I discovered. The last moment came so quietly that the family seemed hardly to know that it had come, until I looked at my watch to see the time, and remarked, "All is over."

Thus lived and died one of the best and noblest of men, and to me one of the dearest and most intimate friends with whom God has ever blessed me. I need scarcely commend his example to the students who were under his care, for they loved him as a father; his face and form are engraven indelibly in their minds, and his memory is embalmed in their hearts. His fellow professors and other co-workers in the University know how to appreciate him, some of them, perhaps, better than I do myself, and they will be benefited by the remembrance of his virtues. The church has lost a wise teacher and safe counsellor, a man of God, whose presence among us made us feel that heaven's blessing would be with us; but he who gave him and who took him, is able to restore in some other form the loss that his children have suffered. Let us trust in Him and go forward with the work to which He has called us. The members of his own immediate family, his wife, his son and his daughter, have long since learned from his own lips the source of consolation in an hour like this, and they know what it is to have access to the throne of grace. No poor words of mine can do them good. May the memory of the departed be to them and to all of us a source of consolation and strength, until we meet him in a better world!

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort.—*Sir H. Davy.*

THE DUE TIME.—No. III.

(Continued from p. 156.)

THIRDLY.—Christianity was first promulgated when the world, by the advance of its learning, was best qualified to detect imposture, and to ascertain fact.—*Dr. Adam Clarke.*

Rome was in the zenith of her power, and the Grecian philosophy had carried the arts and sciences to their meridian glory. It was a golden age of literature and poetry, and is called after the reigning Emperor, "*The Augustan Age.*"

The distinguished writers were Sallust, Livy, Cornelius, Nepos, Cicero, Varro, Virgil, Horace, Ovid, and Cæsar; whose writings became the future standard of literature. Vitruvius, the Roman architect, also lived in that age.

Divine Wisdom selected this time in which to send forth the plain and illiterate fishermen of Galilee to proclaim to all indiscriminately, "the truth as it is in Jesus."

From no academy (says Dr. Wylie) of Greek philosophy, from no theatre of Roman eloquence, from no school of Jewish learning were the first preachers of the gospel taken. These bottles were too full of the old wine of human science to receive the new wine of heavenly wisdom. To the hardy and unlettered fishermen of Galilee was the call addressed, "Come, follow Me, and I will make you fishers of men."*

Accordingly, we find these lowly ministers of Christ published it to the Jews in their synagogues, and to the Gentiles in their forums and in their places of public resort. Their undaunted spirit and freedom did indeed surprise their superiors and all who heard them; for it is recorded that when the high-priest and the other members of the Sanhedrim "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled."

It is impossible to forbear here remarking how different is the policy of heaven from that which takes place among men, and how justly the Apostle has described the matter to the Corinthians:—"God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised God hath chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence."—*Mr. McLaurin.*

We feel it appropriate here to call attention to the fact, that the author of Christianity himself was resident in the village of Nazareth till he was thirty years of age. That he died in comparative youth, when he was only thirty-three years old. That he was a working

* As at the beginning of Christianity, so was it during the Reformation as regards the choice of instruments by whom the work of reforming, as before of planting, the Church was to be done. All the leading Reformers, without exception, were of lowly birth. Luther first saw the light in a miner's cottage; Calvin was the grandson of a cooper in Picardy; Knox was the son of a plain burgess in a Scottish provincial town; Zwingli was born in a shepherd's hut in the Alps; and Melancthon was reared in the workshop of an armourer. Such is God's method. It is a law of the divine working to accomplish mighty results by weak instruments. In this way God glorifies himself, and afterwards glorifies His servants.—*The History of Protestantism, by J. A. Wylie, LL.D., p. 275.*

carpenter ; poor, unknown, untaught, inexperienced, and unbefriended.

We shall go to some obscure hamlet of our land known chiefly for the extreme profligacy of its inhabitants ; we shall go to the workshop of a carpenter, to a young man at the bench earning his bread by the labour of his hands, remarkable only because amidst the surrounding vice he has preserved himself uncontaminated ; we shall go to this youthful artisan, not yet thirty years of age, born of humble parents, brought up in a condition of poverty, associating only with the poor, in no way connected with the rich, the learned, the influential, or receiving assistance or even countenance from them ; we shall go to this young man who has had no intercourse with cultivated society, no access to books, no time for reading and study, no education but the commonest, and no outward advantages of any kind above others in his humble station from his birth till that time ; such, in simple historical truth, such exactly was Jesus of Nazareth, and these were the very conditions under which He developed His future character, and rose to His future position !—*Young's "Christ of History," p. 37, etc.*

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet, for your sakes, He became poor, that ye, through His poverty, might be rich."

Fourthly.—Christ appeared at a peculiar crisis in the history of the nation to which He belonged.

The state of the Jews was not much better than that of the other nations at the time of Christ's appearance in the world. Under the administration of Herod, and by his means, Roman luxury was received in Palestine, accompanied with the vices of the people. Judea, governed by Herod, groaned under all that corruption which might be expected from the authority and the example of a prince, who, though a Jew in outward profession, was, in point of morals and practice, a contemner of all laws, divine and human. Nor ought we to omit the pestilential influence of the wicked reigns of Herod's sons, and the instances of idolatry, error, and licentiousness, which this unhappy people had constantly before their eyes in the religion and manners of the Roman governors and soldiers, which, no doubt, contributed much to the progress of their national superstition and corruption of manners.

It was not, however, from the Romans alone that the calamities of this miserable people proceeded. Their own rulers multiplied their vexations. The leaders of the people, and the chief priests, were, according to the account of Josephus, profligate wretches, who had purchased their places by bribes or by acts of iniquity, and who maintained their ill-acquired authority by the most abominable crimes. The subordinate and inferior members were infected with the corruption of the head ; the priests and those who possessed any shadow of authority were dissolute and abandoned ; while the people, seduced by these corrupt examples, ran headlong into every sort of iniquity, and by their endless seditions, robberies, and extortions, armed against them both the justice of God and the vengeance of men.

The Pharisees courted popular applause by a vain ostentation of pretended sanctity, while, in reality, they were strangers to true holiness ; multiplying human traditions and teaching for doctrines the commandments of men, they made the Word of God of none effect.

The Sadducees, by denying a future state of rewards and punishments, removed at once the most powerful incentives to virtue and the most effectual restraints upon vice, and thus gave new vigour to every sinful passion, and encouragement to the indulgence of irregular desires.

—*Mosheim's Ec. History, Vol. I, ch. 2.*

John the Baptist told the people who flocked to hear him that the age was corrupt and degenerate, and called upon them to repent. But when he saw many of the Pharisees and Sadducees come to his baptism, *he said unto them*, "O generation of vipers, who hath warned you to flee from the wrath to come?" He warns them that a day of reckoning is coming; and how true his words were the next fifty years proved but too well; the axe was laid to the root of the tree—that axe was the heathen Roman, the master of the world.

Excursus on the Jews.—When the rejection of the Saviour led to their dispersion, how varied their fortunes, how tragic their fate! Their present continuance is a mystery which we firmly believe can only be solved by a reference to their future destiny. Israel has been and will continue a peculiar people. The prophetic utterance concerning them still holds true: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." For many centuries has persecution and statescraft sought to destroy their separate national existence; yet to this day they flourish as vigorously as ever, unchanged and unchanging. —*Dr. Edersheim.*

They continue like oil on the surface of the ocean, everywhere diffused, yet nowhere blended. A Jew in Britain and a Jew at the Antipodes, the comely Israelite of Europe and the swarthy Israelite of India, retain the same broad lineaments of identity, and are characterized by the same bold national peculiarities. The iron footprints of centuries have not obliterated their distinctive features, nor all the fury of despotism and power succeeded in even diminishing their number. There is much reason to suppose that they are at this moment as vast a multitude as they were in the meridian of their country's splendour. They stand forth, therefore, in the face of the world, a living and a lasting miracle; a mighty though a dislocated monument, on every fragment of which the truth of scripture is inscribed in characters of light. We fearlessly challenge Infidelity to gainsay the irrefragable testimony; its energy has been felt.—*Bannister's "Survey of H. Land," 494.*

Whatever objection we may be tempted to offer to the logic of Frederic the Great's parson, we all intuitively feel the force of his argument, when to that monarch's demand for a brief summary of the evidences in favour of Christianity, he replied in these words: "The Jew, your majesty."—*See an interesting article on this topic in "Sunday Magazine," 1869, p. 315. (To be continued.)*

DR. CUYLER gives the following for securing sunshine in the soul:—
1. Look at your mercies with both eyes; at your troubles and trials with only one. 2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. 3. Keep at some work of usefulness. Working for Christ brings heart-health. 4. Keep your heart's window always open towards heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into rainbows.

THE WORK OF GOD AND THE WORK OF HIS SERVANTS.

(Completed from p. 161.)

If God be with His servants success in work is promised as a certainty. The question may be asked, Is there any way by which we may know *when* God is with us? His being with us depends entirely upon our loving Him and keeping His commandments. That broadly involves that our work and life must be in accordance with the teaching of His Spirit, and that unless this be the case in vain do we expect God to crown our work with success. This is borne out by the words of Jesus—"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." "He that abideth in me, and I in him, the same bringeth forth much fruit, for without (or severed from) me ye can do nothing." From this we clearly see that fruit, such as our Father approves, can only spring from our labours, when His truth fills our heart and directs our will. As we can easily know from His word when we act as He wishes, and when we do not act as He wishes, it is as easy to know when God works with us, for God is no more with us than His truth is in our hearts, and our wills work out that truth in its simplicity. The more we endeavour to learn God's will and store up His truth in our hearts as a living power, the purer and holier will our lives become, the greater will be our power to serve Him, the greater our fitness to discharge it, and the greater our success. The gospel is the power of God unto every one that believes, and the success of that power depends very greatly on the manner in which it is made known. All should aim at being thoroughly able rightly to divide the word of truth; to be able boldly, yet lovingly, to give to every one that asks a reason of the hope that is within them, to prove all things, and to hold fast that which is good. Paul's great strength lay in that he lived very close to his Saviour. Christ crucified was constantly set forth with power. He had experienced so much the strength of God in him, that in his weakness he was enabled to say, "I can do all things through Christ that strengthened me." O what a power must that be which gives a man ability to overcome the direst opposition, to suffer persecution, and to rise conqueror over all! That brings the servant of God through all trials to greater honour and glory. The tendency of the human heart is to despair under such things; but when the strength of God becomes our strength we are able to rise above all. The servant of God who has God with him is truly omnipotent. "If God be for us, who can be against us?" In all the warfare which lies before him, however much it may tax his strength, however painful it may be, he is assured of the strength and glory of victory. He has only to fight under the banner of his leader and in His strength, to obtain victory, and to bring the spoils and lay them at his Saviour's feet. As no man can ever enter into a battle with God and expect to be victorious, so no one, however formidable, can assail His truth, however simply made known, and expect to overcome it. God's truth is irresistible, and it must therefore conquer, it must prosper in that wherever it has been sent. How much

then ought we as servants of God to be encouraged to labour diligently, since success is so certain. If success does not follow faithful labour, it is because we do not either believe in the certainty of victory, or have not the endurance to persevere until the end. God has given us His truth which can never be overcome, He has given us the armour by which we may fight and win ; it is ours to be steadfast and unmoveable in the truth, and always to abound in His work, and if we do so we are assured by Him that cannot lie that our labour will not be in vain ! And in this working of God with man how vast do we see God's condescension and man's exaltation. For God to have formed so close a relationship in labour with the angels, whose lives have not been stained by sin, would have been an exhibition of extraordinary condescension ; but for Him to stoop to fellowship and work with man, who is daily sinning against Him, is marvellous humility and compassion. But in all this God seeks to inspire man with His own spirit, to lift him always higher than himself, to draw him away from those pursuits of life which are in the end profitless, and to interest and engage him in a sphere of truth, righteousness, bliss, and glory, where God Himself continually is, and there to fit him, through divine grace, with powers of heart and intellect as shall conspire to increase his faithfulness and zeal in working for God among his fellows, with the view of also drawing them from their low depths of degradation and introducing them into the Kingdom of God. It is only in this way that the world can be reformed and saved—only in this way can the servants of God be successful—to expect that it may be otherwise would be as vain as to expect that Satan would convert the world to Christianity.

From what has already been said some idea may be formed of the causes of the want of success in Christian work. It is impossible that we can notice in detail all the causes which in our opinion may militate against success. So far as practical deeds of kindness and benevolence are concerned, the absence of these in the life of any Christian whatever, can only be attributed to the want of a true conception of the truth of God and its promises, or a wilful neglect of them. But in regard to exhorting, teaching, or preaching in the church, we may point out some of the chief causes which render them fruitless, and these causes, we think it will also be found, must be traced to faults in ourselves. One may have a very extensive acquaintance with the truth, but if he has not love power to make him speak the truth as a living message from God, it will be spoken to little effect. Love must form the strength of every word, love must bring all the powers of head and heart into fullest exercise in order that he may present the truth with such a power as shall melt the heart of the sinner, and convince him of his sin and the need of a Saviour. Of but little real use is that teaching or preaching which may commend itself to the head, but which is void of that power which can only send it into the heart. On the other hand some may have the zeal but lack the requisite knowledge and educational ability necessary to make the proclamation of the gospel successful. A person of this character may misinterpret Scripture and absolutely refute the very truth he is seeking to establish, and in this way he may make the cause which he has espoused to be lightly thought of. Above all things no preacher or teacher should venture to speak anywhere, publicly

or privately, without first studying, so as to be able to put forth intelligibly the proof of the truths he may wish to enforce. He cannot reasonably expect hearers to understand that which he has failed to understand himself. Preachers of this kind should not be permitted; nay, they are not desired by the Lord, who has said that they should be apt to teach and to instruct those who are turned out of the way. Another hindrance to the success of the truth is pride. Such a preacher is not in private what he is in public. On the platform he may speak of the love of God in such enrapturing eloquence as may melt the hard heart; but see him in private, and he is arrogant, haughty—too proud to speak a few minutes with a humble inquirer in quiet conversation; he says he has not time to spare, and refers his inquiring friend to some address he is about to deliver. Such men forget that though they may speak with tongues of angels and have not charity, they are become but as sounding brass or tinkling cymbals. Pride and love cannot live nor work together. Pride and the truth are incompatible, for the truth inspires humility. The wise and truthful man, who loves the truth because it is God's power in him, is ever the most humble; and the want of humility may ever be taken as a sure sign that the heart has not been sufficiently sanctified by that knowledge which leads its possessor to act with all lowliness and wisdom. Pride lives in applause, in flattery, is impatient under adverse circumstances. The preacher who is actuated by pride cannot bear discouragements; disappointments prove his very death as such. To be true and successful preachers and teachers we must ever remember that "God resisteth the proud but giveth grace to the humble," and that "he dwells with him who is of an humble and contrite heart, and that trembles at his word," and who feels that he has nothing to commend him in the sight of God but the love of God. Pride hardens the heart, and as this is the very opposite effect of the truth by which God speaks, it is impossible to expect that God will bless the labours of such a preacher. God hates the arrogant and froward man. Humility ought to characterize our whole life, and add a lustre to it, which should prove attractive to hearts convinced of sin, and who in their helplessness may be inwardly moved to seek help, to enable them to learn the way of life more perfectly. The humble preacher will also be the prayerful preacher, and the more he prays the greater will be his humility; the greater his humility, the greater will be his strength to work for God, and the deeper his love and sympathy for all. Men, brethren, if the social and spiritual welfare of the world, and even our own salvation, depends on the truth being presented by us in the manner which God approves, and on our daily work and conversation, how solicitous should we be to get rid of all the hindrances which exist in ourselves personally to the spread and success of the truth? To effect this no pains should be spared by us, in order that we may be successful workmen, and workmen that need not to be ashamed.

The work of the servant of God is one that will be richly rewarded. For all work in which men engage in this world on behalf of themselves or a master, they receive their wages, but it is a wage that perishes; a reward which lasts only for a moment; but the servant of God has for his wage eternal life with God. No other work gets such a wage. God

only can give that ; and He has declared that He will give it only to those who faithfully and diligently serve Him. That which all men desire, both saint and sinner, is an unending life in heaven, but God has declared that heaven is only for those who are prepared for it here in holiness and in His service, and to whom He will, when he opens the flood-gates of the glory of heaven upon them, say—"Well done, good and faithful servant, enter thou into the joy of thy Lord." It is of no use to call God, "Lord, Lord," and not to do the things He has commanded. If we will not thoroughly subject our wills to His, train and build ourselves up in our most holy faith, and show by our good works that we really and truly abide in Him, it is vain brethren for us to ever expect to be gladdened by the sight of the glory of the eternal city. God works for the glory of man, and man must work for the glory of God, and unless man does so he will never enjoy the reward of blissful immortality. His work may incur self-denial and persecution, but these will only increase the glory of heaven in his view ; the warmer will his heart burn with zeal, and the nearer will he draw to God. And O how unspeakably blessed will the result of his labours for Jesus be!—an inheritance among the redeemed of the Lord, whose light and glory will ever shine undimmed, whose enjoyments will ever be pure, sublime, and holy, whose fellowship will never break up, and whose bliss will never end ! To see his Saviour—Him who died for him—and not only to see Him, but to live with Him for ever and ever ! Truly this is a reward beyond human conception ; and while the expectation of it should stimulate us to become more diligent servants, to lead holier and more useful lives, to be more prayerful and more devout in our adoration, it should also increase our conception of God's marvellous majesty, greatness, power, and condescension, and our sense of our own poverty, weakness, and unworthiness. Blessed service of God ! There is no service like it in its character, or in its results, or in its reward ! And yet it is such that even the humblest, the most unworthy, may engage acceptably and be abundantly rewarded, for our Saviour has declared that whoever gives even a cup of cold water in the name of a disciple shall not lose his reward. Surely then nothing more need be said to induce all to labour more heartily and truly for God !

May we resolve with all our heart,
With all our powers to serve the Lord ;
Nor from His precepts e'er depart,
Whose service is a rich reward.
O may we never faint nor tire ;
Nor wandering leave His sacred ways,
Great God ! accept our soul's desire,
And give us strength to live Thy praise !

ORDINATION OF EVANGELISTS.

To the Editor of the *Ecclesiastical Observer*, Birmingham, England.

DEAR brother in the faith.—An article appears in your February issue on ordination. I once studied this subject, but cannot now recall the particular line of my cogitations. But my general conclusion was, that ordination or orderly appointment is very clearly exemplified in the inspired creed.

In your article you are pleased to testify: "We know of no *ordination* by the authority of the apostles other than that of *elders and deacons*."

Referring to the action of the first Church of our Lord established in Syria, Acts xiii., you are free to affirm Paul had been fully doing the work of an apostle and, in the highest sense, that of an evangelist for some nine years before hands were laid upon him at Antioch. . . . It was *not* ordination. It was blessing, or commending to God. It had not reference to a work began years before and to end when Paul had fought his last battle for Christ. It covered only that work which was completed when he returned to Antioch. This is briefly but clearly stated in the next chapter, where we are told that they then "sailed to Antioch, from whence they had been *recommended to the grace of God for the work which they fulfilled*."

If it be evident that to appoint a man to a work and ordain a man to a work are two styles of expressing the same reality, why should the beloved disciple who conducts the *Observer* witness that Paul was not ordained at Antioch? If he had fulfilled the work for which he was appointed, beginning and ending it within a week, why not affirm he was duly appointed, and because appointed therefore ordained?

I thus speak, not to initiate conflict between an editor in England and an editor in Canada, for shall we not freely say that there is no occasion to join issue on such a question, but my purpose is to incite to further inquiry in the direction of order and simplicity. To my own mind, it is pleasant to conclude that appointment and ordination are, practically, in numerous instances, in the heaven-given creed, the same.

For the truth and grace of heaven,

London, Canada, March, 1875.

Yours, D. OLIPHANT.

REMARKS.

Finding or not finding the ordination of Evangelist in Scripture is not, in any degree, with us a matter of preference. Either way will give us equal pleasure. We only want to be right. Our good brother, whom we have long esteemed, considers *appointment* and *ordination* one and the same, and asks, why not, if appointed, deem them ordained? Because ordination is everywhere understood to mean something more than mere appointment. We appoint a woman to take charge of our chapel, clean, and open the same; were we to say she had been *ordained* to that office our neighbours would think that we had done something which we had not done, or else that we were using a word out of its recognized meaning. In the case of Paul he was not even *appointed* by the church in Antioch; he was appointed, that is selected and called, by the Holy Spirit. The church sent him away using a recognized form of blessing, which was not an installation into any office, and had no reference to his life's work, but only to that particular journey which he was then by the Lord directed to take. Ed.

ON RAMBLING SERMONS.

"If his text had the small-pox, his sermon would never catch it," an old lady is reported to have once said of a rambling preacher.

Some preachers having announced their text take a long farewell of it. It is with them a mere point of departure; they read it and off they go.

The writer once heard a preacher introduce his discourse by reading the 13th Chapter, 1 Cor., laying emphasis on the concluding words, "The greatest of these is love." From this he inferred that the

discourse would be on *love*, but this proved a delusion, the speaker, in the course of his earnest remarks, which were well listened to, simply ignoring the subject suggested by the passage.

There are, of course, varieties of ramblers. Some ramble to the purpose, while others maunder about in a hopeless, helpless sort of way, like the pilgrim whose eyes had been put out by Giant Despair, and who were doomed to wander amongst the tombs.

It may be presumed that mathematics have never been much in favour with ramblers. They abhor straight lines. Their windings and turnings are legion. You know not when a Rambler will stop, nor where he will conduct you. He goes, on up hill and down dale, from Genesis to Revelation in his excursions, sometimes beginning with the creation and ending with the sound of the last trumpet. Several times he appears to be about to conclude, but he turns down another lane, and the sermon takes a new lease of its life.

"There are no clocks in heaven," said a dear old Rambler once when he noticed some of his hearers looking pretty frequently at the clock during one of his travels. To this it might have been courteously retorted, "Nor any rambling preachers."

A rambling address might be made up in this way—Read a chapter—make a few comments—then go to another chapter, saying, "Will you turn with me, my friends, to such and such a passage"—make some more remarks—and so go on until the congregation begin to wriggle about on their seats and look weary and miserable—take no notice of this—still let your motto be "onward." Some impatient people may so far forget themselves as to leave the meeting. Do not be discouraged—proceed, until you have tired yourself, then observe that time will not permit your saying all that you would like on that important subject, but you hope to finish it on some future occasion.

The most acceptable ramblers are those who ramble to the purpose, as for instance in the case of one of the old-fashioned Methodist preachers, of whom an aged Lutheran minister said, when asked, "Does not Mr. B. wander very much from the subject?" "O yes, he do wander so delightfully from de subject to de heart."

A digression of this nature one would readily pardon.

A speaker who would gain the confidence of his hearers must study to be definite and coherent. If he can better reach the heart by an occasional ramble from the plan of his discourse, who would venture to say nay? But that he should, as a rule, present a clear and connected train of thought will scarcely admit of a question.

It may then be asked, Are ramblers to have no opportunity of exercising their gifts? To this the answer might be given, by way of suggestion, that their case would be met by a night in the week being set apart for all who have rambling affinities to meet to edify themselves after their own peculiar manner, full liberty being given to everyone in his turn to ramble about as much as he please. Should a listener be compelled to tear himself away before any address be finished, he might say of the speaker (after the style of reporters who say "the court was left sitting"), "the Rambler was left rambling."

S. H. C.

EXTRACT FROM THE GENERAL BAPTIST MAGAZINE.

"THIS sense of responsibility is well secured by the primitive model of self-government, but is sure to become enfeebled, if not obliterated by whatever verges on the nature of proxy. . . . The church was divided into three bodies—Bishops, Deacons, and the less demonstrative members. . . . The single pastor is nowhere discoverable. His presence would have gone far to neutralize the entire system, or, at least to put it out of gear; for his post of concentrated interest, though suitable enough for worldly success, was just the very thing which a plurality of bishops was designed to obviate. I have heard Mr. Spurgeon say that the order of Presbyters, or Elders, was restored in his church; but so long as a chief Presbyter is retained, such chief Presbyter is thereby simply lifted one degree higher, and his Pontificate embraces a wider area. He will also indirectly control the finances; and (must the result be whispered,) he will eventually come to share a large portion of them. As Dr. J. Bennett says, The first step in the devious course was the adoption of the principle that there must be but one bishop in a church, where the Scriptures clearly show there may be more."—(*May*, 1875).

JAMES WAYLEN.

REVIVALISM—NEEDED CAUTIONS.

THERE can be little doubt that the wider the extent and the longer the duration of the vast evangelistic meetings that are now exercising so great an influence, the more will it be the duty of the various churches that are sympathetic with these movements to take care that the great cardinal truths of the Gospel do not suffer from the misconceptions that such services may induce. No one that has attentively noticed the prevailing tone of conversation among those who frequent these services can have failed to perceive signs of what may become grievous and injurious mistakes, for which, it is only just to say, the conductors of the meetings are not responsible. Those are ever the greatest dangers to faith and truth that rise out of perversions of notable Scripture texts concerning the disposition of GOD to man and the exercise of the power of GOD unto salvation. And it is evident to many earnest observers, that the sight or reputation of the massive meetings that are being held is deepening in some minds the idle and mischievous feeling that the vitalising and revivifying influence of the LORD the SPIRIT is in effect spasmodic, located, like the currents of the wind, blowing where it listeth, coming we know not whence, going we know not whither. In point of fact, it may fairly enough be questioned whether those who make the most of extraordinary efforts, and expect the most from them, do not in very many cases think that the SAVIOUR really said to NICODEMUS that the HOLY GHOST was like the blowing of the wind in its uncertainty and obscurity of origin, occurrence, and consequences. A moment's quiet and prayerful thought of John iii. 8 would show that the LORD had no such meaning in His words, but speaks of "every one that is born of the SPIRIT," whose new life springs

from sources that man cannot measure or trace, and the destiny of whose regenerate being is, in supremacy to human conceptions and imaginations, also unknowable. "Whence it comes," the mysteries of Divine love, and grace, and overwatching tenderness that precede it, none can tell. "Whither it goes," to what mysteries of glory it ascends in GOD, none can in this life discover. "Thou hearest the sound of the wind," and likewise any one can perceive the present reality of a regenerate life. To make this passage, as is so frequently the case, represent the operations of the SPIRIT under the symbol of the wind, is to justify the many expectations of those who forget, if they ever thought, that the SPIRIT OF GOD is around, and will be in all who will reverently submit to Him who still breathes into man the breath of life.

It is to the right and intelligent exposition of Scripture that churches must look for the correction of tendencies in belief that cannot fail to mislead many souls. Thus the careful maintenance of CHRIST'S meaning in His conference with NICODEMUS will guard many from the danger of *waiting for the HOLY SPIRIT* as seamen wait for a wind that may or may not come to their advantage. That great numbers learn to think thus of the SPIRIT, and look to times of notable religious excitement for influences of GOD that they imagine have not been in active exercise at other times, is only too apparent. Against such mischievous ignorance there cannot be too distinct and emphatic an effort; and no congregation will be the worse, but rather the better, for being cautioned against the mistaken habit of waiting for the HOLY GHOST. Men might as well wait for the air that all breathe. It is well, also, that congregations should be warned against any idea of *fitfulness in the work of GOD'S SPIRIT*, or the thought that GOD gives His SPIRIT to some and not to others, and in some places and not in others, for the purpose of quickening and supporting the regenerate life. Many encourage themselves in the feeling that if they go to such and such places, and come under the influence of extraordinary services, they would then be brought into contact with the SPIRIT OF GOD as they cannot be elsewhere. In real nature this is not far from kinship with the Romish system of the location of special grace in sacraments and formal duties. But the chief wrong of the feeling is its mistake concerning GOD, for it represents Him as practically partial, and as leaving the soul's hope of salvation to accidents of place and time; by which one man may have a certainty of regeneration, and others no hope at all. Another danger that is now common, and that the right judgment of our LORD'S words would correct, is that of fancying that without one rememberable time of almost violent transition, there is no sure guarantee of having experienced the work of the SPIRIT OF GOD. Through such experience God leads many; but more are brought home by the gentleness that makes man great in holiness and Christ-likeness. GOD'S SPIRIT is not as a wind that now may blow with irresistible violence, and by its violence give evidence of its reality; it is as the power of the spring of the year that is poured abroad everywhere, for all to have, and in which all may live and rejoice. Many a time is the question asked—What will be the result of present movements on the life of the churches? Will they leave a disposition that prefers excitement to solid life? They will, if ministers and teachers only go with the current, instead of diligently

preparing all with whom they have weight, by the clear utterance of that free message of universal, unconfined grace and energy that are meant by the Biblical statement of the work of the SPIRIT. If such a position may make them appear cold, it may be well to remember that the coolness of the physician may be the patient's salvation.

REMARKS.

The foregoing is sent by a constant reader who has taken it from a London contemporary and who desires that it re-appear in our pages. We need say but little, as the protest is not wanting in clearness. The caution is needed for the evil is rampant and the after results will be sad, probably entailing more evil than the good will compensate for. In the estimation of the writer the conductors of the great revival gathering are not responsible for what may become "grievous mistakes." But why are they not responsible? It may suit a popular religious journal not to run directly counter to the action of Messrs. Moody and Sankey; but we fail to see how the responsibility can be taken off their shoulders, and made to rest upon ministers and churches should they fail to counteract the evil. Conversion by a direct and special operation of Christ, or the Holy Spirit, is prominently preached by Mr. Moody. He says God could convert every sinner in the city as easily as a man could turn his hand. He calls upon persons who desire to be saved to stand up, and he calls upon Jesus as He passes by to save them. But the truth is there is no "passing by" on the part of the loving Saviour,—the preaching and the singing to that effect are misleading. Jesus is always present, in the sense in which He is ever present, to save those who desire salvation. If some of those who wait for prayer and teaching after hearing Mr. Moody go away with an assurance of pardon and others do not, it is not because Jesus, when passing by, has specially manifested Himself to the one class and failed in like manner to favour the other; nor is it owing to a direct operation of the Holy Spirit, granted in the one case and withheld in the other. Instruction to sinners, such as Mr. Moody's convicted hearers receive, was never given by the Apostles and other inspired preachers—it is unscriptural, and Mr. Moody does not, and dare not, speak to sin-convicted souls as the Apostles did. It is not that he does not know what they said in such cases. He does know, and he admits that if he were to do as they did his popularity would speedily end. He has not been left unwarned. He knows what he is doing and what he is leaving undone, and we cannot admit that the responsibility is to be taken from his shoulders and thrown upon churches which neglect to counteract his work.

Ed.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

June 6. SAMUEL THE JUDGE.—1 Sam. vii. Recall the capture of the ark from former lesson, and note that it brought only trouble to the Philistines. Describe its return, chap. vi. State the punishment of the men of *Bethshemesh* for disobediently looking into it. The number smitten (v. 19) is understood to be seventy; the 50,000 being merely a note improperly brought into the text. The men of

Kirjath-jearim fetch the ark and place it in proper keeping; where it remained nearly a century. After twenty years, the people having lapsed into idolatry and been oppressed by the Philistines, lament after the Lord. The good boy of our former lesson (Samuel) had become the faithful prophet and judge. They lament after the Lord, *i.e.*, confess their sins and long for the help of God, as in former days. Samuel calls upon them to turn to the Lord, and put away their false gods, which they do. Israel is gathered that Samuel may pray for them. The Philistines attacking are discomfited by thunder from heaven, and pursued by Israel. The stone, *Ebenezer*, marked the place of Israel's former defeat and of their present victory.

NOTE.—Failure is certain when men rest in God's ordinances while their hearts are not right with Him. That is no reason for neglecting God's appointments when the heart is right. Early piety, the best preparation for a good, useful, and God-approved life. The path of the righteous is as the shining light. A righteous person now is one who loves and trusts in Jesus.

QUESTIONS.—1. In what was Israel trusting when defeated by the Philistines? 2. After twenty years of oppression what did Israel do? 3. In what did they trust when they pursued and conquered? 4. What did Samuel do for them when they lamented after God? 5. How did they manifest faith in his prayers? 6. What is the best preparation for a useful life? 7. How can people now become righteous?

June 18. A KING DESIRED.—1 Sam. viii. "*When Samuel was old.*"—Some thirty years after the great event of the last lesson. "*His sons,*" unlike their father; their conduct becomes an *excuse* for sin on the part of Israel, v. 6. A king was not needed to correct the evil, the removal of Samuel's sons would have sufficed. In demanding a king Israel rejected God, v. 7 and 19. God manifested their folly by granting their demand.

NOTE.—God sometimes grants petitions which are hurtful to those who ask them. Ps. lxxxi. 11, 12; cvi. 15. Thoughtless and self-willed prayers may bring us much affliction. "Thy will be done" should cover all our prayers. The desire to be like the world leads to constant danger. Israel wanted a king like the nations. Get the full lesson from v. 18, and note its fulfilment in 1 Kings xii. 4.

QUESTIONS.—1. What was the conduct of Samuel's sons? 2. What evil came from their conduct? 3. Was a king needful? 4. Whom did Israel reject by demanding a king? 5. Did God grant them a king? 6. Did His doing so prove that a king was good? 7. Does God sometimes grant petitions which are not good? 8. Why does He grant them? 9. How can we make sure that we offer right prayers?

June 20. SAUL CHOSEN.—1 Sam. x. 17-27. Samuel calls the tribes, v. 17. The solemn accusation, v. 19. Recite the leading features of deliverance from Egypt as showing their ingratitude in rejecting God. The tribes brought up, not all the people, but by their representatives. Saul chosen. Note his humility, v. 22. "God save the king," v. 24, meaning preserve his life, "Let him live." Whether a man shall be saved eternally does not depend merely upon the will of God. God is willing to save all men; but they also must be willing to be saved in God's ways.

NOTE.—How God's manifold goodness in past deliverance seems to have been lost upon Israel. Consider how often in like way men and children now forget all God's goodness and persist in their own ways. Saul's humility did not last. He became proud and self-willed, and consequently died in the disfavour of God.

QUESTIONS.—1. Who called the tribes together? 2. What accusation did Samuel bring against them? 3. How did he show God's love for them? 4. What did the people shout when they saw their king? 5. What did they mean by "God save the king?" 6. Can God save all people? 7. Why not? 8. What must we do to be saved?

June 27. SAMUEL'S PARTING WORDS.—1 Sam. xii. Recount the leading items in selecting Saul, from chap. ix-xi. Mark the faithfulness of Samuel, v. 2-4; also his reproof, v. 6-15. The miracle showing that he was speaking from God, v. 16-18. Wrong acknowledge! yet persisted in, v. 19. The exhortation, v. 24.

NOTE.—Only one thing needful—"Fear the Lord," which is only properly fulfilled by those who *love* Him—those who thus fear Him, "*serve* Him,"—"in truth," that is sincerely, "*with all their heart*," completely. Why do this? Because He claims it and because of His loving kindness.

QUESTIONS.—1. Who was Israel's first king? 2. What can you tell us of the circumstances which led to Saul becoming king of Israel? 3. What was the character of Samuel. 4. How did God show that He was speaking by Samuel? 5. To what did Samuel exhort Israel when they had got their king? 6. What is the one thing needful? 7. Why fear the Lord?

Family Room.

A LESSON FOR SOME WIVES.

ON a cold dismal evening in November, two neighbours might have been seen wending their way along the streets of a large manufacturing town.

Slowly they proceeded with dejected countenances, not exchanging a word until the one we shall call Smith halted before a neat little house and unlatched the gate. Then there was such a look of utter misery and despair gleaming from his eyes that his companion murmured:

"We must trust in God, Smith!"

They were unheeded, and his companion passed on, while Smith entered the house.

A tall, dark woman was flitting about getting supper. She gazed up as he entered, exclaiming:

"You are late to-night?"

"Yes!" he articulated gloomily, and going to the cradle he took up the six weeks old baby, and sorrowfully pressed it to his heart.

"I do wish you would put that child down and get ready for supper!" exclaimed the wife, after enduring his gloominess for some time in silence.

He slowly obeyed, and then seated himself at the table with a deep sigh.

"What in the world is the matter

with you to-night?" she exclaimed, as she sat down opposite him.

His voice trembled as he replied:

"I suppose you might as well know first as last. I have been discharged."

"There!" exclaimed his wife, quickly pushing back her chair, "Just what I might have expected. I'd like to know what we are going to do now. Winter coming on and all. I declare, Smith, you will torture me to death!"

"I am very sorry, Lydia, but I cannot help it."

"Sorry! No you are not sorry at all! You would as lief see your wife and child starve as not. It's nothing in this world but poor managing."

"Lydia, you are cruel." Instead of helping me to endure my great trouble which is bearing me down to the very earth, you make it ten times harder for me to bear. I was not the only one discharged. There was Jim Hawley, and ever so many others. Business is dull.

"Business dull!" "Always an excuse." To think that you should be discharged now, just as our rent is due, and when we are needing coal; and look at my shoes, won't you? My feet are almost out on the ground.

The poor husband covered his face with his hands and groaned aloud. This seems to encourage his wife to go on; for she uttered words more and more bitter until, at last, almost in a state of frenzy, the wretched man rushed from the house, to the nearest public house, and there sought to bury thoughts of the past and future.

In the meantime James Hawley, his companion in labour, entered his home with a very sad countenance. But before he had stepped over the threshold, a loving pair of arms were thrown around his neck, and a pair of sweet lips pressed to his.

He returned the salutation sadly, and then inquired for the baby.

She is sleeping sweetly in her cradle. She has been a perfect little darling to-day. Supper is waiting; so make haste. Here is warm water and towels. Are you not later than usual to-night?

"Yes, Mary, and I bring bad news for you."

"Bad news!" she exclaimed, turning pale, as, for the first time, she noticed that something was wrong.

"Yes, I was discharged to-night, and do not know that I can get anything more to do until spring. Business is so dull."

"Is that all?" exclaimed his wife, with a sigh of relief. "I thought it was something terrible, the way you looked."

"And is it not terrible enough? What will become of us this winter, if I am out of employment!"

"The same God who feeds the sparrows and clothes the lily of the field, will not let us suffer, dear James."

"God bless you, Mary! There is sweet comfort in your words."

"And now, let us have supper!" exclaimed his wife, cheerfully.

"See, I have your favourite dish. Do not let your troubles impair your appetite; and then, after tea, we will talk it all over. God doeth everything for the best! 'And as our days so shall our strength be!'"

In the evening it was determined that the quarter's rent should be paid immediately, a new supply of coal obtained, and the remaining portion of the money placed in the wife's hands, to be dealt out as sparingly as possible. Then Mary suggested that all her pretty parlour furniture should be stowed away in the garret, and the front room let out. Further than this they could lay no plans, and as the husband went out to pay the rent, the future looked so dark to the young wife that she could not altogether restrain her tears; but seeking strength from on high, her face wore the same cheerful smile when her husband returned; and little did he know that during all the long night, while he and his babe were sleeping, his wife lay awake planning out the future.

Three months have passed, with scarcely a day's work in all that time, and now another quarter's rent is due, in vain the labourer thrusts his hands down into his empty pockets, and in vain racks his brain for some solution of the problem how that rent is to be paid. The lodger had paid his money monthly; but then that was not enough to meet the sum, if he had it, and of course his wife had spent that as fast as she received, as it was an every-day wonder to James how Mary managed so well.

With feelings of deep despair he entered the house. The table was spread. As James took it all in at a glance, he greatly wondered at the frugal yet comfortable way of

living. How his wife had been able to make the small amount of money last so long was a mystery to him.

He refused to sit up to the table, pleading that he had no appetite. And great large tears arose in the strong man's eyes as he informed his wife that on the morrow they would be turned from their home, to go he knew not whither, as he had not a dollar in his pocket to secure them even a room elsewhere.

"Is that it," exclaimed his wife, in soft, rippling tones; and tripping up stairs, she soon returned and placed £5 in his hand.

"Where did you get it?" he exclaimed, eagerly turning it over in his hands.

"I earned it," replied his wife, gaily.

"And kept it all a secret from me?"

"Yes, because I thought you would be worrying for fear that I was doing too much. I love to knit dearly, and consider it more of a pleasant pastime than labour."

"God be praised for giving me such a woman!" exclaimed her husband, earnestly; and pressing his wife and child closely to his bosom, he said:

"Her children arise up and call her blessed; her husband also, and he praiseth her; for many daughters have done virtuously; but thou excellest them all."

Twenty years have passed, and James Hawley is a rich man. But Joseph Smith is a confirmed drunkard, while his wife has long since passed from the earth, a victim of misery and want.

A WORD FOR MOTHERS.

EACH mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother will meet again, and read with eternal joy or unutterable woe in the far ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspect and prayerful, and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are very susceptible and easily impressed. A word, a look, a frown, may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashore

when the tide is out, and you form characters, or write words or names in the smooth white sand which lies spread out so clear and beautiful at your feet, according as your fancy may dictate, but the running tide shall, in a few hours, wash out and efface for ever all that you have written. Not so the lines and characters of truth or error which your conduct imprints on the mind of your child. There you write impressions for the eternal good or ill of your child, which neither the floods nor storms of earth can wash out, nor death's cold finger erase, nor the slow moving ages of eternity obliterate. How careful, then, should each mother be of herself in the treatment of her child. How prayerful, how serious, and how earnest to write the truths of God on his

mind—those truths which shall be | her lips no longer move in prayer
his guide and teacher when her | in his behalf in commending her
voice shall be silent in death, and | dear child to her covenant God.

A PERFECT DAY.

I rose me with the sun,
Intent upon a full and perfect day;
Neither did I forget to praise and pray—
Thus was my day begun:
Young life hung out its red flags on my cheeks,
Nor in my locks were any silver streaks,
And an hour pass'd, well done!

Noon came, and lastly, night;
And now I hark the solemn midnight bell;
The watchman droneth "Twelve, and all is well!"
But is the watchman right?
What saith the mentor conscience? Can it say,
"This day hath been a full and perfect day,
A saint in spotless white?"

Ah, no!—for in despite
Of vigilance, of effort, grace and will,
Sad slips and lapses were occurring still,
Robbing my day of light!
And frequent falls in deed, and word, and thought,
Brought down my contemplated day to naught,
Even to seeming night.

So will it be alway?
Must each day end a sinner and unclean,
Possessing (and disfiguring) the scene,
Endeavour how we may?
If we but will'd, this side the grave might sin,
And night give place to usher wholly in
The full and perfect day!

A full and perfect day!
New-orb'd, resplendent, an unspotted sun;
A gracious stepping-stone to mount upon;
To light an added ray.
To life's sin-lump some added wholesome leaven,
An added heav'n unto the central heaven,
A benison alway.

And the bells ring out—one!
The night, the sad, dark night hath pass'd away
Come forth, O day, O full and perfect day!
Uprise, O life!ful Sun!
Arouse thee, Nature! and, O heart of me,
Gird up thy loins, that this new day may be
No child of time, but of eternity—
A joy, a gem, a peaceful victory,
A perfect day—well done!

Liverpool, April 6th, 1875.

J. O. G'.

"NEITHER INVITED NOR EXCLUDED."

"UNDER the above heading will be found an editorial from the *Ecclesiastical Observer*, in another column, to which we invite special attention. The editor of that publication stands on principle. He has religious convictions and is governed by them. We have many things to say on the matters here introduced, but cannot commence them in this issue. We intend to stand side by side with the *Ecclesiastical Observer*, edited by Bro. David King, Birmingham, England. Many brethren in this country would do well to be regular subscribers for this noble work, and can order it through our office."

The above is from a recent issue of the *American Christian Review*, edited by Ben. Franklin, and on another page our article is reprinted in full, as given in the *E. O.* for February last. If the reader does not remember that article he may do well to turn to it, and thus note what an American Weekly Broadsheet avows its determinations to stand side by side with. *The Apostolic Times* also reprints our article, adding—"If any of the parties referred to, or any of their friends, think they can answer Bro. King's arguments, or show that any of his statements are incorrect, it would be well for them either to do so, or to abandon the objectionable practice."

ED.

Intelligence of Churches, &c.

CHelsea, LONDON.—Wm. Hindle has been labouring here during the month of April. Our meetings have been very well attended—better than at any time since the chapel was opened—and the fruits have been proportionate. Twelve have been immersed—six of them children instructed in our school. One, John Wycliffe Black, the son of our presiding brother. God make him a second Wycliffe! Ten only take membership with us. Of the rest, one was a friend travelling with Mr. Hindle for change and company after a great bereavement. Understanding the will of the Lord with reference to believers' baptism, he obeyed, and reaped its rich results. These may have to replace the esteem of former friends, but they will stand him in good stead. Another was led to obey the Saviour through the influence of Bro. Taylor, from Annan. In London, on a visit, he pointed out the way of the Lord to father, mother, sisters and brothers, and some half-dozen of them decided wholly for Christ. One of these he brought to Chelsea to be baptized. Who button-hole their acquaintance, preach Christ every day, having themselves found the Messiah seek their brethren

and bring them to Jesus—they are the men that Christianity needs, and they are the truest friends. I think I may confidently assert that the influence of the American Revivalists in the conversions at Chelsea has been practically nil. Except, perchance, in this very indirect way, that they infused a little extra earnestness into our Bro. Hindle—an extra, by the bye, which all those acquainted with his normal state will think hardly necessary or measurable. All the harvest has not yet been gathered. Several more are just ready for the reapers.

J. C. V.

WORTLEY.—The church here resolved to hold special services (simultaneous with the Dissenters of Leeds and out-townships), to commence on April 11th, and be continued every evening during the week, and having been kindly assisted by Bro. Ferguson of Manchester, and through the kindness of the Huddersfield and Liversedge brethren, Bro. Pitman has been able to devote the whole of the week to this special effort; together with aid rendered in speaking by Bren. Roberts, Walker Fawcett, G. Lund and Skaffe, and by the younger brethren in issuing invitations has resulted in crowded meetings.

Twenty-two have been immersed and added to the church. There are more to be immersed, and in consequence of the success and the numbers attending the meetings, the brethren have decided to continue the effort for another entire week, during which time our Bro. Pittman will remain. The above was written for insertion last month, but too late for insertion. During the second week of our "mission" or special services in April, we had the pleasure of hearing ten other persons confess the Lord Jesus, and were afterwards immersed into His name; the total number added during the two weeks being thirty-two.

W. BALMFIETH.

WORTLEY.—An outline of the late special movement in connection with the church at Wortley (near Leeds), will, no doubt, be acceptable and encouraging to the brethren generally. To us who were called to aid in the work everything appeared favourable to success. We met the brethren on Saturday evening, April 10th, to pray and plan for the services. We were rejoiced to see them ready and eager for an opportunity to serve the Master in any way within their powers. Their prayers indicated an intense desire for the salvation of sinners; the genuine character of which was fully demonstrated in the zeal with which the work was carried on, and in the fact that many put off important business matters in order that they might give as much time as possible to the cause. Another circumstance which gave promise of success was the large number of young men and women in connection with the Lord's day school still outside the church. Much labour had been bestowed in sowing the seed of Divine truth in their young minds, and now, it appeared to us, the time had come to reap the harvest, and so it transpired, for by far the greater number of those brought in were of this class. Twenty services were held during the fortnight, with an average attendance of about 200. Two short addresses were generally given at each meeting, clear, heart-searching and to the point. Our dear Bro. Ferguson of Manchester, came to our aid on Saturday, April 10th, and stayed over Monday, and again on the following Saturday, to assist in the work of Lord's day. His earnest, loving appeal to the unconverted will be long remembered by many. Our after service was mostly a baptismal service. It was on witnessing this solemn ordinance that some were brought to decision.

One young woman had stifled conviction for some days, but on witnessing the immersion of five persons conviction gained the mastery, and she was immersed the next day with her brother. One other sight made some of us weep for joy—it was the baptism of an old man, whose wife and children were all in the church. His two sons have long been active and useful members of the church. The visitation of the anxious during the day was the means of the decision of others. The parents of some of the younger candidates, through ignorance of the truth, objected to their being baptized. By visiting them these objections were removed, and an impression of the right kind was sometimes made, which may produce its own results hereafter. During the fortnight thirty-one persons were immersed into Christ. Two others decided and have since been immersed. In two respects this special movement has been a great blessing to the church; not only has it largely added to its number, but it has also revived the brethren in the Divine life and imbued them with renewed energy. Some of the elder brethren expressed this over and over again. Would it not be well for churches generally to occasionally have a week of special services, after the above type, we are fully convinced of the good of such efforts, if not too often repeated in connection with the same church.

J. PITTMAN.

WHITEHAVEN.—Following a visit of some length from Bro. D. Scott, the church in Whitehaven had a series of discourses by Bro. D. King, extending over four Lord's days, and resulting in the immersion of four persons, who are added to the church. Others it is hoped are favourably moved to consider their position. Two of the immersed were young men, twins; so that as they entered this world together so, in company, they entered into the kingdom of God's dear Son. The meetings were well attended, considering that during the whole time there were revival meetings nightly, by the sects in union, with much house to house effort to secure the people. Bro. King gave two addresses at Parton to attentive audiences, and also one in Aspatria, at the close of which an intelligent hearer, who had previously been helped by instruction declared his intention to put on Christ. Since then his wife has concluded to be buried by baptism, at the same time. On the road home Bro. King held three full and

interesting meetings in Kirkby and Lindal; finding the brethren there earnest, loving and in good hope of much increase. The chapel, erecting in Lindal, is roofed in, and promises to be in every way a suitable building.

ASPATRIA.—We have had Bro. D. Scott labouring here for one week; and are glad to report that Mr. Cheyne and wife, learning the way of the Lord more perfectly, have been baptized into Christ.

J. F.

BIRMINGHAM.—Since our notice last month, several have been baptized and added to the churches in Birmingham; among them others who have been brought to us through the recent special meetings in St. James's Hall. More are to be immersed next week. Bro. Thompson has spent several weeks here, to the edification of brethren and helping forward inquirers. He has returned to Leicester.

SHEFFIELD.—The little church here has doubled its numbers within this two months. On April 11th, two were immersed into the blessed name. On the 18th, we opened a room for public service, and Bro. Mumby kindly came and gave us two discourses. Three more, already baptized, met with us; and on May 2nd, Bro. Winterbottom, from Huddersfield, came and immersed two others. We have not a suitable room for making progress, as the locality is not good. We know of one that would suit us; if we could get speaking help. I wish we could persuade the Annual Meeting to make the long talked of effort at Sheffield. If we could have you for six months or some other able help, I think we might then keep our ground and prosper.

H. J.

BRIGHTON.—Since last report in the *E. O.*, *ten* have been added to the church by baptism. The church dwells in love, and general interest and co-operation prevail. We had a highly useful tea meeting on the Good Friday (so called), when a very large assembly was instructed and the energies of the church were quickened.

LIMEHOUSE, LONDON.—I am happy to report two additions to our number by baptism into Christ. A man and woman, about middle age, of separate families, and who have been working for Jesus for some time, but who now rejoice in the fullness of New Testament light and liberty, we expect their coming amongst us to prove a blessing to all.

J. ADAM.

GREEN HILL LANE.—During the past

month the church here has been refreshed by a visit from Bro. Greenwell. On the Tuesday following his visit *two* were immersed and have been added to the church.

W. H.

SKELMERDALE.—Since our last report three have been added to our number, they made a good confession and were buried with Christ in baptism. J. R.

LEICESTER.—We rejoice to report eight additions to the church within the last three weeks. Six by immersion, and two formerly immersed,—Yours in the hope,

J. LEAVESLEY.

DOUGLAS.—Since the last report two more have put on the Lord Jesus in baptism. The church now numbers fourteen. Others are convinced, but for the present refrain from identifying themselves with the church. J. PITTMAN.

ADELAIDE, AUSTRALIA.—Since last report *nine* have been added to our number. Five by the obedience of faith. T. J. G.

Hindmarsh.—During the past month *six* have been added to our numbers. A good interest prevails. Others have decided.

J. COLBOURNE.

SYDNEY, NEW SOUTH WALES, February 16th, 1875.—Since 1st of January, *three* additions, two immersed and one by commendation.

J. J. HALEY.

NEW ZEALAND, CHRISTCHURCH, CANTERBURY.—At the invitation of the Church of Christ, meeting in this place, to labour in connection with it as its Evangelist, I left Dunedin, and arrived here last July. We are thankful to write that our efforts have not been in vain. *Twenty-two* by faith and baptism, and *four* by commendation have been added to our number, making our present membership nearly eighty.

SAML. ELBORN.

Dunedin, January 20th, 1875.—On 1st of January, 1874, there were 208 members on the church roll; during the year there had been fifty-one added; four had been excluded; five had died; and eight had left Dunedin for other localities. Our present membership numbers 287, being a clear gain of thirty-four for the year. God has granted the increase, and to Him be all the praise. *Five* have been added since last report, four by immersion, and one by letter from the Baptists.

T. H. BATES.

Wellington, January 19th, 1875.—We have not troubled you much with news from this quarter of the world, perhaps a little would be acceptable. About five months ago, several churches in New Zealand combined to support a brother as Evangelist, to visit the neigh-

bourhood of the churches so united. The result was an agreement to support myself for a time as the labourer, for one year at any rate. I have now been engaged for a little over four months in the city of Wellington. The result at present is seven additions; two by faith and baptism, and five who had been previously baptized. The truth is working in an undercurrent, which I am sure very few recognize, only as they see the result in the course of years. We sometimes say, very little is doing; let us (those who can) be reminded of twenty years ago in the colonies, and see what God hath wrought.—Yours in the one hope,

EDWARD LEWIS.

BALLARAT.—I have pleasure in reporting that eight young persons from our Bible class yesterday evening made public profession of their faith in the Lord Jesus Christ. May they, in their after life, walk worthy of God, who hath called them into His kingdom and glory, so that thus they may be witnesses for Him in the world, and prove, by their behaviour, that they have indeed been buried with their Lord in baptism, and risen to newness of life.

C. MARTIN.

TASMANIA.—Some three years ago a church was planted by Bro. O. A. Carr. Bro. Moysey having gone there for preaching, reports at the time of his arrival about 100 brethren. He has good meetings, and the present membership is about 150; several of whom are able to edify the church. In all points the prospects are favourable and the permanence of the cause is established.

AMERICA.—Bro. Overholt writes from Solkirk, "We have had a glorious meeting here which commenced on the 15th of February and continued over two Lord's days. It was conducted by Bro. Hertzog, from Buffalo. The immediate result of his labours were fifty-one additions, forty-eight of these baptized, three from the Baptists. Bro. Hertzog is a good, warm hearted, logical preacher, and has infused into the hearts and souls of the disciples more Christian love, union, and fellowship, than we have experienced for several years. His labours have been blessed to the joy of many precious souls who have been under sectarian bondage, and are now rejoicing in the liberty of the Gospel. Bro. H. preaches the Gospel in its purity and simplicity so that those who had for many years been under sectarian influences were induced to put on Christ by baptism. Among those baptized were four grandfathers—two of them over three score years and ten—

three grandmothers, twenty-nine heads of families, and I think but three under eighteen years of age. It was truly a pleasing sight to see grey-headed fathers and mothers go down into the water. Bro. H. ought to be kept in the field as an Evangelist, and the church that has him employed should send him out." There have been about two thousand eight hundred additions reported in the *Standard* during the past month. Of this number Indiana claims 672; Illinois, 617; Ohio, 447; Pennsylvania, 208; Missouri, 203. Brethren in the States seem to be thoroughly alive to their work. Bro. Joseph W. Wolfe, Sullivan, Ind., writes: "Benjamin Franklin closed a meeting of nineteen days at this place on the 10th inst., with forty additions to the good cause—thirty-three by immersion. This was a glorious success, for the Methodists, Baptists and Presbyterians were all holding protracted meetings all the time, and they had no accessions of any note. Old Bro. Franklin is a host within himself. Every person who hears him once will hear him as long as he stays. So it was here all the time, and an increase of hearers till the close. Oh, if we had plenty of such preachers, what a work we could do for Christ."—*Bible Index*.

CHICAGO.—A number of Adventists in Chicago, confident that the Lord would come on the night of April 19, sold all their goods and gave the proceeds to the poor, and spent the night in waiting for the expected advent. They were under the lead of one Elder Thurman—formerly of Albemarle County, Virginia—who persuaded them that there could be no mistake about his chronological calculations. It is sad to witness these fanatical developments, especially as the reaction must be injurious, if not fatal, to faith in the Word of God. It is, however, only an exhibition on a small scale of what has been repeated many times over by the ignorant and fanatical, in different centuries. It should have one good effect, however—to silence the dogmatism so generally associated with prophetic interpretation.

Obituary.

WE omitted to report for last month that Mrs. WILSON, of Leicester, who had been in church fellowship ten years, fell asleep in Jesus, March 10th, 1875, in the 25th year of age. "Not lost, but gone before."

J. L.

PEOPLE MR. MOODY MEETS EVERYWHERE.

A CORRESPONDENT informs us that he attended many of Mr. Moody's meetings in Bingley Hall, and that on one occasion, in response to requests from the platform, to Christian people generally, to converse with the anxious, he read certain portions of the New Testament to two females of that class. He was, however, overheard in so doing and informed that Mr. Moody did not instruct seekers in the way he was doing, and he was urged to desist and to have an interview with him. An attendant conducted him to the place to where Mr. Moody had retired. There, on being asked what he wanted, the following conversation, in substance, took place. We will call our correspondent Inquirer.

M.—What may you want with me?

In.—It appears to me you have not told the people the whole way of salvation; and I am invited by one of your friends to see you.

M.—Are you honest?

In.—I think I am—God knows.

M.—Do you believe in Jesus?

In.—I do.

M.—Then you are in the ark. What more do you want?

In.—I do not read it in the New Testament, as so put by the Apostles.

M.—Well if you believe in Jesus that is enough. That is all I know.

In.—May I read a verse of Scripture and ask its meaning?

M.—Well, yes.

In.—Acts ii. 38, is addressed to convicted sinners, who had cried out to know what they must do to be saved, and contains the answer of the Holy Spirit to such—it reads: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now sir, I ask whether in giving this answer the Apostle Peter did not say something more than "Only Believe," did he not require them to do something in addition to believing in Jesus?

M.—I meet with this people go where I may!

Having so said Mr. Moody turned round and left the place. We are glad to know that Mr. Moody does meet with "these people" very often; but sorry to know that he as often runs away from a plain text of Scripture, and thus evades inquiry he is bound to answer. He may satisfy himself by the belief that good comes from his course which would not be realized were he to deal fairly with the whole of God's Word. But it would be well for Mr. Moody to ponder the question, whether God will accept good at his hands who does evil in order to effect it? Neither God nor His truth requires such help from any man. We know that this matter has been put before Mr. Moody, by voice and pen, again and again, in all kindness; and we are aware that he knows of his divergence from Apostolic preaching, that he cannot defend his course except upon the ground that it is needful to the success of his work. The truth is Mr. Moody is tempted, as was the Saviour in the wilderness, and at the same point, and where the Saviour conquered, by standing to the written Word, he falls by running away from it.

ED.

SUDDEN FALLS.

THE world is now and then astounded by the sudden fall of some great one at whose feet men have worshipped and adored ; and they are struck with amazement at the speedy and utter overthrow of their idol. But this suddenness of fall is only in appearance. The iron breaks when the old flaw has already grown rusty. The tree falls before the wind, after it has long been hollow with decay. The dam bursts just where water has trickled for years, to show the villainy of the constructors who slighted their work and built with sand instead of stone. And the man whose sudden downfall fills the world with awe, in the honesty of his own heart can trace back the beginnings of his ruin to secret thoughts of evil, to forgetfulness of God, to a lack of watchfulness and prayer, of circumspection, and Christian fidelity, which, though unseen by others, was not unknown to himself.

No doubt it seemed strange for Judas to betray his Lord for money ; but in fact he had already betrayed his confidence and that of his fellow-disciples, by stealing from the bag he bore a portion of the pittance on which they subsisted. He was a thief for money—why should he not prove a betrayer also ?

So Peter fell suddenly when he denied the Lord with oaths and curses ; and yet Peter had been forewarned of this very danger, and the Lord had seen in him pride, rashness, self-confidence, a striving for greatness, an unwillingness to be taught, and a spirit of contradiction, which placed him in presumptuous opposition to his Master, leading him to rebuke and oppose the Saviour when He foretold His approaching passion, and thus drawing from the lips of Christ the sharpest rebuke that ever fell on mortal ear : "Get thee behind me, Satan ; thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men." (Matt. xvi. 23.) All these and other things which so plainly proved that Peter knew not what spirit he was of, were but a part of, and a preparation for, his vain-glorious boasting : "Though all men forsake thee, yet will not I ;" his rash violence in drawing the sword to smite the men who apprehended Christ ; his lukewarm adherence in following Christ afar off ; his cowardice in denying Him, and his impiety in cursing and swearing to confirm the lies he had told. All these things were in Peter before, but he did not know it, and would not believe it when warned of danger. Doubtless it needed just such an outbreak as this to reveal to Peter what he really was, and cause him to weep bitterly, and turn in penitence and humbleness of mind to follow Him who was meek and lowly in heart.

There was nothing sudden in this fall, though the revelation of it was instantaneous, but it was the legitimate result of the course he had been taking, and the feelings in which he had long indulged. And so when others fall suddenly, sadly, and fatally into sin, it is only the outcome of an unfaithful, a forgetful, a self-confident life—a life that has savoured not the things that are of God, but of the things that are of men. It is the breaking out of the hidden disease ; it is the bursting forth of the smouldering flame ; it is the sudden revealing of the secret sinfulness, which has long been an offence and a loathing to Him whose eyes are as a flame of fire.

Beware of secret sin ; beware of hidden iniquity. God desireth truth in the inward parts, and He desires to cleanse us from our most secret faults. Let us turn to Him in brokenness of spirit, and seek to be wholly His own. Let us hate even the garment spotted by the flesh, and flee from every token and shade of wrong. And if we have gone astray from the fold of God, and have become pierced and torn by the thorns and briars of the wilderness, let us take no rest till our voice of lamentation has called the gracious Shepherd to our rescue, who will bear us safely and gladly to His fold. Let us bear our wounds to Him for healing, and let us carry ourselves in meekness and humility, walking softly before the Lord. Above all, let nothing tempt us to falsehood and deceit. Let us abhor all refuges of lies, and pray God to keep us ever true to our duty, our conscience, our calling, and our God ; no matter how men may reproach us or deride us, let it be our joy and consolation to know that we are known, and owned, and forgiven, and accepted of the Lord, by whose favour alone the sons of men can stand, "Who upholdeth all that fall, and raiseth up the bowed down."

TOUCH THE TORCH.

"My old friend, suppose that you and I begin this new year with the determination to be better men. Let us turn over a new leaf." The man thus addressed, on a New Year's eve, was fifty years old, and had never given one hour to his Lord. He left me with a thoughtful look on his countenance. That evening, for the first time, he was in the prayer-meeting. Within a month he had been admitted to the church of Christ.

That one sentence did the business. It touched the man just at an impressible moment, and did what a thousand sermons had failed to do. Now, is it not the duty of Christ's people to be watching for opportunities to say a kind, earnest word to the unconverted ? We never can tell just when the tinder will catch and flame up. It is ours to touch the torch of truth.

My neighbour, who took that new departure eight years ago, holds out well. The fire kindled by a word has burned on with a steady glow. Nathaniel was in the receptive frame of mind to respond to Philip's "come and see." The unconverted are often in such impressible conditions, but no one touches the torch of love to them at the right moment. Harlan Page kept ever at the tentative process, and although sometimes his warm truth came in contact with the ice or the rock, yet in over one hundred cases the fire of conviction kindled, and a soul was converted. Christians are praying for the conversion of souls. But suppose that Jesus should come into our meetings, and ask each one, "How many souls hast thou tried to save ? To whom hast thou spoken the word in season ?" Probably nine-tenths of the company would stammer out, "Not one, Lord, not one !" Such prayer-services end in ashes. They commonly leave a church in a worse condition than before. God has been solemnly invoked to do what His people refused to do themselves ; they have told Him pious lies, when they pretended to be

anxious that sinners should be brought to the Saviour. It is a fearfully solemn thing, and a dangerous thing, too, for a church to assemble, and ask of God that he would bless their indolence and cowardice. God often answers our *conduct*, and not our spoken prayers. We *do* nothing for sinners; the Lord does nothing for us.

Human hearts are not set on fire with icicles. Only a soul in full glow with love to Jesus can kindle another soul. The truth spoken in *love* was Paul's torch. It is wise to prepare the way for a message to the conscience by some act of personal kindness. A visit to a house of sorrow opens the door for pressing Christ's claims at a succeeding visit. Go and win people to yourself; then win them to your Saviour.

Is your prayer-meeting up to a red-hot glow this week? Then scatter the fire! Snatch a burning brand, and touch with it some soul that is dead in sin. The more a torch is carried, the brighter it burns. Don't wait for others. Take Jesus with you, and go! The torches kindled at the Pentecostal prayer-meeting set Jerusalem in a blaze. May God's hand lead, and our hand carry the torch. *Evangelist.*

LABOURERS TOGETHER WITH GOD.

It may be well, from time to time, to draw attention to the fact that the harvest of souls is the product of not one set of labourers, or of one kind of influence alone. Authors, preachers, and teachers toil with and for each other. Each is the better for the other's work. All may rejoice in results that are the outcome of closely related endeavours. By this circumstance of mutually related work, the boasting of any one worker is removed. The convert is not of Paul, or of Cephas, or of Apollos, but of Christ, who, by His Spirit, worketh all in all. Said an ear of corn one day: "I am what I am because of the *soil*." Said a neighbour ear: "Don't you think the *wind* had something to do with it?" "Or," said a third ear, "that the *light* may have helped?" "Not the *soil*, the *light*, or the *wind* alone," said a fourth, "for we must not forget the *dew* and the *rain*." Meanwhile some husbandmen were also talking as they looked upon the yellow ears, and one said: "I scarified the land." Said another: "It was I who manured it." "True," said a third, "but I ploughed it." "After all," interposed a fourth, "it was I who sowed the seed." "Which would have perished," remarked a fifth, "if I had not harrowed the land." "But," said the master, "what would have come of all your work had it not been for the soil, and the light, and the heat, and the wind, and the rain? So, then, "neither is he that planteth anything, neither he that watereth, but God that giveth the increase." Are we not all "labourers together with God?" And the men joined hands, and, looking upon the waving corn, rejoiced in each other's toil, and said: "Our work is one, and the success of each is the reward of all." Then the dew trickled down each stalk, and watered the roots; and the wind rushed over the field, and carried the blight away; and the sun flung down his hot rays, and swelled the corn till it was full in the ear; and the corn grew and ripened, till presently the autumn and the reapers came.—*The Hive.*

MODERN REVIVAL.*

PORTION OF SCRIPTURE READ—Gal. i. 11, 12.

DEAR FRIENDS—I take my stand upon this portion of Scripture and declare that all man knows, or can know, of the gospel and scheme of redemption, comes from Christ and His Apostles. The nature of Christianity and the nature of man preclude the possibility of otherwise finding out the purposes or plans of the Divine being; for as high as heaven is above the earth, so are God's ways above man's ways and thoughts. God having revealed Himself in Christ, and Christ having sent His ambassadors into all the world, inspired and fully equipped, to make known the eternal purposes of His grace, we are thenceforward, throughout the day of grace, bound by an absolute necessity to receive the truth through this apostolic channel, and to preach it, without the slightest addition or subtraction. But in defiance, or in ignorance of, this responsibility, we find preachers perverting the way of salvation with a recklessness of consequences quite appalling. If, therefore, any excuse be needed for my being here to address you upon "Modern Revival," it must be this, viz: That I most devoutly reverence the unadulterated word of God, and most earnestly and affectionately love the souls of men, and desire their salvation. And, moreover, I believe that the moral and spiritual life depends for sustenance and health upon our imbibing the truth of God as it has pleased Him to reveal it; even as the physical life depends upon pure and wholesome food; and if the animal life is considered of so much importance that government legislates against the adulteration of food and analytical chemists are appointed to test the quality thereof, surely it is a matter of far more moment to secure the purity and health of the moral and spiritual life of man. I am, therefore, willing to-night to take the place of an analyst. In examining the methods of this so-called revival, my testing apparatus shall be the New Testament, and I trust I shall bring to my subject a dispassionate mind and calm judgment, manifesting the same impartial spirit, that you ought to expect on the part of a professional analyst, on whose judgment the health of the community and the honour of his profession might be at stake.

First, then, allow me to say all I can favourable to those who so earnestly carry on this revival work. I cannot but believe that those who are called "workers," as well as others who provide the money, are in downright earnest in their desire to awaken sinners and lead them to Jesus. Here, too, let me commend some of the things spoken. It is most gratifying to listen to the enforcement of the love of God to sinners; the love of Christ as exhibited on the Cross of Calvary; the completeness of the salvation He offers to the guilty; the absolute and unqualified pardon of all sin without merit or desert on the part of those who receive the pardon; the universal character of gospel invitations, and, that now is the accepted time, now the day of salvation. These and kindred declarations are glorious truths; to hear which, will at any time gladden the hearts of God's children, and they certainly gladden mine. So far, then, I can stand by with my testing apparatus

*From a Discourse, delivered in Denton St. Chapel, Carlisle, by GEORGE COLLIN, May 30, 1875.

(the New Testament), and pronounce the work good ; yes, and more also—I have heard Mr. Moody and many others in the world of revival declare to sinners—"You must be born again, or you cannot enter the kingdom of God." That statement has the Lord for its authority and, therefore, must be right and true.

The examination of the foregoing characteristics of the work is soon over, because it is faultless, no admixture of human wisdom being found in it. But now I must bring before your notice defects and errors of doctrine, that go far to destroy the good accomplished by the large measure of truth taught ; and if with the New Testament in hand, I can show you that *its* truths are added to, or taken from ; or, in other words, if I can show you that the teaching and results of the revival are of a mixed character, partly truth and partly error, not bringing souls to the Saviour through the *new birth*, but simply enlarging unauthorised sects, then, I shall ask you to abandon it ; to resist its un-blessing influences ; to snap the chains it may have bound upon your free spirits by its show of sanctity, and to turn to the pure stream of truth, as revealed to us by Christ and His Apostles, and to hear, learn, mark, and inwardly digest the same ; that you may enjoy the conscious knowledge of salvation, by the remission of your sins, in the way of Divine appointment :—and subsequently, that purity of moral life, and Christian vigour, that accrue to those who live on truth unmixed with error. Let me now enumerate just a few examples out of many of the errors promulgated, repeated, and reiterated with a pertinacity and vehemence quite appalling when their nature is considered :—"If only you saints had faith this whole city would be converted." Again, "If only you sinners would look at Jesus you would be saved by a look at the crucified one." Again, "If you sinners would just believe in Jesus you are safe for eternity." Again, "Sinners you have nothing to do, Christ has done everything for you ; you have only to believe that and you are safe." Again, "What is the use of a dead man trying to come to Jesus. He (Jesus) must make you alive by His Holy Spirit before you can come." Again, "God does not need the help of man to convert sinners, etc., etc." Now all these statements are, in the light of the New Testament, untrue, and therefore I warn you that they are unwholesome food for the souls of men. I advisedly declare that not one of the statements I have now cited is to be found in the Scriptures, nor anything like them ; they are foreign to the teaching of Christ's first preachers, who were guided by that Holy Spirit whose power alone, through the word of truth, can convince and convert. And here let me say a word for those brethren with whom I am identified in the Church of Christ. People slander our faith by publishing, that we slight the Spirit's work in the conversion of sinners. Will you accept my testimony when I declare that so far are we from being open to this charge, that with one consent, we hold that from the day of Pentecost, when the Kingdom of God was set up among men, to the present day, not one soul has confessed that Jesus is the Christ but by the Holy Spirit ; and hence I trust that all who hear my voice to-night will hereafter do us the justice to repel the charge.

Allow me now to ask your attention to the teaching of Christ in contra-distinction to that we have cited.

Matt. xi. 28.—“Come unto me all that labour and are heavy laden, and I will give you rest, etc.”

John vii. 37.—On the last: the great day of the feast, Jesus stood and cried, “If any man thirst let him come unto me and drink!”

Matt. xxiii. 37.—“Oh Jerusalem, Jerusalem, thou that killest the prophets, and stoneth them which are sent unto thee, how often *would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*”

John vi. 45.—“*It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*”

I have quoted these passages, out of many, simply to show that though men are described as “dead in trespasses and in sins,” they are yet treated as living beings naturally, having ears to hear, minds to learn and understand, legs to walk, and power at least to come to Jesus and receive blessing. God deals with man, as He Himself has created him, taking into view the science of the human mind, and the moral free agency of the human will, and not as though man were a machine to be driven or dragged like a steam engine or a wheel-barrow; and hence man is always addressed by God as an intelligent creature, free, and accountable for his actions—free, and responsible for his choice. The language of Scripture is in accordance with this view of man’s nature, when he is addressed in that sweet word of invitation, COME! And when he refuses and *will not come* the language of the Saviour is again appropriate; when it is said, “YOU WILL NOT COME unto Me that you might have life. I WOULD, but YOU WOULD NOT! and now your house is left unto you desolate.” Thus, dear friends, the consequence is thrown on man. Where moral freedom is, there responsibility is, and the consequences must inevitably rest on man if he misapply or abuse such noble faculties. Again, let us look at the statement that says: “If only you Saints had faith this whole city would be saved.” Now we all know, that in the nature of things, no man can have faith for another, neither would it be safe for one man to act on another’s faith. Let me suppose a case in illustration—I have unbounded faith in the soundness of some great joint-stock commercial enterprise, and have no money to invest, but you have money and no faith. I over-rule your objections, you invest your all, the enterprise fails, or the whole thing turns out a huge swindle and suddenly collapses, and you are ruined. Your action rested on my misplaced confidence, instead of on facts and evidence (the only solid foundation of faith), and financially you are ruined, and you and your’s brought to poverty. If such be the danger in material issues, how much greater the danger where moral and eternal issues are at stake. As no man can redeem his brother, neither can anyone have faith for another; and hence, if all the Saints in the Kingdom of Christ had all the faith possible to God’s children, it could not accomplish the salvation of one sinner without faith on the part of that sinner. The *unity* of God’s children might produce faith in the world, but we have no evidence that their simply believing would do it.

Again. “*Sinner, you have nothing to do in order to be saved—Christ has done everything for you.*” We reply to this, that the narrative does not bear out the assertion. We read that, “Jesus finished the work the Father gave Him to do.” But certainly He has not finished those things God requires you to do, as sinners who through the truth are led to believe in Jesus.

And so might I go through all the strange and unfounded assertions of these mistaken teachers, and show, from reason and revelation, that they are, so far, not of the truth, but that they pervert revelation, which God binds upon all believers, and all preachers.

When convicted sinners asked the Apostles of Jesus what they should do to be saved, they did not perplex them by replying, "Nothing sinner, nothing; no, nothing you can do." Nay, verily! They replied in the language of inspiration: "Repent, and be converted, that your sins may be blotted out;" or "Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins," etc.; or "Believe on the Lord Jesus Christ and thou shalt be saved," as in the case of the Phillipian jailer, who made the inquiry not having heard and believed, and then afterwards upon hearing and believing was baptized, and thus converted. Such was the Apostolic method of bringing sinners to Jesus. You never read of an Apostle teaching men that as soon as they believe all is completed. You never read of an Apostle telling inquirers to pray for the Holy Spirit to convert them. Nor do you read of Apostles praying for God to open the windows of heaven, and shower down His Holy Spirit upon sinners and bring them to Jesus. Nor do you read of an anxious room or penitent bench attached to those places where the Apostles preached. The gospel is God's power unto salvation, to all those who believe it; and the gospel message is accompanied with the conditions of pardon. "Go into all the world, preach the gospel to every creature—he that believes and is baptized shall be saved." The gospel message is the Spirit's instrumentality in bringing men to the Father—fail to preach the gospel, and the Spirit does not convert. Fail to preach the gospel, and you fail to use the only channel of communication known to man, between the Holy Spirit and man's spirit, for the salvation of the latter. So far, I hope you and I are agreed; and now please hearken to my next observation. Fail to declare to enquiring sinners, the conditions the Holy Spirit has appointed to accompany the gospel, for man's obedience, and you absolutely rob the poor sinner of the only means of knowing, how, and when, the Holy Spirit testifies with his spirit that he is a child of God. You ask me how that can be, and I reply just in this way:—Jesus has sent out the gospel; He has laid down the conditions to be complied with, and upon compliance those who believe the message can point their finger to the word, while their spirit leans on the testimony, and can say: See, I have *believed the gospel* preached, I have *repented*, I have *been baptized in the name of Jesus Christ*. Jesus said if I believe and then obey, I shall be saved; and *saved I assuredly am*, if the Saviour's word be true. But if you withhold these conditions and tell a man he is saved if *only* he believe, and he believes what you tell him, then he has no testimony of the Spirit on which to place his finger, and on which to lean his spirit; and if he continue so, he can never be sure he is a child of God—he can never thus be born of water and of the Spirit—nor can he enter the kingdom of God.

And now let me bring the matter to a focus. I will in the short time left me, seek to concentrate my impeachment of this "Modern Revival" into the examination of one proposition; and it shall be one on which all believers and preachers of the gospel are agreed, viz.: "That every

sinner in order to enter the kingdom of God, or in other words, to become a member of the church of Christ, must be born again." I do here most solemnly declare, that I never heard one of these revival preachers deal in faithfulness with this all important proposition. You may hear them say—*Except a man be born again, or except a man be born of God, or except a man be born of the Holy Spirit, or except a man be born from above*, he cannot enter the kingdom of God. But I never heard one such preacher make the subject sensible and understandable as the Saviour discoursed it to Nicodemus: for none of these single causes alone could account for a birth. Scripturally there must be two agents to complete a birth. Let us turn to the New Testament and away from these mistaken teachers.

John iii. 8. "Jesus said unto him (Nicodemus), verily, verily, I say to you, unless a man be born again, he cannot see the kingdom of God." "Nicodemus said to him, how can a man be born when he is old? can he enter the second time into his mother's womb and be born?" "Jesus answered, verily, verily, I say unto you, unless a man be born of water *and* of the Spirit, he cannot enter the kingdom of God."

Jesus is the teacher in this case. But who is this Jesus? what claim has he upon man's obedience?

Who is Jesus? John sent his disciples to Jesus to ask, "Art thou he that should come, or look we for another?" and while John's disciples waited a reply, He (Jesus) cured many of diseases and plagues and evil spirits, and bestowed sight on many that were blind." Besides, if you refer to the story, you will find that John's disciples had already reported to him that Jesus had cured the centurion's servant, and raised from the dead the widow's son, of Nain. And so, "Jesus answered and said to them, go and tell John what you have seen and heard; that the blind receive their sight; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised; the poor have the gospel preached unto them, and blessed is he who shall not be offended in me."

Such, my friends, are the credentials Jesus offers to sustain His claim to be *the One* who was to come. Manifestly all power was with Him to liberate the captives, bound by all the powers of evil, both moral and material.

2. What did He come for? (1 Tim. i. xiv.) "It is a faithful saying and worthy to be accepted by all, that Christ Jesus came into the world to save sinners." And when Jesus made His public appearance among men, as the heaven-given Lamb for sacrifice and the heaven-appointed leader of men, He uttered such language of humility and fidelity to heaven's will as deserve to be written on every heart of man as with a diamond point. When John hesitated to baptize one so far above him, Jesus replied: "Suffer it to be so now, for thus it becometh *us* to fulfil all righteousness," thereupon John baptized Him, testifying, Behold the Lamb of God that taketh away the sin of the world. Yes, *He* humbled *Himself* even unto death, the death of the Cross. Therefore, God has highly exalted Him, and given Him a name, that is above every name, that in the name of Jesus every knee should bow; of those who are in heaven, and those who are on earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Now, dear friends, I have sought to answer the question Who Jesus is—wherefore did he come—and as to His title to claim man's

obedience: and let me now say, that the resurrection of this Jesus is the handwriting of God, vouching for the genuineness of His life and claims. The cross exhibits to us the sin-offering; the open grave proves the offering accepted; and Jesus stands out before us "declared to be the Son of God," in all the power and force of his resurrection from the dead. Henceforth the risen Jesus must be Lord and Christ.

Did Jesus understand His exalted position? Hear his last message, left with His disciples for the world of sinners.

Matt. xxviii. 18. "And Jesus came and spake to them, saying, *all authority in heaven, and on earth is given to me*: go, therefore, *make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.*"

Mark xvi. xv. "And he said to them, go into all the world, preach the gospel to every creature: *he that believeth and is baptized, shall be saved*; he that believeth not shall be condemned."

Luke xxiv. 45. Gives us the great truths and facts that were comprised in the gospel. "Then he opened their minds, that they might understand the scriptures, and said to them, thus it is written, and thus it was necessary *that Christ should suffer, and that he should rise again from the dead, and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem. You are witnesses of these things.* And, behold, I send the promise of the Father upon you: but do you remain in Jerusalem till you be clothed with power from on high. And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, that as he blessed them, he was separated from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God."

Let us now enquire how the Disciples understood their mission and acted out the instructions of their now ascended Lord. And this we will ascertain by picking up the thread of our story at the 2nd chapter of the Acts of the Apostles, which commences by saying, that "When the day of Pentecost was fully come," and in the city of Jerusalem, as Jesus had commanded them, "They were all with one accord in one place," and the promised Spirit came, clothing them with power, and giving them free utterance in all the languages of man, in which to make known the wonderful works of God. Peter stood forward, and the eleven witnesses stood by his side to confirm his testimony, while he recounted the mighty deeds of Jesus, His mysterious sufferings and death on Calvary's Cross, His glorious resurrection from the dead, and His ascension to God's right hand as Lord and Christ: at the same time charging his hearers with the crime of slaying the *Just One*. Then when they (the assembly) heard this they were pricked to the heart, and said to Peter and the other Apostles, *brethren what shall we do.*" Now comes the test of their sincerity, as it has been the test of sincerity ever since—the all-important and inspired answer to their anxious enquiry. What was it think you my friends? Was it the modern answer to enquiring sinners, viz., *Do nothing sinners?* No the Apostles had not so learned from Christ. He had told them to disciple all the nations by teaching, or preaching *the doctrines of repentance and the remission of sins in His name*, and then to baptize them, in order to salvation. Let us hear then whether they had understood the Master. Peter's reply was—"Repent and be baptized every one of you, in the name of Jesus Christ, in order to the remission of your sins, and you shall receive the gift of the Holy Spirit, for the promise is unto you, and your children, and to all that are afar off; as many as the Lord our

God shall call." And with many other words did he testify and exhort, saying, save yourselves from this untoward generation. Now for the sequel to this all-important reply of Peter. Then they who gladly received his word were—what? *Asked to remain to an after meeting to be spoken to, or prayed for; or to pray for themselves; asking for the Holy Spirit to come and convert them?* No friends, nothing of the sort. Hear oh man! Hear oh woman! Hear all who have ears to hear and minds to understand! "Then they who gladly received his word, *were baptized*, and on that day there were added unto them 3,000 souls." The gates of the kingdom were opened on that day of Pentecost, by Peter who had the keys, and 3,000 persons, born of water and the Spirit, passed through the gates into the kingdom, and thereafter continued attending constantly to the teaching of the Apostles, and the fellowship, and the breaking of the bread, and the prayers. Now do you understand what the Saviour meant by being *born of water and the Spirit* to enter into the kingdom. The message of the Spirit by the Gospel had begotten these Pentecostians to a new faith, and they then delivered up the old man to be buried with Christ in baptism, wherein they again rose with Him to walk in a *new life*. Thus were they born again. We have seen how the first believers that day entered the kingdom, and our enquiry shall now be: Did the churches planted by the Apostles understand this matter. I will just quote one portion (Rom. vi. 1). "What shall we say? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know you not that as many of us, as were baptized into Jesus Christ, were baptized into His death? Therefore we were *buried* with Him *by baptism* into death; that as Christ was raised from the dead by the glory of the Father, so also we should walk in *newness of life*. For if we have been united to Him by the likeness of His death, we shall certainly be united to Him by the likeness of His resurrection. Knowing this, that our *former man has been crucified* with Him, in order that the sinful body might be deprived of its power, so that we should no longer serve sin." In addition read at your leisure Gal. iii. 27. Ephes. v. 26. Coloss. ii. 12. From these passages you will readily see the manner in which the churches were educated upon this subject, and how they understood when and where and how they died to sin, were buried, and rose into a new life, to walk in, and with Christ. But says some objector, does water mean water in those passages that speak of baptism? And as well might I ask in reply, does faith mean faith in those passages that speak of faith? or does the Holy Spirit mean the Holy Spirit in those passages where that holy name occurs? How did the disciples and first believers understand this matter. Just one example of each. Peter at the house of Cornelius said, "*Who can forbid water* that these should not be baptized." The Ethiopian Eunuch said, "*See here is water*, what hindereth me to be baptized," and Phillip did not correct him or object to water. Need I ask, if the River Jordan, which empties itself into the *Dead Sea*, and in which John baptized, was *water*? If water does not mean water, then we shall need another revelation to explain the meaning of the one we have.

Time fails me to gather up all the points I have sought to bring before you as I should wish, but I trust I may say I have redeemed my promise

so far as to bring to the consideration of my subject a dispassionate mind, and the Word of Truth; and in view of facts on the one side, and Scripture truth on the other side, I ask you to decide this question. We have no interest but in the truth, we have no objects to gain but the glory of God, the absolute authority of His Word, the salvation of sinners, and the ultimate union of God's children. In view then of all that I have brought before you, I venture to say, that this modern revival, in its doctrine and results, is largely of man, and therefore dangerous to man's eternal interests; its converts are not brought to the new birth, and thus introduced into the kingdom, but are left to be driven hither and thither upon the uncertain waves of a sectarian age.

The Lord grant you all grace to receive the simple truth in the love of it, and a willing mind to obey it. And now, by all that you hold sacred, that concerns your eternal weal or woe, I beseech you to ponder well the ground on which you hope for salvation. Let judgment occupy the throne, and not a passing fancy, or an excitement, created by novelties. Let truth, simple truth, untrammelled by tradition, and uncorrupted by any human admixture, be the object of your constant, earnest search; and let the authority of God's exalted Lord and Christ alone be binding upon your consciences and affections.

Kiss the Son, lest He be angry with you, and you perish by the way. For this (Jesus) is that prophet of whom Moses said—"A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: *him shall ye hear in all things*; and the soul that will not hear that prophet, shall be cut off from among the people." SOLEMN WORDS!

THE BLESSED USES OF ADVERSITY.

It is good for the children of God that the Apostle Paul had a "Thorn in the flesh;" otherwise it is more than likely we should not have the precious words, "My grace is sufficient for thee, for my strength is made perfect in weakness." This consoling declaration has been the stay of many afflicted saints, and will continue to comfort and cheer so long as it remains true that "Man is born unto trouble as the sparks fly upward." Paul was a man of remarkable privileges and of wonderful interposition—"Caught up to the third heaven," he seems to have stood upon the mountain top of honour and glory. A position very critical for human nature, owing to its tendency to pride and boastfulness. Though man is prostrate as the paralytic and foul as the leper, he is proud and greatly in danger of glorying in himself.

The Lord knew all about this and, lest His servant Paul should be wrecked upon this rock, it was necessary that he should be made the subject of peculiar trials as well as peculiar privileges; hence we read, "And lest I should be exalted above measure, through the abundance of the revelation, there was given me a thorn in the flesh, the messenger of Satan to buffet me." I do know not what this thorn in the flesh was, it is sufficient for me to know that Paul had an infirmity of some kind which troubled him exceedingly, and which he ardently desired to be delivered from. He says, "For this thing I besought the Lord three

times that it might depart from me." Its design was to keep him in his right place. It was to him what ballast is to a ship, without which it cannot stand the wind and storm. So the Lord takes care always to ballast His vessels that they may ride safely over the rough sea of life, reach the haven of glory, and anchor in the harbour of eternal rest. Paul wanted to get away from this infirmity. The holy man doubtless thought it an hindrance to his work of faith, and that without it he could do more for his Master. I think we have a right so to conclude, for Paul was not a selfish man, he did not consult his own ease, he was not a man to confer with flesh and blood. But the Lord thought otherwise. What short-sighted creatures we are! What mistakes we make! How often have the things we thought to be good for us proved just the reverse, while those things we thought against us have turned out for our good. Mary went to the sepulchre to embalm the body of Jesus, and finding the sepulchre empty she began to weep. Had she found the body there she might well have wept! Wept in the ruin of every hope! Wept in the absence of all light, both for time and eternity! For "if Christ be not risen then is our preaching vain and your faith is also vain." The vacant sepulchre was cause of rejoicing instead of weeping. How often, like Mary, we weep over the things we should rejoice over, and rejoice when we should weep.

When old Jacob heard that Benjamin must go back with his sons to Egypt he exclaimed, "all these things are against me," and yet we know that those very things were for his good. Paul thought he would be the better without this infirmity of the flesh and prayed three times for the Lord to free him from it. But the Lord saw differently. No Paul, it will not be well for thee to be without it, but I will give you additional strength to bear it, "My grace is sufficient for thee, for my strength is made perfect in weakness." With this gracious declaration Paul asks no more to be delivered; as soon as he knows the Lord's will about it he is content. "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong." If Paul could take pleasure in these things he must have been a happy man, for truly he had his share of them. What a mighty power is faith in God! How it makes a man sing in sorrow, triumph in adversity, rejoice in affliction; *gladly* bear all infirmities for Christ's sake, and even take pleasure in them. Paul by his thorn in the flesh teaches us that the Lord afflicts his children, that these afflictions are absolutely necessary, that He gives grace and strength equal to the day of trouble. Many of the Lord's people can testify to these things, for they have proved them; the writer knows a little about them, and from the valley of adversity desires to say a few words, praying they may be to the comfort and consolation of any over whose head the billows of affliction may be breaking.

1. Adversity keeps us in our right place, there is a great deal of pride and self-conceit about us, we are prone to be "exalted above measure." Humility is a flower that does not grow in nature's barren soil. It is a transplant from another clime. We are exhorted to be "Clothed with humility," "for God resisteth the proud and giveth grace to the humble."

It is not until after much pruning by the heavenly husbandman that we advance to anything like perfection. Prosperity is often a curse. Adversity is often a blessing. Prosperity may lead men to forget God. Adversity may lead us to remember Him and to "consider." When successful in the world we are apt to think little of heavenly things. When we meet with reverses here we are more likely to set our affections on things above. Job, an authority in these matters, says, "Wherefore do the wicked live, become old, yea are mighty in power, their seed is established in their sight with them and their offspring before their eyes, their houses are safe from fear, neither is the rod of God upon them, they send forth their little ones like a flock, and their children dance, they take the timbrel and harp, and rejoice at the sound of the organ, they opened their days in wealth, and in a moment go down to the grave. Therefore (that is because they are rich), they say unto God, *"Depart from us for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him? and what profit should we have if we pray unto Him?"* This is a fearful picture of the dangers of prosperity. On the other hand see the advantages of affliction. How striking the explanation which Moses gave of the Lord's dealings with Israel in the wilderness! They thought it strange that while the Omnipotent Jehovah was their God they should be kept so long in a desert encompassed with difficulties, exposed to dangers, and destitute of the comforts of a settled habitation. If the earth were the Lord's and the fulness thereof, why were His chosen people so long prevented from inheriting its abundance? why were they provided only with manna and water, while the idolatrous and wicked Canaanites had plenty of corn, and wine, and oil, and milk, and honey, and dates, and pomegranates, and all the other luxuries of their highly favoured land? Moses answered the question. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness *to humble thee and to prove thee*, to know what was in thine heart, whether thou wouldst keep His Commandments or no. And *He humbled thee*, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee." David referring to the same people says, "When He slew them, then they sought Him, and they returned and inquired early after God, and they remembered that God was their Rock, and the high God their Redeemer." And speaking of his own case he says, "Before I was afflicted I went astray, but now have I kept thy word." "It is good for me that I have been afflicted that I might learn thy statutes." "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Human nature is pretty much the same to-day as in the days that are past, and it needs the same discipline, the same drilling and training, in order to rid it of pride, self-esteem, self-reliance, and vain boasting. May reader and writer learn more and more to humble themselves under the mighty hand of God, that in due time they may be exalted.

2. Adversity teaches us lessons we could not learn in any other way. Some of the sweetest and loveliest flowers in nature grow down in the valley, you look in vain for them upon the hill side or mountain top; and so the most useful lessons are those learned in the vale of sorrow. "Tribulation," says Paul, "worketh patience, and patience experience, and experience hope." The storm tries the skill of the mariner and proves the strength of the vessel. Adversity proves what we are able to stand. As the high wind clears the tree of dead leaves, and causes the root to take a firmer hold upon the soil, the wind of affliction and trouble helps to clear away from us all that is unholy and opposed to our Christian standing, and to bring out all that is holy and god-like. If so, then sweet is affliction. Many can thank the Lord for the bitter cup of adversity and bereavement they have been made to drink. The Psalmist said, "It is good for me (not as is often quoted), that I am afflicted, but that *I have been afflicted.*" He had got through it. He could look upon it as a thing of the past, and could realise the goodness of his affliction. At the time most likely he thought it all bad. Paul says, "Now no chastening for the present seemeth joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Let us patiently wait till the "afterwards." "The bud may have a bitter taste, but sweet will be the flower."

3. Adversity makes us useful. The man who has seen much trouble and made a right use of it will help us more in all that is deepest and truest in our nature, than he who knows not what adversity is. He knows but little who has not received a great deal of his learning through the dimness of his tears. In the formation of Christian character and life, trouble is as necessary as joy; there is a work for suffering to accomplish, as well as one for joy to perform; and the one cannot be substituted for the other. Strangers to trouble are not the people we get sympathy from, they may give us poetry and sentiment, but they lack sympathy, because they have never been in the same adversity. The blessed Saviour passed by the nature of angels and took upon Him the seed of Abraham, that He might have perfect sympathy with the frail sons of Adam, and if we want sympathy when in trouble we must go to those who know what trouble is. Perhaps this is why the Psalms of David are so precious to us. We find them very much akin to our own experience. David wrote some of the finest Psalms when in deep trouble. The finest things that are ever said are said in sorrow. Sanctified adversity brings out what is true and noble and god-like within us. As when a violent storm agitates the ocean sometimes a pearl which has long lain at the bottom is washed up to the surface, even so in some of those storms of trial which rend men's hearts, many an excellency and virtue, never known to have been there, has been brought to view. The Jeremiahs are as needful as the Solomons; the Jobs are as essential as the Samuels; and there are times and seasons when we feel most at home with the weeping Prophet and the weeping Saviour.

4. Adversity makes the promises of the Lord more precious to us. I know there are exceeding great and precious promises to all the children of God, but I also know and have proved them to be more precious

when I have been in deep waters. It is in the time of trouble that we are hid in God's pavilion, and we cannot fully realise what that is until we are there. The Saviour also is often more precious to us in adversity than at any other time. We seem to get nearer and to see farther into His divine heart, when in sorrow we are in company with the "Man of Sorrows." When we drink of the bitter cup we feel that Jesus is no stranger. He trod this path before He drank the bitter cup. In all this we feel that He is very near to us, these things proclaim Him a proper man, and establish between Him and us the precious bonds of human sympathy. Had it been otherwise, had sorrow come upon Him and left Him unmoved. Had He stood by the grave and shed no tear. Had he borne the burden of Gethsemane and felt no distress, how unlike us would He have been, and how little comfort would there have been for us in His experience! But when we see the gathering sorrow of His holy soul, when we hear the strange request, "Father, if it be possible, let this cup pass from me, nevertheless, not my will, but thine be done," when we witness the growing intensity of His prayer and His falling down to the ground, then we feel that He is like us, and we think of our fears and agony and prayers when the Father has mixed some cup of trembling for us, and we gather comfort from His sympathy, and also from the fact that these fears and shrinking and prayer to be delivered from drinking the bitter cup are not sinful. O these things! His drinking from the cup; His blood-like sweat; His terrible passion; His cry of agony! These are more precious to us (when in trouble) than all the deeds of heroes, than all the exultations of martyrs; much more deeply and tenderly do these things touch us than the sternest fortitude, or the loudest word of triumph. When we stand by the graves of loved ones and weep tears into them we feel that we are in company with a weeping Saviour, and derive more comfort and consolation from viewing Him in this aspect than in beholding Him as the glorified Redeemer. We feel that there is no love like the love of Him who was the "Weeping one of Bethany." These are some of the sweet and blessed uses of adversity. Our heavenly Father sends trouble upon His children for their good. "Whom the Lord loveth He chasteneth." He takes our dearest and nearest away from us; our one ewe lamb, the gourd under which we have been sheltering—but it is all well. He never takes Himself away. Bless His Holy Name. He is always with us, and we feel that we can part with all so long as we have Him, the fairest among ten thousand, and the altogether lovely. May we all so learn Christ as to be able to say, under all circumstances, not my will but Thine be done—

"My lovely gourd is withered in an hour!

I droop, I faint, beneath the scorching sun;

My Shepherd, lead me to some sheltering bower—

There, where Thy little flock 'lie down at noon;'

Tho' of my dearest earthly joy bereft,

Thou art my portion still—Thou, Thou, my God, art left!"

—R. KILN.

THE DUE TIME.—No. IV.

(Continued from p. 194.)

FIFTHLY.—It was the time which God had previously determined, and which had been pointed out by the prophets.

"The sceptre shall not depart from Judah, nor the law-giver from between his feet, until Shiloh come."—Gen. xlix. 10.

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks."—Dan. ix. 25.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, *the time is fulfilled*, and the kingdom of God is at hand; repent ye, and believe the gospel."—Mark i. 14, 15.

When Gentiles Judah's sceptre took,
The Shiloh came as Jacob spoke;
When Daniel's weeks were nearly done,
Christ died for sins, but not His own:
In Jesus, highest, lowest child,
Are all the prophecies fulfilled.

The point of time from which Daniel's weeks (sevens) commence, is in the twenty-fifth verse of the ninth chapter, stated to be, "from the going forth of the command to restore and build Jerusalem;" this is not the decree of Cyrus (Ezra i. 1), for that was simply to build the house of the Lord God of Israel in Jerusalem; neither was it in the decree given to Ezra by Artaxerxes in the seventh year of his reign (Ezra vii), for that related to the worship of God, etc., but it is evidently the decree given to Nehemiah, in the twentieth year of the same Artaxerxes, in the month Nisau; this last is the only decree which we find recorded in Scripture which relates to the restoring and building of the city.

Some have found a difficulty in making out the chronology of the seventy weeks, because they have thought that the time from the 20th of Artaxerxes to the crucifixion of our Lord would not fully accord with that marked out in the prophecy. If it had been so, it need have surprised no one; whatever be the result of chronological calculation, the word of God is the same; we know that it is certain, and everything else must bend to it.

But here the difficulty is wholly imaginary. It is true that we may find some from the date pointed in the margin of our Bibles; but the history of this date, as it there stands, is rather curious. Archbishop Usher drew up a scheme of chronology, which is commonly followed, rather from convenience than from its absolute correctness being supposed. About a hundred and fifty years ago Bishop Lloyd undertook to affix Archbishop Usher's dates to our English Bibles, but *in this instance* he made a considerable alteration, and substituted another date of his own, so as to adapt the reign of Artaxerxes to his own theory.

The date which stands in our Bibles for the 20th of Artaxerxes, is B.C. 465; but the authority of the best and most nearly contemporary *historians* will put the matter in a very different light. Thucydides mentions that the accession of Artaxerxes had taken place before the

flight of Themistocles ; this authorises us to adopt Usher's date, and to place the commencement of the reign 473 or 474 B.C. This would give the date of 454 or 455 B.C. If we add to this the date of the crucifixion, it will give us the exact period of the sixty-nine weeks. In doing this we must remember that the birth of our Lord was about four years before the common era, so that the thirty-third year of His life, when He is supposed to have suffered, would correspond with twenty-eight or twenty-nine of our reckoning.—*Tregelles. "Daniel."*

It is worthy of remark that the decree was issued in the month Nisan, the very month in which our Lord was crucified.

"*Know therefore and understand* that from the going forth of the command to restore and build Jerusalem unto Messiah the Prince shall be seven weeks (probably the time in which the city was built), and threescore and two weeks ; and the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself."

From the remotest ages prophetic utterances, announcing better times and a coming redemption, had pervaded the ancient world. The Indians expected, at the end of the present age of sin, the tenth Avater, that is incarnation. That of Buddha was the ninth, and this would be an incarnation of Vishnu, who would appear under the name of Kalki, overthrow all evil, and restore the happy times which had prevailed at the beginning of the world.

Even the Chinese were not without such Messianic hopes. The advent of a great and holy One in the West, is frequently announced in their sacred books.

No Gentile people preserved so long and in such purity the worship of the true God as the Chinese. This no doubt must be ascribed to the secluded situation of the country, to the great reverence of the Chinese for their ancestors ; and we must add, to the unpoetical character of the nation itself, which was a safeguard against idolatry. There is historical evidence that up to two centuries before the Christian era idolatry had made little progress among this people. So vivid was their expectation of a Messiah, so fully sensible were they not only of the place of His birth, but of the time of His coming, that about sixty years after the birth of our Saviour they sent their envoys to hail the expected Redeemer. These envoys encountered on their way the Missionaries of Buddhism coming from India, announcing an incarnate God. Thus was this religion introduced into China, and thus did this phantasmagoria of hell intercept the gospel.—*Schlegel's "Philosophy of History," p. 136.*

Nor is the hope of a future golden-age, when the whole world should be renewed, and evil banished, less plainly expressed in the old German legends of the gods. Baldrick, the good, the holy, and the wise, the favourite of the gods and of men, is slain through the crafty stratagem of the wicked Loki. The gods and all creatures lament. Evil times afterwards come upon the earth, strife and bloodshed increase, and in the fight between the giants and the gods, Odin and the good gods are subdued, and the world destroyed by fire. But Vidar the victorious will restore the golden-age ; a new world is to arise, clothed with perpetual spring and plenty, there will no longer be any Loki, and Baldrick will return from the dead, while gods and men, recovering from their overthrow, will dwell peacefully together.

Kindred traditions are familiar also in Mexico, and the South Sea Islands. In short everywhere in the heathen world the prediction and the hope are indigenous, that when evil shall have reached its culminating point, these iron times of sin and misery will come to an end, and even the gods who have ruled during this age of the world shall be overthrown. For this purpose a royal hero of heavenly descent will appear to crush the head of the demon, and to bring back the primitive age of happiness and innocence.—*Luthardt*, "*Fundamental Truths of Christianity, etc.*" See also *E. O.*, p. 76-82.

Vergil, who lived only a short period before Christ, celebrates in animated expressions the dawn of lasting peace to the world, and greets the newly-born infant as that future restorer of the world, whom the Sibylline books had announced.

The last great age foretold by Sacred rhymes,
Renews its finished course : Saturnian times
Roll round again ; and mighty years, begun
From this first orb, in radiant circles run.
The base, degenerate, iron offspring ends,
A golden progeny from heaven descends
See labouring nature calls thee to sustain
The nodding frame of heaven, and earth, and main !
See to their base restored earth, seas, and air,
And joyful ages from behind in crowding ranks appear.

To these must be added the prophetic voices from the East of a victorious king to arise in the land of Judea, which, according to the historians Suetonius, Tacitus, and Josephus, were universally current. But it was not only by the words of individuals that such yearnings were expressed. A tone of prophecy, a feature of yearning, a presentiment of truth, pervades all heathendom.—*Luthardt*.

At the appointed time the Desire of all Nations came. That decree, which went forth from Cæsar Augustus, set in motion a little household in the far East, in that turbulent, rebellious Galilee, which the Romans honoured with the bitterest hate. A husband, a maiden-wife, soon to become a mother, wended their way to an obscure village among the hills of Palestine, where a throng of the kindred of their race, by the same Roman decree were gathering, and being poor and humble, knowing nothing of the arts which win their way to this world's comforts and honours, the inn being crowded, they were thrust aside into the stable, and there, the cattle lowing, the Lord of glory, the King of heaven was born into the world. Behind the hand of the Roman Empire, the purpose was moving which had been cherished in the Divine counsels from eternity, and which led the most blessed among women, with the precious burden she bore, to Bethlehem, where she brought forth her first-born son, and laid Him in a manger, because there was no room for them in the inn.

God, who had watched the struggle and suffering of the world through the ages, at length, when the fulness of the time was come, sent forth His Son.—*John Cox*, "*Old Truths.*"

Lastly. Christ could not have appeared with divine fitness and propriety, nor with due effect at any other time. nor in any other country. We cannot conceive of His advent at the time of Noah, or Abraham, or in China, or among the savage tribes of America.

History is a unit, and a gradual unfolding of a Divine plan of infinite wisdom. Christ is its turning point and centre, the end of the old, and the beginning of the new humanity—a truth which is confessed, wittingly or unwittingly, by every date from A.D. throughout the civilized world.—*Schaff*.

Jesus was the founder of a religion, and there have been founders of religion, and religious reformers besides Him, but none like Him. In the fifth and sixth century, B.C., we behold a moral and religious reformation pass through a series of civilized nations and countries, both in the East and West. It is remarkable how during that period the spirit of renovation seized mankind, and found organs of unusual intellectual stature, in the most opposite parts of the world at the same time. Confucius flourished in China, Buddha in India, Zoroaster in Persia, Pythagoras and Socrates in Greece. Each of these celebrities produced a deep impression upon his contemporaries. But who can say that they brought about a real reformation of human life. They did indeed determine, in part, the names and customs of their respective nations, and in part give a fresh impulse, or a new turn to thought, but they did not renew the spiritual life. This is the work of Jesus Christ alone. And what is the reason of this? To answer in the words of Scripture—"He that is of the earth, is earthly, and speaketh of the earth, He that cometh from above, is above all."

Jesus of Nazareth, during the three years of His public ministry, lifted the world off its hinges, He gave another form, or rather another soul, to thought and will, to external and internal life.—*Luthardt. The Church, p. 34, etc.*

With Christianity a new era dawned upon the human mind, and the whole moral and social life of our race. Christianity introduced the Era of Humanity. Not before its advent did men look upon themselves as members of one great family. It made no changes in the external arrangements of society, it did not even externally abolish slavery, but it taught all to recognize in the slave a man, a Christian brother, and thus gave an internal blow to this objectionable institution. It raised the condition of women from a degraded to a most honourable and influential one. It withdrew children, whom the heathen world had felt no scruple in destroying, from the arbitrary power of their parents, and placed them under the Saviour's protection, who said, "Suffer little children to come unto me, and forbid them not." Christianity inculcated the virtue of compassion. Care for the sick and poor, which has played so famous a part in the history of the Christian world, was one of its happy fruits.—*Fundamental Truths*.

Neither a hospital, nor an almshouse, nor any similar provision for the poor, was known in the Pagan, and Philosophic world.—*Nicholl's, Help to Reading the Bible, p. 10.*

The mission which Christ proclaimed Himself sent to accomplish, included preaching the gospel to the poor. Philosophical culture could not be transferred to the multitude; they seemed among the heathen excluded from the higher life, and incapable of religion, except in the form of superstition. The great body of tradesmen, and mechanics, were considered as unsusceptible of that higher life which alone answered to man's true dignity. It was not till the word went forth

from the carpenter's lowly roof, and had been published by fishermen, and tent makers, that these aristocratic notions of the ancient world could be overthrown, and the higher life become a common possession of mankind.

Celsus, the first writer against Christianity, jeers at the fact that, wool-workers, cobblers, leather-dressers, the most illiterate and clownish of men, were zealous preachers of the gospel.—*Neander*.

Thus are we enabled to see that Jesus was the fulfiller of the world's hopes—the stiller of creation's groans. All whereof men had a troubled dream before, did in Him become a waking reality. The Divine ideas which had wandered up and down the world, till oftentimes they had well-nigh forgotten themselves and their own origin, did at length clothe themselves in flesh and blood; they became incarnate with the Incarnation of the Son of God. In His life and person the idea and the fact at length kissed each other, and were henceforward wedded for evermore.—*Trench*.—*The Unconscious Prophecies of Heathendom*, p. 169.

JOHN CROOK.

TO MY BRETHREN IN CANADA.

NEAR forty-five years of experience and active work in the service of the Lord have taught me many valuable lessons. I would fain impart some of what I have learned to those who have not had to pass through the severe trials I have. My active work is nearly done. The world has been for many years signally blessed; especially America, in so much that wealth has flowed in upon every careful hand. With wealth comes pride, love of ease, of pleasure, of power and fame. In order to get wealth, numbers, influence and power, the religious sects have in so far conformed to the world that a line of demarcation is hard to be drawn. I know of no way of ascertaining who the members of a given church are only by attending some festive occasion, such as communion, to see who are ticketed, or of getting a peep into the church record, if indeed they have any. These things being so, it is easy to see the critical state those are in who love the Lord supremely and who are looking for the second appearing of our Lord, and the consummation of the blessed hope. It requires the most steadfast, unfaltering, unshaken faith in the Lord, to keep one's self unspotted from the world. If we peep into the church's so-called (buildings) what do we see? In the outward and inward construction, pride and vanity are the ruling features. I can say no less for those who assemble there to go through a form of godliness. To support all this pride and outward show much money is required, too much to suit many close-fisted worshippers. What then, the money must come, and it is really astounding to know the devices to get it, I have seen lotteries, post-office, grab-bag, gold-ring cake, auction. All this conducted by very pretty, coaxing girls. The adversary knew at the first the power of women over men, and these have well learned the lesson. They can find the bottom of men's pockets when nothing else can.

Brethren, we have seen the evil of these things, and made an attempt at reformation. To effectually do this it was not to reform a sect, or

build up a new one, but to ignore all sects, and go back to the original. Mingle with Christ and His Apostles, learn of them, take the word of God as our guide in all things spiritual, teach sinners as they did how to be saved, and how to conduct themselves through life; to be well-pleasing to Him who has called them out of darkness into His marvellous light, with immortality and eternal life in view. In doing this we have made sectarianism and infidelity in all its forms tremble. We have sounded the call, come out of her my people; we have called the attention of the world to the subject of Christian union. The eyes of the world have been turned on us; they have and do now feel their weakness in our presence. Now shall we maintain this grand, dignified, noble, honourable, and powerful position, or crouch like an ass under a burden, and fall into the ranks of this worldly, haughty, high-minded, fun-loving group. If we desire this low, mean position, we have only to follow their fashions, drink in their spirit, and we can soon make friends with them, and be called rabbi, and orthodox. We can have all the human appliances they have if we can get the cash, and that we can get by following in the wake. We can have the fine synagogue, the organ, the choir, the concert, the fair, the priest, the societies, the worldly show, the dance, the card table, revelry—in fine, we can have everything the world, the flesh, and the devil can devise, and be called religious too. Who with an open Bible cannot see the fearful, terrifying end these things must bring their devotees to? I am sorry—I can scarcely bear to speak it—that some, I try to think a few (not in Canada) of our brethren who call themselves “Disciples of Christ,” have opened the door and admitted some of the above abominations into their midst. I am sure if they were true disciples (learners) of Christ they would not practise those things, for they, nor any others, never learned those things from Him. They have studied the wrong book: the book of expediency, I presume. I feel a burden of anxiety upon me continually, that my brethren in Canada may take timely warning, and shun the great afflictions some of our brethren in the United States have to meet. Our past unparalleled success in spreading the pure gospel of Christ was mainly due to our rigid adherence to the word of God; nothing more, nothing less. When a congregation of disciples resigns its management and government into the hands of *one man*, by whatsoever name he may be called, the wedge is in, the door will soon in most cases be open to innovations. The policy is to introduce little by little. The plain apostolic form of worship must be improved. Generally, it is said, the singing is bad. Some farmer or mechanic and their families “don’t keep good time,” some one too high or too low a key. This grates on the ears of the men of progress. To wait to have them taught to sing together would take too long. In the meantime the fashionable and polite laugh at us, and point to fashionable churches as examples. What then, an organ must be purchased and used “to hold the singers to the tune.” Then a choir of *good* singers, professors or not, no matter; good music must be had. The old godly members who delight in singing with the spirit and understanding, sit with book in hand; hymn given out is found, but lo, when the choir and organ strike up, a new tune comes, the old members never sang it, they stand dumb; no singing for them. That important part of worship is gone from them into the

hands of strangers perhaps. Open the door for these (said to be) important improvements, and soon, very soon you will have all the abominations mentioned above, in place of your spirituality, devotion, humble prayer, self-consecration, and devotedness of soul. I do pray my dear Canada brethren may shun the very appearance of those evils; and if any preacher comes among us who should advocate any of those falsely called progressive notions, it is your *duty* to say as our Lord did, "Get thee behind me Satan." We must look well to whom we induce to come among us as preachers from the United States. Let us profit by the sad experience of many of our brethren over there, where churches are torn asunder, brethren alienated, and disgrace and ruin overshadowed them. As well must we be careful what publications we patronise from over the border. "A little leaven leavens the whole mass. Evil communications corrupt good manners. Shun the very appearance of evil. Awake to righteousness and sin not. Live holy and righteously and godly in this evil world, and the God of peace will be with you: be steadfast, unmoveable, always abounding in the work of the Lord, for as much as you know your labour is not in vain in the Lord." May grace, mercy and peace be upon you, and upon the Israel of God.—Yours in the hope of immortality and eternal life,

Bible Index.

JOSEPH ASH.

PROGRESS MEN IN AMERICA.*

UNDER the above heading, in another place in this issue, an article is found from Bro. Robert Hay, followed by remarks of Bro. David King, editor of the *Ecclesiastical Observer*, published in Birmingham, England. Bro. Hay claims to have been in this country, and to have had good opportunities to know about things here, and undertakes to convince Bro. King that in a "short notice of the 'Progress Men' in the American churches," he has not "a right estimate of the matters he treats of," and thinks that the quotation he gives from the *Apostolic Times* "is not likely to give his readers a correct idea of the matter." He says: "I have been with the churches where the *Christian Standard* is principally circulated, and among those who patronize the *Apostolic Times* and *Review*, and the question of 'progress' and 'anti-progress,' as it occurs as a matter of difference in the churches, I have had a good opportunity of studying, and have studied it and taken a side."

One would think from this that the brethren on the other side of the great water were about to get clear, full and reliable information, and that Bro. King himself would be enlightened. Let us, then, hear Bro. Hay: "The great question in which there is a difference among our churches is that of missionary work. It is a question of church co-operation for the preaching of the gospel in places where it is not provided for. Brethren of the standing of A. Proctor, Isaac Errett, and others, support a *plan* substantially like that of the English churches." Is not that luminous? It is of great importance that this brother has been in this country and favoured with so many opportunities to know all about

* From an Editorial in the *American Christian Review*.

this matter ; but it would have been of much more importance if he had *learned* before he undertook to inform a man who has the information of Bro. David King about it, or the readers of his valuable *Observer*. He does not understand the difference between the two elements of an antagonistic character among us, nor the *plan* to which he refers.

Bro. King, the reader will see on reading his remarks, without having been to this country at all, comprehends the matter better than he, though he has "taken a side." For many years past Bro. King has comprehended the situation here, and at different times set it forth pretty clearly.

There has been much discussion for years past on evangelizing, and in regard to the so-called Louisville plan ; but this has not been "the great question," nor really "the question" at all, between the two elements now among us. The term *progress*, or the designation *progressive*, did not come into its present use on account of the controversy about the Louisville plan at all. There are men who are in favour of the Louisville plan who are not regarded as progressives at all. Nor is the term applied to them on account of any progress they have made, are making, or pleading for, in the true sense. If they have meant nothing by it but that we should progress in the knowledge of the Scriptures in attaining to greater purity, piety, living nearer to the Lord, advancing in the divine life, good works, spreading the gospel ; in a word, in observing all things whatever Jesus commanded, there never would have been conflicting elements.

In this country, where there is a rapid march in opening up and developing the resources of one of the largest and most wonderful countries in the world, such an increase in population, improvements in all material things, inventions, arts, sciences, education, civilization and general enlightenment in all secular departments, the word *progress* finds frequent use, has a prestige, a kind of magic about it, and has been supposed almost always to mean something good. But it has been used as a kind of label for things not good, and of opposite nature. Like the word *reform*, it is applied where the opposite is the nature of the thing to which it is applied. Mormons would have us believe they are *reformers*, that they are *progressing*. Freelothers would have us believe they are *reformers*, *progressing*. Henry Ward Beecher has been lauded as a *reformer*, *liberal Christian*, a *progressive*, and looked up to as an oracle of the *liberal type*, and more of the idea we now express when we use the word *progress* in this controversy, has come from him than from any other source. While he was showing his contempt for the authority of Scripture, we had thoughtless men among us moralizing and philosophizing in the rounded-up words, "Alexander Campbell developed the true doctrine, and Henry Ward Beecher the true practice of the religion of Christ."

Those impressed with the new ideas, or imbibing the new element, and beset with the spirit of innovation, commenced talking of "going on to perfection," of "an enlightened and advanced age," "the spirit of the age," and specially of *progress*. Finding the prestige that this term had they used it more frequently than any other word, and led many honest people to think that they were the refined, cultivated, educated and enlightened ; that they were for improvement, culture, knowledge,

refinement, etc., and that those opposed to them were *fogies*, behind the times, opposed to education, improvement, great enterprise for the evangelization of the world, etc. We say this much to explain how the words "progress" and "progressive" came into their present technical use in this religious controversy. We never apply the word *progress* to them, or style them *Progressives*, only in view of their *departures* and *innovations*. They have never progressed in any good sense among us. They can never show that they have made any advance in education, knowledge in general, but especially in the Scriptures; or in diffusing knowledge in the congregations under their immediate control, or instructing their children in the Word of Life, nor in anything spiritual.

Bro. King has a term in his remarks that was in common use in this country some years since, and applied in the same technical sense as the word *progress* has, and in view of the same new and disturbing element now among us. That is "New Interest." That term came into use in Detroit, some years ago, when a little party went out from the church, taking with them the wealth, and, as they claimed, "the cream of the church," leaving the "impracticable," the *fogies*, behind. This party bought a meeting house, put an organ into the worship, hired a "pastor," brought influential men from a distance to ordain or *install* the new "pastor," and had things started in due form. The chief idea was that by this conformity to "the spirit of the age," the "advanced ideas of our time," they would get the ear of respectability, the first class, the aristocracy. But their expectations were never realized. They did not get the ear of the class they set their net for. The plan failed, and in a year the "pastor" left for some other field of labour. That party styled themselves and their work "The New Interest." The principal man in that move, with his wife, has his seat now in the Congregational Church in Detroit. His wife was the sister that had the door-plate with "Rev." on it, put on the pastor's door! This is where "New interest," or "progress," has landed this man and his wife, and shows the tendencies of the new element.

We now have the two elements among us, but are not formally divided, and we do not think any general division will take place. The existence of the two elements is a certainty, a reality, that sensible men are compelled to recognize as a fact. They meet it, are impressed by it, and have to deal with it, and come in contact with its influence continually, whether they desire it or not. There is no mistaking in regard to its existence. But while it is a fact that these two elements exist among us and cause corroding, irritating, and, in some cases, inflaming, and while the general sympathy runs through and through, on this side and on that, a distinct line, like that between two States, or two civil governments, is not always clearly marked. The line is more distinct in *spirit* and *sympathy* than in clearly-defined points of difference. Still there are distinct points of difference that may be pointed out. We state a few of the main items as they occur to our mind.

1. On the one side they have the same love for our reformatory movement as was manifested in the lives of those who first enlisted in it; refer to the writings first published in its advocacy and hold on to its old phrases, such as, "What saith the Scriptures?" "As it is written," "Thus saith the Lord," etc. The other side are ceasing to use these

terms, except in derision, make but few references to the early writings of this movement, and manifest no interest in them.

2. On the one side a stand is made on the words of Thomas Campbell: "Where the Bible speaks we speak; where the Bible is silent we are silent;" or they claim that the silence of the Bible is Divine authority for their silence, as much as the Bible speaking is Divine authority for their speaking. On the other side they will not be silent where the Bible is silent, but assume that where the Bible is silent the *law of expediency*, or, which is precisely the same, the *law of man*, may rule.

3. On one side they are in favour of popular entertainments and amusements, as seen in other churches, and employed in raising money for Divine purposes. On the other side they are opposed to all these as a desecration of their holy profession.

4. On one side they are decided on practicing the divinely-prescribed worship, as required in the law of God, in every part of it, and nothing else. On the other side they are in favour of introducing instruments of music into the worship, with hired choirs, members of the church or not, to sing the praises of the Most High!

5. On one side they favour following in the wake of the religious parties around us, in building the costly temples in which to meet and worship, ornamenting and adorning them, to make them attractive to the eye of the world. On the other side they regard all such efforts at display and show as a prodigality, a waste of the Lord's means; a mere truckling to the world, and discard it; but aim at having everything plain, and with an eye single to utility.

6. On one side they look to the church in Jerusalem as a model for the church now. On the other side they consider the church in Jerusalem not as a model for the church now.

7. On one side they are in favour of seeking recognition from the Sectarian parties around us, and recognizing them; holding union meetings with them; communing with both immersed and unimmersed preachers and members alike. On the other side they will have no part with such ignoring of principles in the law of God, nor with trying to make a show of what is false in fact, nor with a *union* that has no existence.

8. On one side the preachers of the most *advanced* sort hanker after, and in some instances wear the clerical coat, the white necktie, and enjoy titles, such as "Rev.," "Dr.," "Pastor," etc. On the other side they disdain everything of the kind as little and childish, as well as false in principle.

9. On one side the tendency is to create a new office in the church, distinct from the overseers, in the shape of a *pastor*, rendering the overseers merely nominal, and, in some instances, doing away with a plurality of overseers entirely. On the other side they maintain the old ground of a plurality of overseers in every congregation.

We only touch on a few points running generally through, but of course some have gone further than others, and all are not uniform in these matters.

Touching the trouble the Louisville *plan* has caused, it is virtually *gone by*, and we do not see how there can be much more trouble about it. There has, however, not been any recent change about *spreading the*

gospel, unless it be that it is increasing more recently than sometime back. It is simply the *plan* that has *gone by* and the *contention* about it. We now have the *work*, and are *doing it*, but we have scarcely the shadow of the *plan*.

OPEN COMMUNION.

AS A contribution to the Open Communion question, and for our further enlightenment as to how the current drifts, allow me to narrate a little incident.

The Baptist Association Meetings in this district have just been held, and there was some discussion about numbering the *members*: in the course of which the speakers give utterance to strange language. One boasted that some of his best members were Pedobaptists, and he had a very good Pedobaptist deacon! In fact his opinion was that non-observance of the command was most frequently occasioned by physical inability to comply with it.

Among the Reverends was one of high standing,—I have often listened to with pleasure and profit—a man of advanced views who sees clearly the false position of the one man in the church. I was therefore surprised to read his declaration, that they ought not to attempt “coercion” with the non-immersed members. Admit the Christianity of such, he said, and obedience might follow. If this is not getting people over the wall into the church, in order to induce them to come through the door, I know not what is.

I wrote the Rev. Gentleman, protesting against his language and referring to the Law Book as being prohibitory of this line of *progress*, adding that, from my own experience, there seemed little likelihood of such members learning what was required of them from the general teaching in the Baptist Chapels hereabouts. His reply was very courteous, but very unsatisfactory; the point of it lies in these words—“I think if you took our ground on the general duty of ‘Receiving all whom the Lord has received,’ you would feel that our further action in the Association was only consistent therewith.” We see, therefrom, that it is not urged that the Scriptures support them, but simply that it logically follows the Association principles. One of two things is clear—either the Baptists have some revelation not included in the Canon, or else we are culpably uncharitable and stand unnecessarily aloof from those whom “the Lord has received.”

R. S.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.*

July 4. THE WORD MADE FLESH.—*John i. 1-14.* “*In the beginning was the Word.*” The *Word*—one of the names by which the Saviour is made known to us in the New Testament, *Rev. xix. 13.* Explain the relation of a word to the idea or thought which is expressed by it; showing that as the teacher reveals his thoughts to the class by words, so Jesus, whom men have seen, reveals the Heavenly Father,

* The Lessons for the ensuing half-year will be from “The Gospel according to John.”

whom we have not seen. "*In the Beginning.*" Not that of Gen. i. 1, but the period before anything or being was created. Jesus was then with God, not as *Jesus*, not as *Man*, but as the *Word*. John xvii. 5. "*Was God.*" The Word was not only with God but *was* God, v. 1. How one could be *with* God and at the same time *be* God we may not be able to explain. As the young child cannot understand many things appertaining to men, so men cannot fully comprehend the nature of the Infinite God. But what God tells us that we can believe, even though we cannot comprehend. Much that we cannot understand now we shall in the better land. "*All things were made by Him,*" v. 3. Jesus made *all* things, including this world, v. 10. See Psalm xxxiii. 6; Eph. iii. 9; Col. i. 16. "*In Him was life,*" v. 4. All life was in Him; so we owe to Jesus, not only the means of salvation but our very being also. Jesus is the *Light of the world*, v. 9. John the Baptist was the last of the Jewish prophets, and he was sent to bear witness of Jesus, v. 15. "*The Word was made Flesh,*" v. 14. Became *Man* and was named *Jesus*. He came to *His own*. The Jews were in a peculiar sense God's people. As a nation they did not believe on Him; but some did, and to those who did He gave the power to become Sons of God, v. 11, 12. In due time they were *Born* again; born of Water and the Spirit.

NOTE.—What Jesus is to us—Our *Creator*, our *Saviour*; and He will be our *Judge*. How great then are His claims upon us. How ungrateful, and how fearful the result, if we neglect Him and His great salvation.

QUESTIONS.—1. What was the title of Jesus before He was born into this world? 2. When was He with God? 3. What is to be understood by the Beginning? 4. What was the Word that was with God? 5. What did the Word create? 6. What was John the Baptist sent for? 7. Did the Jews believe on Jesus? 8. What special blessing did He grant to those who did? 9. How did they become the Sons of God? 10. What will be the result if we neglect Jesus and His salvation?

July 11. FOLLOWING THE LAMB.—John i. 35-51. "*The Lamb of God,*" v. 36. Point out the relation of the lamb to *sacrifice* (Ex. xii. 11; 1 Cor. v. 7; Rev. v. 6); and to the shedding and applying of the blood of the paschal lamb as typical of Jesus. The first Disciples who followed Jesus, v. 36-40. They wanted to be where He dwelt: the same longing now in all who know and love Jesus. We can dwell with Him now in Spirit, and if we do, we shall be with Him in body when He comes again. Observe how one Disciple brings others, and point out that all who love Jesus now should tell others of Him, v. 41-45. "*Angels of God,*" v. 51. Angels ministered unto Jesus during His life and suffering.

QUESTIONS.—What did John call Jesus? 2. Why is He termed a Lamb? 3. How is He described in Rev. v. 6? 4. What had the Israelites to do in order that the destroying angel might not kill their first-born? 5. Christ is said to be "*Our Passover.*" What does the word *passover* imply? 6. How can we be saved from destruction when God punishes impenitent sinners? 7. When the Israelites had slain their passover lamb were they safe? 8. What else had they to do to secure them from the angel of death? 9. Are we all safe because Christ has died for us? 10. What must we do that the death of Christ may save us?

July 18. "JESUS AT THE MARRIAGE."—John ii. 1-11. "*Was called to the Marriage,*" v. 2. Jesus was in attendance, and, therefore, does not desire us to refuse the harmless joys of life. He calls us only from that which is sinful in itself, or becomes so to us by excess. The words of Jesus to His Mother, v. 4. Not improper though they would be so now were a boy to speak them to his parents. 1. Because Jesus was then a man. 2. The word woman was then used as a term of respect. Water made into wine was the first miracle Jesus wrought when He came to save sinners. Moses began the deliverance of Israel by turning water into blood, a miracle of judgment, while that by Jesus was one of love. The Mother of Jesus was impatient for Him to begin to work miracles. But He knew the right time. We too, are often in a hurry for God to do things for us, but He knows better than we do when and how to act for our good. There is nothing in the account that implies that the people had too much wine, or that the wine that Jesus made would intoxicate them, or hurt them in any way. He was too good and too wise to supply an injurious thing. The design of the miracle was to show the power and glory of Jesus, and to increase faith in His Disciples, v. 11.

QUESTIONS.—1. What was the first miracle that Jesus wrought? 2. Into what did Moses change water? 3. What may we learn from the fact that Jesus attended a family feast? 4. When are we required to refuse or to forsake pleasures? 5. If we spend too much time on pleasures that are not sinful what do they become to us? 6. What did the Mother of Jesus say about the wine? 7. What was His answer? 8. What should we learn from this when we want God to do something for us? 9. What was the design of this miracle? 10. What effect did it produce on His Disciples?

July 25. THE NEW BIRTH.—*John* iii. 1-17. Nicodemus knew that Jesus came from God by the miracles He did. Jesus told him that "Except a man be born again he cannot see the kingdom of God." This he did not understand and asked for explanation. He was then told that unless he was "Born of Water and the Spirit he could not enter into the kingdom of God." Note *three* words—*Spirit, Water, Kingdom*. 1. "Spirit" is the Holy Spirit, who revealed to the Apostles the whole way of salvation, and through them worked mighty miracles; so that when people believe the Gospel of Jesus and love Him their doing so is attributable to the Holy Spirit that made known that precious Gospel. 2. Just as "Spirit" means Spirit, so "Water" means Water. When people believe the Gospel and love Jesus He requires that they be baptized in water; and this believing what the Holy Spirit has revealed and being baptized in water is being "Born of Water and the Spirit." 3. The "Kingdom of God" is not heaven, nor the future everlasting glory, but a kingdom that the Saviour was then soon to set up upon the earth; the subjects of which were those who would thus believe and be baptized into the name of the Father, the Son, and the Holy Spirit. Read *Mat.* xxviii. 19; *Mark* xvi. 16; *Acts* ii. 38; *Col.* i. 13. "*Son of Man*," v. 13. His title as head of all the human family. "*Came down from heaven*," and "*Which is in heaven*," v. 14. Though here in bodily presence, He was in Spirit also in heaven, as no other man ever was. "*As Moses lifted up the serpent*," v. 14. Give account of the brazen serpent, *Num.* xxi. Show that the bitten by believing and *looking* (the latter an act resulting from their faith), were healed. So now, men bitten by the serpent sin, by *belief* and an act of faith, may be healed (*saved*). The salvation of the Israelites, by faith and looking, was by *favour*; not by merit or purchase; and so now, "By grace we are saved." Christ is the procuring meritorious cause of our salvation.

QUESTIONS.—1. How did Nicodemus know that Jesus came from God? 2. What did Jesus tell him he must do in order to enter the kingdom of God? 3. In what way is water used in being born again? 4. Who should be baptized? 5. What does the word *Spirit* allude to? 6. For what purpose did Moses lift up the serpent in the wilderness? 7. What had the bitten people to do in order to be healed? 8. If they had believed and yet not *looked* would they have been healed? 9. What have sinners now to do in order to be pardoned? 10. If they believe and will not obey will they be saved? 11. Is salvation a gift from God, or do we merit it or purchase it? 12. What is the procuring and meritorious cause of our salvation?

IN MEMORIAM.*

In sorrow, but with reverent submission to the Will of God, do we, with loving care, commit to the last resting place the body of our beloved sister, now departed from us for a time.

Amid the ever-changing scenes and experiences of this short life she walks *no more*. In the earthly home the form of the faithful wife and loving mother will be seen *no more*. In the Church of God, she loved so well, for which in work or prayer she laboured to the last, with an interest waxing while life was waning, the sweet and well-known voice of the constant worshipper will be heard *no more*. In the humble homes

* An address, by W. McDougall, at the grave of Mrs. T. Coop, Southport.

of the poor, the ever-ready helper in the hour of need, the kind sympathizer by the bed of sickness; the earnest messenger of God's saving grace, will serve *no more*. The days of her earthly ministry are ended, and, now, she rests from her labours.

Do we then sorrow, this morning, as for an "untimely death," while we thus meditate the fruitfulness of the life thus closed for earth? Shall we proceed, and use language only becoming the dwellers in a chance world, or the sufferers from some miracle of woe, and speak of her "sun going down while it was yet day?" No, indeed! and yet again, No! For He who redeemed us for His service, who created us in Christ, Jesus for good works, is absolutely Lord of life and death, of time and eternity. As our MASTER, He appoints the kind, the measure, and the place of our service. As our PERFECT FATHER, He also determines the number of the years which shall suffice in this world to educate us for the ceaseless worship and the perfect service of His Kingdom in the world to come. Dear brethren, let us this morning, take the full comfort of the assurance that no faithful servant of the Lord Christ departs from our homes and churches until the divinely-measured work is done, and the education complete. Advanced saints may strongly desire to depart and be with Christ, but if to abide in the flesh is needful for the church's good, we know that they shall abide for its furtherance and joy of faith; and although we cannot know the full fruitage of Christian life and work until the day of Christ shall reveal it, yet it is most welcome comfort for us all to know that our beloved sister and companion in labour did not depart until she *saw* the dearest desires of her heart attained, both in the church, and in the family. She was not finally withdrawn to the sick chamber until she saw the church, of which she with her husband formed the commencement, take root, and grow with promise of continued increase. Nor was she transferred from her family, to the waiting family of God above, until every member of it had become a member of the waiting family of God below. And here let us pause, while we thankfully note and admire the tender grace of the Lord in reserving for the refreshment of the long and painful days of wearily wasting life, the sweetest cup of blessing, in giving to the heart of the departing mother her two beloved sons as joint partakers with her in the life of God, the only kinship over which death has no power, the life which cannot die.

It is thus, brethren, that our sister has gone from our midst. Gone, without a vestige of fear, calmly resting in the blood of the Lamb. Gone, grateful and glad, as one whom the Lord had honoured in His service. Gone, as a pilgrim-daughter goes, whose Father heard her last appeal: "*I want to go HOME!*" and welcomed her to the ever widening circle of the children above, until the number is completed, and the Day of Resurrection, the Day of the Kingdom, and the glory comes. And now, brethren, standing in this great stone-house of death, and before the unclosed grave of our beloved sister, let us use this solemn pause in the hurry of our life, to lay hold with firmer and more appreciative grasp upon the bright crown of our consolation. "That Blessed Hope."

Our sorrows, not our hopes, are bounded by the grave. The grave is not, and cannot be, the end of God's ways toward His children. Now

indeed it is ours to commit this silent form to its native dust, but our Lord is coming, and will call: "Awake and sing, ye that dwell in dust," and once more, and then for ever, their lips shall utter forth His praise. He came once, and by the blood of His cross took away the sting of death, transforming it thus into blessed sleep. He is coming the second time, in the grandeur of His power, to despoil the grave for ever of its long, long victory. The strong Son of God is coming to redeem the bodies of His departed saints from the dust of death, and the living saints from the humiliations of this mortal life. The Kingly Elder Brother is coming to array the Sons of God in the Majesty of the Father's glory, that in a world without end, as joint heirs with Him, "The Heir," He may share with them the blessed government of His Father's Kingdom.

The First-born of all Creation is coming to rend for ever the bond of corruption, under which, through sin, the whole creation groans; coming to transfigure it by the liberty of the glory of the Sons of God; coming to make Nature new, new in the heavens, new on the earth. Have you not heard His voice—Behold I make all things new? Thus will He bring in the Sabbath of completed redemption, the rest which remaineth for the people of God, the rest of all creation in God its Maker, Redeemer, and King, and the final rest of God Himself, in the finished work of His hands. Hallelujah!

And now, brethren, let us hear from the lips of our beloved Lord himself, the nature of that daily readiness which He desires of us for the coming glory.—"Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that, when He cometh, they may open unto Him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching. Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." Amen!

"I WANT TO GO HOME."*

In the hour of dissolution, being "ready to depart," she exclaimed—"I want to go home."

O HOME of the ransomed, abode of the blest!
My earth-weary spirit now yearns for thy rest.
O call me, my Father, no longer to roam
So far from Thy mansions.—I want to go home!
Home—sweet home!
Thy glories invite me.—I want to go home.

Thy love, O my Father, has compassed my life—
My solace in sorrow, my succour in strife.
And now, Lord, I wait but the call of Thy love,
To fly to my home in the country above.
Home—sweet home!
Love beckons me thither.—I want to go home!

* Lines applied to the desire expressed by Mrs. Ellen Coop before falling asleep in Jesus.

The sweet ties of nature have held me so long,
For kindred cleave closely, and earth-bonds are strong ;
But willingly, joyously, now I resign
Earth's fondest and dearest, for Jesus is mine.

Home—sweet home !

Earth's ties are all loosened.—I want to go home !

In toiling for Jesus, what joy I have known !
But now from His footstool I go to His throne ;
And though there is only the good and the true,
Even there He will find me some service to do.

Home—sweet home !

My work here is ended—I want to go home !

Lord Jesus, come quickly ! earth binds me no more,
So short is the distance to yonder bright shore ;
And Death has no terrors my spirit to move,
For Jordan gleams bright in the light of Thy love.

Home—sweet home !

My Jesus—He comes ! and—I want to go home !

CHAPEL BUILDING FUND.

A PAMPHLET, entitled "Rules of the Christian Chapel Building Fund," suggested clauses for "Model Trust Deed," etc., was presented to the Annual Meeting of Churches, held in Carlisle, last August.

In 1872 the Evangelist Committee recommended the Annual Meeting to establish a Chapel Building Fund. The recommendation came under consideration late in the Conference, and consequently the assembly resolved, "That the recommendation of the Committee in reference to the formation of a Loan Fund for chapel building be commended to the consideration of the churches." Perhaps the most reasonable expectation, consequent upon this resolution, would have been that the next Annual Meeting would have been invited to determine what should be done. But some of the committee, reinforced by a few others, in their individual capacity, at a meeting held in Wigan, in the December following, inaugurated a Lancashire Chapel Building Fund, with expectation of its ultimate extension to the country generally. Now though there may be room to conclude that it would have been preferable, after having put the subject before the Annual Meeting, to have submitted plans and taken its decision, before appointing committee and setting to work, there can be no doubt but that the brethren who met at Wigan had a perfect right to donate their own money and constitute themselves, or some of them, a committee to expend it, to appoint trustees, etc. If it were granted that, under the circumstances, that was not the most desirable course, still their right so to do no one can question ; the brotherhood must esteem them for their liberality and earnestness, and without doubt the Lord accepts the gift. In all this there would be nothing calling for public comment, and the Chapel Building Committee could have extended its work as far as funds would permit. But by putting the subject before the recent Annual Meeting in order to obtain endorsement and extension, a very careful scrutiny is made necessary. The resolution of the meeting reads :—"That the thanks of this meeting be given to those brethren who have organized

the local Building Fund, and that we recommend that it be extended for the benefit of the churches throughout the United Kingdom, and that the Trust Deed be discussed, clause by clause, and adopted at the next Annual Meeting, if then so worded as to be accepted by that meeting."

We are, then, to be invited next August, to compile a creed, which shall go forth as accepted by the Annual Meeting. We are all aware that the meeting cannot commit the churches to anything which it may authorize; but still it is a serious thing for such an assembly to stand forth as the author of a compendium of doctrine which must continue to be held by every church which receives a loan from the Building Fund, on pain of forfeiting all right and title to its chapel. At this point we are not saying whether it is desirable to construct a document of this kind. Our aim is so to call attention to the work marked for the next meeting that those who take part in discussing, clause by clause, the proposed Trust Deed, shall not do so with no other acquaintance therewith than can be had from hearing it read from the chair. Most certainly every one expecting to take part in the procedure should study every line of the proposed deed before making his way to Glasgow.

Some time back a church member, interested in obtaining means to erect a chapel, wrote us concerning the Chapel Building Fund. The church desired to seek aid therefrom, but feared that it would not be right to countenance the formation of a creed as contemplated by the committee. It seemed to him somewhat anomalous that a people who have said so much against creeds should now set themselves to make one. Many of the "*Congregationalists*" of this country are now contending against the insertion of anything in the shape of a creed into their trust deeds. They *may* be right in their extreme position. We do not say that they are so. But we may confidently insist that if we insert a doctrinal statement at all it should contain no ambiguous sentence, be entirely free from language which brethren whom we are willing to hold in church membership cannot accept, be as brief as possible; and at the same time secure the observance of every practice we hold *essential* to a church state. The doctrinal statement submitted by the committee though carefully prepared and indicating desire to keep to Apostolic truth, without partiality, is not in our opinion in the foregoing respects quite equal to the requirement. Our *first* thought was that of reprinting it here with suggested alterations. Subsequent reflection concludes rather to call attention to the subject, in order to promote consideration, leaving each to form his own conclusions.

The Doctrinal Statement is not the only point requiring notice. There is the constitution of this society, association, committee, or whatever else it should be called. The committee propose to retain considerable hold upon chapel property after the money lent has been duly returned. Should a church, after having repaid all that is due, at any time, however remotely future, be dissolved, or reduced to less than ten members for a period of twelve months, notice must be given to the Building Fund Committee, who have power to turn out any eight or nine members who may be able to continue together as a church, sell the chapel, and apply the proceeds to the Building Fund, to which fund not one shilling is owing. Now the end intended by this "Saving Clause" (as it is called), is a very good one, that of "Saving

to the Lord's work what had been devoted to Him, instead of giving it to non-religious institutions as stipulated in many existing trusts." But there are two objections to the *clause*. 1. It arms the committee with more power than is needful to that end. 2. That it is compulsory. Why should a church reduced to nine members, who adhere to the faith and order, and who can and do keep open the chapel, be liable to have it sold over their heads, and the proceeds given to the Building Fund, because during twelve months they have not been able to increase their number? Then, should a church not see fit to make over the building to the committee, should it in any future time cease to be required for church purposes, why should that church be deprived of aid from the Building Fund? This point should certainly be optional. By all means recommend a proviso of that sort, but do not insert it in a model trust deed, to be registered in Chancery, thereby compelling every church that receives a loan thus to dispose of the building.

The mode of constituting the committee also requires careful thought. If the funds were to be expended during the year, as in the Evangelist Fund, so that the income and expenditure would be generally about equal, perhaps the plan proposed could not be much improved. With a *lending* fund however the case differs, the money comes back again and the fund enlarges. Already a brother who has fallen asleep in Jesus has given £1,000, and other considerable sums have been added. This amount may be multiplied tenfold in a few years, and there may be very few Annual Subscribers, and those of very small sums, the donors of the larger sums having been called away or for other reasons unable to serve on committee. Now why should a dozen or so brethren who may happen to subscribe on an average ten shillings per year, have the appointment of the committee to manage a fund of some thousands of pounds? The wisdom of such a course it may be difficult to see, and the more so when we remember that the subscribers under such circumstances may not number among those most competent to take office, or to select others thereto. If then this fund is to be general, and to have the endorsement and support of the Annual Meeting, is it not desirable that the committee shall be chosen by the General Annual Meeting, whose duty it would then be to make, from time to time, the best possible selection without being limited to Annual Subscribers?

The foregoing and some other items require careful consideration, to promote which these remarks are written.

ED.

Family Room.

THE LIGHT-KEEPER.

"I SHOULD like to live in a lighthouse," said James McDowll, as he closed a book in which he had been reading an account of the con-

struction of the Eddystone Lighthouse

"What for?" said his father.

"I should like to see the waves

of the sea, and the ships sailing by ; and I should like to make a bright light at night."

"You would have a pretty lonesome time. There would be no going out to spend the evening with friends."

"I should not want to keep a lighthouse that stood in the water ; I should want to have it stand on the shore."

"You would have to stay in it at night quite as much as if the house were surrounded by water. The lights must be kept burning and in order all night. If they were allowed to go out, or were to burn dimly, it might cause the loss of a vessel and all on board. Lighthouses are built on coasts which are dangerous. When the ship is coming, and the light is seen, the pilot knows in what direction to steer, in order to avoid danger. If the light is out, he has nothing to steer by, and may run the vessel on rocks and quicksands."

"I can understand how letting the lights go out may cause ships to be lost, but I don't see how letting the lights grow dim could

do any harm."

"It may cause the pilot to mistake the light. Lighthouses are distinguished by the form and colour of their light. When there are several on a coast, as is often the case, the mariner sometimes mistakes one for another, and; of course, is led to steer his ship wrong. Allowing a light to burn less brightly than usual may lead to such a mistake. The keeper of a lighthouse has to be very watchful and diligent, or he may occasion the loss of valuable vessels and precious lives."

A Christian is a light-keeper. He is to let his light so shine that others, seeing his good works, may glorify his Father which is in heaven. If he fails to let his light shine—that is, to set a bright example of goodness—he may lead souls astray to their eternal undoing. If he sets an imperfect example, men may imitate it, and think they are safe while they are doing as a professing Christian does. Men will be saved not by doing as professors of religion do, but by doing as Christ tells them to do.

DYING RICH.

WHAT an awful thing it is to die rich ! Imagine the Master auditing the account of a servant who has left behind a million. If that poor wretch who had but one talent was cast into outer darkness because he laid it up, instead of using it in his Master's service, what will be the doom of those who with their half-millions and millions (while giving, it may be, a few thousands for decency's sake), have, year after year, hoarded up countless treasures which they could never use ?

Think of the poor saints pinched with cold and hunger ! Think of the Redeemer's cause languishing for the want of that filthy lucre which they hold with close-fisted selfishness ? Yet listen to their talk ! "I'm but a steward." "I am not my own." Every believer in Jesus is my brother or sister." What a mockery ! Will not this be the Master's language to many a professor : "Out of thine own mouth will I condemn thee !"

READING.

WHY should people read? And what is the real, solid value of printed matter? There are three good reasons for reading, and we can think of no others. They are: to be made wiser; to be made nobler; and to be innocently recreated. Books which neither confer information which is worth having nor lift the spiritual part of us up to loftier regions, nor, by judicious diversions, refreshen the mind for further serious efforts, are bad books, and the reading of such is invariably idleness, and often the most dangerous kind of idleness. Reading is not, as so many people now-a-days seem to suppose, good in itself, as so many things are which are by no means as highly

thought of. All energy that is not injurious, wasteful or subtracted from some other effort incumbent upon him who puts it forth, is good; as walking, riding, boating, and the rest. But the reading of which we speak cannot, under the most favourable construction, be regarded as energy. On the contrary, it is the very laziest form of laziness. People fly to it when they think they have nothing else to do, and they flatter themselves that by reading they are really doing something; and thus, nine times out of ten, they exonerate themselves from the obligation of performing some duty which is distasteful to them.

Temple Bar.

A CURE FOR CONSUMPTION.

A CORRESPONDENT writes as follows about the sanitary power of a well known plant: I have discovered a remedy for pulmonary consumption. It has cured a number of cases after they had commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is the common mullen, steeped strong and sweetened with coffee sugar, and drank freely. The herb should be gathered before the 5th of July, if convenient. Young or old plants

are good dried in the shade, and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease. It is good for the blood vessels also. It strengthens the system, and builds up instead of taking away strength. It makes good blood, and takes inflammation from the lungs. It is the wish of the writer that every periodical in the United States, Canada and Europe should publish this receipt for the benefit of the human family. Lay this up, and keep in the house ready for use.

Advocate.

SOWING.

SCATTER we must, and scatter we will,
Strewing them broadcast all along,
Over the valley or on the hill,
The seeds of right or the seeds of wrong.

Every thought is an embryo;
Every word a planted seed.
Look to it well that the seed you sow
Be for the flower, and not for the weed.

OUR BABY.

To-day we cut the fragrant sod
With trembling hands asunder,
And lay this well-beloved of God,
Our dear, dead baby, under.
Oh, hearts that ache, and ache afresh!
O, tears, too blindly raining,
Our hearts are weak, yet being flesh,
Too strong for our restraining!
Sleep, darling, sleep! Cold rain shall steep
Thy little turf-made dwelling;
Thou wilt not know so far below
What winds or storms are telling;

And birds shall sing in the warm spring
And flowers bloom about thee;
Thou wilt not heed them, love, but oh!
The loneliness without thee!
Father, we will be comforted!
Thou wast the gracious Giver;
We yield her up—not dead, not dead,
To dwell with Thee for ever!
Take thou our child! ours for a day;
Thine while the ages blossom!
This little shining head we lay
In the Redeemer's bosom!

Intelligence of Churches, &c.

STRATHALBYN, *South Australia*, April 21st, 1875.—Dear Bro King,—I once more lift my pen to write you a few lines. The summer is now over, a matter for which I feel profoundly thankful. The intolerable glare of the sun for week after week, and month after month, becomes quite trying ere the summer is over. Then the intense heat, the countless multitudes of flies, and those restless spirits of the night—the mosquitoes—make one long for the end of summer and the cooler weather which it brings. The mosquitoes here are insignificant little things. Quiet during the day; they begin to fly about in the evening, and continue to sing about one's head during the whole night. And their singing, allow me to assure you, is the least objectionable part of it. For the music, if that were all, might make one sleep more soundly. But wherever they bite a poison is left behind, which produces an itching sensation, lasting sometimes for two or three days. If Great Britain has its disadvantages it has also its immunities. Still, although Australia is not a Paradise by any means, it is not without its advantages. The climate is remarkably fine, and persons who feel that they are in danger of falling a prey to that fell destroyer, consumption, may add years to their lives by a timely emigration to this sunny and more genial clime. Fogs are quite unknown in this part of the colony. And, I may say, that from the end of September till the end of March, we have not had more than three or four showers of rain. Indeed, the dryness of the climate is much more favourable to the health of the people, than to the

interests of the agriculturist. Farm labourers and others in that line, who are working hard at home, and yet barely manage to keep body and soul together, should come out here. No man need want in these colonies who is able and willing to work. The farmer who is groaning under an exorbitant landlord, and who never thinks of his rent day without concern, will lose nothing, but gain much by coming. For while farming is, perhaps, somewhat more precarious here than at home, yet putting one year with another, the farmers seem to get on very well, while many by industry and economy become possessed of farms of their own, ranging from eighty to a thousand acres. But to those who are comfortable at home, no matter what their line of life may be, I would say emphatically, *remain where you are*. There is, however, one person whom I would earnestly recommend to visit these colonies, say for twelve months. There are many brethren whom I have met, and many more whom I have not met, who owe much to Bro. King's able pen, and who earnestly long to see his face in the flesh. Such a tour would, I feel assured, benefit your health and prolong your days. You might also be instrumental in accomplishing much good. You would also be enabled to form a better idea of the cause of Christ in Australia, than you can possibly obtain in any other way. A General Meeting of Delegates from the churches in South Australia, has just been held at Hindmarsh, for evangelistic purposes. It is the first meeting of the kind which has been held in this colony. Most of the churches were represented,

and the deliberations were characterised throughout, by unanimity and brotherly love. The spread of the gospel of Christ was the one desire which seemed to animate all hearts. And preliminary measures were adopted, from which the most satisfactory results may be expected. At present, the chapel at Strathalbyn is undergoing alterations. Meanwhile the church has rented the Institute, a fine building newly-erected, in which I have commenced a course of lectures on Primitive Christianity. The work moves quietly on in this district. The churches are living in peace. And, since my last was written, *twenty-two* have been added to the saved. With sentiments of sincere esteem, I remain, dear brother, yours truly in the Lord,
JOHN STRANG.

MIDLAND DIVISION.—The Annual Meeting of Delegates and others from the churches of the Midland Division was held in Leicester, on Monday, June 14th. It was decided that at that and subsequent meetings only delegates shall be allowed to vote, but that brethren generally have liberty to take part in the deliberations. A committee was chosen for the ensuing year, two from Nottingham, two from Birmingham, and one from Leicester. The committee subsequently prevailed upon Bro. W. Johnson to act as its secretary, to whom all communications for the committee should be addressed. The desirability of engaging an Evangelist or Evangelists for the Division was confirmed, and the committee was directed to take such steps as may result in such engagement. It was also resolved that churches of fifty members or under, may have two representatives, one additional delegate to be allowed for any number of members above fifty and under one hundred, and so on in proportion. The address of the Secretary is No. 1, Poplar Place, Upper Mary Street, Balsall Heath, Birmingham.

WOKING, SURREY.—The cause of Christ here has, under the blessing of God, during the past year been productive of good fruit, our total number of members being now sixteen. We have been holding our meetings in a school-room, the only room in this place suitable to our wants, but we have received notice to quit at the end of this month. In our extremity we are resolved to make a strenuous effort to rear a small chapel. One of our members has promised a site of freehold ground, in one of the most prominent parts of Knapp Hill, sufficient for the proposed building, and ample for

future enlargement, and the remaining members will do their utmost, though as several of them are not blessed with much worldly goods we cannot count upon very much from them. Our main reliance will have to be upon our brothers and sisters in the Lord in other churches more favoured than we are in this respect, and who will, we trust, find it to be their privilege "to do," in accordance with the Apostolic injunction, "good to all men, especially to them that are of the household of faith." Plans to aid us in the erection, with probable cost of a good substantial building, to accommodate say one hundred persons, will be thankfully received from any of the brethren. Feeling it to be our duty to take nothing from those who deny our Lord by remaining disobedient to His commands, we fall back upon those who can rejoice with us in the one glorious hope, from whom we shall be glad to receive any help they can render. Contributions will be thankfully received by Robert Lloyd, the Gardener's House, Brookwood Asylum, Woking, Surrey. Post Office Orders may be made payable at Knapp Hill.
J. PORRIS.

LEICESTER.—During last month, in addition to the labours of Bro. Thompson, the church was refreshed by a visit from Bro. D. King, who was announced to preach Jesus on the Lord's day's, and to lecture on week evenings. The lectures included an exposure of Spiritualism; also of the immoral results of Secularism; and demonstrated the power and fitness of Christianity to restrain the world's evils and promote its best interests. During this visit the church reviewed its arrangement for oversight, and with desirable unanimity confirmed in office those who had been for sometime therein serving the Lord and the church. The brethren experience, "How good and pleasant a thing it is for brethren to dwell together in unity."

BATH.—On Whit-Sunday we had the joy of immersing three more confessors of Christ into His name. We were also delighted with the teaching of Bro. Rotherham. On the Monday there was a tea meeting under a spreading chestnut tree, on the lawn of a sister connected with the Baptists, who very kindly invited us out of the hot chapel. There is quite a revival here. Thirty brethren, and the stated preacher of an Independent chapel, with nine out of his family and congregation, were immersed during the Whit-sun week. Though they follow not with us, yet we rejoice.
H. T.

YORKSHIRE.—On Lord's-day afternoon, June 6th, the Association of Yorkshire Churches held its half-yearly meeting in Wortley. The churches represented by delegates, were Huddersfield, Liversedge, Leeds, and Wortley. A letter from the church at Sheffield expressed sympathy and desired to be assisted. The means at the disposal of the churches, and how best to use them, were pretty fully considered. It was decided to send the contributions of the churches for evangelistic purposes to the Evangelist Committee, and to seek assistance from the General Meeting to be held in Glasgow. The frequent removal of an Evangelist from district to district was strongly condemned, and it was decided to use any help afforded for first six months in seeking to open out new ground in the Leeds and Wortley districts. The amount promised by the churches represented was a considerable advance upon what has been done previously. Much satisfaction having been expressed with the way in which the elders of the church at Huddersfield had attended to the work of the association, they were unanimously requested to continue their labours. Thanks are due to the Wortley brethren for kind consideration and care for the comfort of the visitors. On the whole a most enjoyable day was spent. G. W. G.

NOTTINGHAM DISTRICT.—I have just wound up more than a month's service in this district, having been engaged at Barker Gate and Sherwood Street Chapels in the town, and also visiting Bulwell, Underwood, Laugley, and Green Hill Lane. S. H. C.

NOTTINGHAM.—The Christian Evidence Society of this town having succeeded in securing the services of the Editor of the *Ecclesiastical Observer*, that gentleman delivered two lectures, in a large central hall, to crowded audiences. The first lecture was upon Secularism, the second upon Christianity. Discussion was invited each evening, and the invitation was heartily accepted. Admission was free, with collections at the close. The committee thus met all expenses, having a balance in hand.

LEEDS.—As intimated in March last, our meetings have been more promising than for some time past. The immediate result is eight additions, five by faith and immersion, two restored, one transferred. G. W. G.

KIRKBY AND LINDAL.—Meetings are fairly well attended. Four were immersed during May last, and there is good reason to expect more. W. H.

LIVERSEDGE.—I have pleasure in saying that since our last notice two more have been added to our number by immersion into Christ. W. K.

ST. HELEN'S (Arthur Street Church).—It is pleasant to record that six have believed in and obeyed the Saviour, being baptized into His name. J. H.

AUSTRALIA (VICTORIA).—The Annual Meeting of Churches in *Victoria*, co-operating, was held in Ballarat, March 26th, there being a good attendance of brethren from the Metropolitan and Suburban churches. Considerable time was occupied by the reading and discussion of a paper, by W. H. Martin, on "The Relationship and Polity of the Churches of Christ, in Victoria." From a Report of the Statistical Committee the following figures are taken:—The churches co-operating are 21 in number, 17 of which made returns. The total membership of the churches sending in returns is 1,531, showing an increase during the year of 149. The churches which have reported both this year and last are 15, showing an increase of 85 members. The numbers shown upon the schedules as received during the year are made up thus: by immersion, 198; commendation, 43; restoration, 12; previously baptized, 54; giving a total of 307. The losses for the year show a total of 163, thus—departed this life, 20; to sister churches, 41; separated, 38; removed to where there are not churches, 66. Sunday school work was reported by 13 churches, showing of teachers and officers, 83, and scholars, 883. The meeting is said to have been "One of the most thoroughly enjoyable meetings as yet held by the brethren in the colony," the speaking "to have been of a very high standard of excellence, while the animation and good feeling evinced were alike creditable to those engaged in the discussion, and encouraging in their portent of good to be expected to accrue."

Ballarat.—Since my last report, in February, we have had the pleasure of adding three more by faith and baptism. April, 1875. G. MARTIN.

Ballarat.—Availing themselves of the visit of the Evangelists and preaching brethren to the Conference, the brethren in the Ballarat district held special Evangelistic meetings, from which great and lasting results may be anticipated. On Lord's-day afternoon, M. W. Green preached to a large concourse in the Botanical Gardens, Reserve; his subject being, "How shall we escape, if we neglect so great salvation?" In the evening he preached in the Templars'

Hall to an audience numbering between two and three hundred. In the afternoon John Harding preached in the same hall to a good meeting; his theme being, on that occasion, "The Restoration." At Buninyong, J. A. Hamill preached in the chapel, at three o'clock in the afternoon, upon "The New Creature;" and in the evening a large meeting was addressed by J. Harding, subject "*Ecco Homo*." At Cardigan, J. N. Yates preached to a good audience; and everywhere much good has doubtless been done in the holy name of Jesus.

Hotham.—Since last notice in *Pioneer* we have to report an addition of seven to this church, two by commendation, and five by obedience to the Saviour's commands. M. W. GREEN.

Mallala, South Australia.—Our annual tea and public meetings were held on the 18th March. There was a large attendance of brethren and friends. Bro. E. Harkness, from Alma, presided over the public meeting. After singing and prayer a brief report was given, showing increase for the year of 17 by faith and obedience; 14 by letters of commendation, etc.; total, 31; removed—6 commended to sister churches; 5 expelled; 1 by that relentless enemy which invades every happy home and joyous circle, but whose entire overthrow we hope soon to celebrate in the soul stirring and cheering language as written, "Death is swallowed up in victory;" net increase for the year, 19; present membership, 55. Interesting and profitable addresses followed by Bren. Woolcock, upon "Prejudice, and its power in the way of the reception of the truth;" Strang, "Salvation under Moses, and under Christ, with earnest appeal to the unsaved;" Crawford, "Great men and the example they furnish, and the necessity of copying the one example, who was an embodiment of all that is good, and pure, and excellent;" Gore, "Progress, i.e., of the Gospel of the Grace of God; a great matter of rejoicing, the widely disseminated principles of Divine truth, and their mighty influence over the minds and hearts of men; variously illustrated by incidents culled from the notes of his recent tour;" Laurie, "Apathy, as a greater hindrance to the progress of truth, than prejudice;" Colbourne, "Personal testimony for Christ, principally in a holy life." The addresses were listened to with marked attention, thus showing that good substantial addresses are much more interesting and appreciated than those flimsy,

trashy speeches, which are so often to be met with at such meetings, and which appeal only to that noble and most intellectual of all the faculties in man, appropriately named *SIBIBILITY*. G. D.

Hindmarsh.—During the last month *six* have been added to our number by faith and obedience. J. COLBOURNE.

AMERICA.—Elder Tannison, of the Christian church here (Monstean), returned last Saturday from Salem, Miller County, where he has been holding revival meetings for a week or more. We learn that thirty persons were baptized and received into the church. A recent meeting in California, held by J. M. Tannison, resulted in fourteen accessions.

Indiana.—Knowles Shaw writes, May 24th,—“I have just closed a meeting of little over four weeks, in Charlestown, which resulted in 120 additions to the church; 103 by confession and baptism. There was no abatement of interest, there were five additions the closing night. The ‘Golden Gate’ was used in the meetings, and its stirring songs contributed to the interest.

Retreat.—During April J. G. Hartley held a meeting at Retreat, Jackson County. He preached twenty-four discourses and gained *eighty-five* accessions to the church; *forty-five* by confession and baptism, *twenty-five* from the Baptists, and some reclaimed.

Bethel, Mercer County.—J. M. Crouch closed a meeting of twenty-four discourses, with *eighty* additions; *seventy-one* by confession and immersion.

Obituary.

ELLEN COOP, the beloved sister—wife of Timothy Coop, of Southport, fell asleep in Jesus, May 21st, 1875, aged forty-one years. Her faithfulness to the Lord and to His truth, as well as her general excellence as wife, mother, sister, friend and neighbour, will be long remembered. Her illness was protracted and continuous, but borne with great patience and fortitude. She had faith in God, and knew that He would make all things work together for the good of those who love Him. She passed calmly away at half-past two in the morning. Ready to depart she exclaimed, "I want to go home." The interment took place in Southport Cemetery; the words uttered over the grave by W. McDougall will be found on another page.

PLEASING AND EDIFICATION.*

THIS double course of action is always acknowledged to be exceedingly difficult. Even "to please" our neighbour in a Scriptural way is no easy matter. For one thing, it implies that there be no picking and choosing as to who our neighbour is to be. Those who are smooth and those who are rasping; those who are meek and those who are supercilious; those who "cannot understand us," and those who are disposed to cherish and admire us;—there they all are for us to "please!" The only way to solve the difficulty is to follow the example of our Master, and to obey the rules of His Word. Here is a passage in which both occur. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. For even Christ pleased not Himself." (Rom. xv. 1-3). It is evident that such a rule and example, meekly followed, would send us into the society of the weak and the unattractive with a new and forcible power of pleasing, of which the essence would be forgetfulness of self, appreciation of others (see also Phil. ii. 3, 4), and recollection of Christ.

There is another rule superadded, however, which is often strangely forgotten by the courtiers of the great King, both to their fellow-courtiers and fellow-subjects. It is possible to bear the infirmities of the weak, and to go through the world without pleasing one self, and yet frequently to disobey this brief law: "Be courteous." (1 Peter iii. 8). Gold must not only BE gold, but it ought to look golden. Good ought not only to be good, but it ought not to look like evil. (1 Thess. v. 22). Christians, too, ought to be the best mannered of men and women, because they are the children as well as the courtiers of the King, and ought to be polished after the similitude of their palace. (Psalm cxliv. 12.) Also because they have the Gospel to "adorn" as well as to proclaim. Without courteousness, then, we can never fully and Scripturally "please" our neighbour, be he peer or peasant.

True courteousness implies more than manner—it implies attention to the laws of kindness and consideration. (Prov. xxxi. 26; Heb. x. 24), so as to avoid all known occasions of unnecessary offence. We find many persons who are slaves to conventionality, but there is a regard for the *bienséances* of society, which is very different in its origin and effects from "Mrs. Grundyism;" and is, indeed, often found deepest in those who are most worth reaching. If searchers for souls therefore wish to be wise winners (Prov. xi. 30), they will specially seek to be wise walkers (Col. iv. 5), towards "them that are without" on these very points.

It is noteworthy that our blessed Lord rebuked His Pharisaic host for omitting the usual social customs observed to guests. (Luke vii. 44-46). On another occasion He took advantage of the Jewish code of precedence to teach a lesson of humility, not forbidding, however, the acceptance of social distinctions. (Luke xiv. 7-11). Paul then exemplifies and amplifies the general law of courtesy from his own experience, both in its God-ward and man-ward aspect: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of

* From *Women's Work*, by Mrs. Gosson.

God: Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved." (1 Cor. x. 31-33). We find several instances of Paul's high-bred principles put into practice, as in Philemon 8, 9, where he "beseeches" that which he had the right to "enjoin;" also in those slight but pleasing glimpses into social life which are given in Acts xxvii. 3, xxviii. 7. As courtesy begets courtesy, we may be sure that on these occasions Paul, like Julius and Publius, paid all due regard to the ordinary customs of society.

How to please our neighbour is but half the difficulty, however; there remains the very serious question, How to edify him? It is clear from Scripture that while we are to give "no offence," there is yet an "offence of the Cross" which we must bear, that while we are to be strictly courteous there is a charge of "unseasonableness" which we must incur (2 Tim. iv. 2); and, above all, that while we are to love our neighbours as ourselves, there is a likeness to our loving Lord in being objects of hatred which we must not shrink from. (John xv. 18, 19). It is good to realize the utter impossibility of reconciling these opposite modes of action by or in our own wisdom, as we shall thus be thrown entirely on the wisdom which cometh from above. It is only when we feel hopelessly beggared on any subject that we are brought to simple asking and full receiving.

Let us ask wisdom to discriminate between what is a needless offence to social laws, and a needful submitting to the offence of the Cross. To speak quietly of Christ "out of season" to our "neighbour" is not only obedience to the Word, but does not involve any necessary breach of courtesy or social law. The world, indeed, considers all words about religion as out of season except at church or on a deathbed, but it has no code against it, no more than it has against striving to pluck a neighbour out of a burning house.

Let us ask to be filled with such real love for souls, that when we seek to "please" them it may really be, like Paul, to "edify" them; that when like him we pay careful attention to observances which we ourselves might think "weak," or become "all things to all men," it may be for the explicit purpose of "saving some" (1 Cor. ix. 22), and not to please ourselves or our own love of approbation. It too often happens that those Christians much alive to courtesy and social laws seek indeed to please their neighbours, but forget to edify those to whom they have been agreeable and complaisant. Those, on the other hand, who are full of burning zeal for souls, often think themselves thereby exempted from all minor considerations. Both positions, however, are equally un-Scriptural.

When we complain of difficulty in edifying our neighbour without displeasing him, it may sometimes be that our own faults—that we think at the most "little foxes" are really gigantic devourers of what is good in him as well as in us, and that while we are "straining at gnats" he is more quicksighted than we in discerning our swallowed "camels." If, like Daniel, there might be "no occasion or fault found in us EXCEPT concerning the law of our God," the work of pleasing and edifying would be less difficult. (Daniel vi. 4, 5). We find in the beautiful harmony which ever exists between the Old and New Testaments the same principles inculcated by the Apostle. (1 Peter iv. 14, 15). How

many sharp weapons would be taken out of the hands of the world, if they were, as in verse 14, compelled to speak unjust evil of CHRIST, instead of the much easier process of speaking deserved evil of us who profess and are commanded to be the epistles—nay, more, the increasingly glorious image and likeness of the Holy One! (2 Cor. iii. 3-18).

THE LIFE OF WALTER SCOTT.*

THIS recently published volume will be valued by those who are interested in the work of reformation carried on in this country and America by those followers of the Lord Jesus who desire a complete return to the faith and order of the times of the Apostles. The history of this reformation cannot be complete without the Life of Walter Scott. In one respect he was before the Campbells (Father and Son). He it was who first reintroduced the full way of salvation as preached by the Apostles, giving to Immersion the place and design allotted thereto by the first preachers of the Gospel. We shall give at present but one extract from this interesting book, but may, hereafter, find space for more.

“And now we come to the most eventful period in the life of Walter Scott. He had studied the Word of God long, earnestly, faithfully, and prayerfully. He had drunk into its spirit, and had become so fully convinced of the weakness and inefficiency of modern systems, so sick of sectarian bigotry and party strife, that he resolved to try the bold and novel experiment of preaching the Gospel according to the New Testament model, as set forth in the labours of the holy men to whom Jesus had given the message of salvation to be heralded to a perishing world. He made his first efforts beyond the bounds of the Association, and although a nobler purpose was never formed, the very novelty of his course almost created, in his own mind, a doubt of its propriety; and the great issue at stake, and the anxiety as to the result, created at times misgivings and fears. To his hearers his preaching was like the proclamation of a new religion; so different did it seem to the orthodoxy of the day that they regarded the preacher as an amiable, but deluded enthusiast, and he excited wonder, pity, and even scorn. His efforts, however, were not wholly fruitless; with every discourse his own convictions became stronger, and he felt assured that he had found the true faith; and instead of yielding to discouragement under what seemed to be failures, he said to himself, this way is of God, and ought to succeed, and with His help it shall; and his courage and zeal rose with the difficulties he encountered until his labours were crowned with success.

The scene of his first practical and successful exhibition of the Gospel, as preached in primitive times, was at New Lisbon, Columbiana County, Ohio, the place at which he was appointed as travelling Evangelist a few months before. The Baptist Church at that place had become acquainted with him at the Association, and received with pleasure an appointment from him for a series of discourses on the ancient Gospel;

* “LIFE OF ELDER WALTER SCOTT; with sketches of his fellow-labourers, William Hayden, Adamson Bentley, John King, and others; by William Baxter. Cincinnati, 1874.”

and the citizens were glad to have a visit from the eloquent stranger. On the first Sunday after his arrival every seat in the meeting house was filled at an early hour; soon every foot of standing room was occupied, and the doorway blocked by an eager throng; and, inspired by the interest which prevailed, the preacher began. His theme was the confession of Peter, Matt. xvi. 16: "Thou art the Christ, the Son of the living God," and the promise which grew out of it, that he should have intrusted to him the keys of the kingdom of heaven. The declaration of Peter was a theme upon which he had thought for years, it was a fact which he regarded the four Gospels as written to establish, to which type and prophecy had pointed in all the ages gone by, which the Eternal Father had announced from heaven when Jesus came up from the waters of Jordan and the Spirit descended and abode upon Him, and which was repeated again amid the awful grandeur and solemnity of the transfiguration scene. He then proceeded to show that the foundation truth of Christianity was the Divine nature of the Lord Jesus—the central truth around which all others revolved, and from which they derived their efficacy and importance—and that the belief of it was calculated to produce such love in the heart of him who believed it as would lead him in true obedience to the object of his faith and love. To show how that faith and love were to be manifested, he quoted the language of the great commission, and called attention to the fact that Jesus had taught His Apostles, "That repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." He then led his hearers to Jerusalem on the memorable Pentecost, and bade them listen to an authoritative announcement of the Law of Christ, now to be made known for the first time, by the same Peter to whom Christ had promised to give the keys of the kingdom of heaven, which he represented as meaning the conditions upon which the guilty might find pardon at the hands of the risen, ascended, and glorified Son of God, and enter His kingdom.

After a rapid yet graphic review of Peter's discourse, he pointed out its effect on those that heard him, and bade them mark the inquiry which a deep conviction of the truth they had heard forced from the lips of the heart-pierced multitudes, who in their agony at the discovery that they had put to death the Son of God, their own long expected Messiah, cried out, "Men and brethren, what shall we do?" and then, with flashing eye and impassioned manner, as if he fully realized that he was but re-echoing the words of one who spake as the Spirit gave him utterance, he gave the reply, "Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." He then, with great force and power, made his application, he insisted that the conditions were unchanged, that the Word of God meant what it said, and that to receive and obey it was to obey God, and to imitate the examples of those who, under the preaching of the Apostles, gladly accepted the Gospel Message. His discourse was long, but his hearers marked not the flight of time; the Baptists forgot, in admiration of its Scriptural beauty and simplicity, that it was contrary to much in their own teaching and practice; some of them, who had been in a measure enlightened before, rejoiced in the truth the moment they perceived it; and to others, who

had long been perplexed by the difficulties and contradictions of the discordant views of the day, it was like light to weary travellers long benighted and lost.

The man of all others, however, in that community who would most have delighted in and gladly accepted those views, so old and yet so new, was not there, although almost in hearing of the preacher; who with such eloquence and power was setting forth the primitive gospel, this was Wm. Amend, a pious, God-fearing man, a member of the Presbyterian Church, and regarded by his neighbours as an "Israelite indeed." He had for some time entertained the same views as those Mr. Scott was then preaching in that place for the first time, and was not aware that anyone agreed with him. He was under the impression that all the churches—his own among the number—had departed from the plain teaching of the Word of God. He had discovered, some time before, that infant baptism was not taught in the Bible, and, consequently, that he was not a baptized man; the mode of baptism seemed also to him to have been changed, and he sought his pastor, and asked to be immersed. He endeavoured to convince him that he was wrong, but finding that he could not be turned from his purpose, he proposed to immerse him privately, lest others might be unsettled in their minds by his doing so, and closed by saying that baptism was not essential to salvation. Mr. Amend regarded every thing that Christ had ordained as being essential, and replied that he should not immerse him at all; that he would wait until he found a man who believed the Gospel, and who could without any scruple administer the ordinance as he conceived it to be taught in the New Testament.

He was invited a day or two before to hear Mr. Scott, but knowing nothing of his views, he supposed that he preached much as others did, but agreed to go and hear him. It was near the close of the services when he reached the Baptist Church and joined the crowd at the door, who were unable to get into the house. The first sentence he heard aroused and excited him, it sounded like that gospel which he had read with such interest at home, but never had heard from the pulpit before. He now felt a great anxiety to see the man who was speaking so much like the oracles of God, and pressed through the throng into the house. Mr. Dibble, the clerk of the church, saw him enter, and knowing that he had been seeking and longing to find a man who would preach as the Word of God read, thought within himself, "Had Mr. Amend been here during all this discourse I feel sure he would have found what he has so long sought in vain. I wish the preacher would repeat what he said before he came in." Greatly to his surprise the preacher did give a brief review of the various points of his discourse, insisting that the Word of God meant what it said, and urging his hearers to trust that word implicitly. He rehearsed again the Jerusalem scene, called attention to the earnest, anxious cry of the multitude, and the comforting reply of the Apostle, "Repent and be baptized, every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." He invited any one present who believed with all his heart, to yield to the terms proposed in the words of the Apostle, and show by a willing obedience his trust in the Lord of life and glory. Mr. Amend pressed his way through the crowd to the preacher and

making known his purpose, made a public declaration of his belief in the Lord Jesus Christ and his willingness to obey Him, and on the same day, in a beautiful clear stream which flows on the southern border of the town, in the presence of a great multitude, he was baptized in the Name of Jesus Christ for the remission of sins.

This event, which forms an era in the religious history of the times, took place on the 18th of November, 1827, and Mr. Amend was beyond all question, the first person in modern times who received the ordinance of baptism in perfect accordance with Apostolic teaching and usage.

THE JOHANNINE AUTHORSHIP OF THE FOURTH GOSPEL.*

"*THE Fourth Gospel and its Advocates.*"—An Essay by Dr. Davidson, occupied over thirty pages of the *Theological Review*, for July 1870. A few months later there was published in reply, a letter by Kentish Bache. The second edition of that letter, just now from the press, is well worth reading by those who feel interest in the inquiry. The letter is keen, kindly, and scholarly. If Dr. Davidson does not feel considerable shame at the exposure of his shallow work he ought to be ashamed of not doing so. The following may be taken as samples.

TERTULLIAN.

You try to throw discredit on Tertullian, asking "What did he know about John, except that the last of the Apostles when cast into a furnace of oil came forth unhurt, and was banished to an island?" (p. 317.) Would you have us suppose that Tertullian knew nothing more than what he has told about St. John? You can hardly expect your readers to entertain so foolish a supposition, even on your invitation. The first three Gospels, at least, were in his hands, and from studying their sacred records he must have known much more concerning the Apostle than the two incidents which you cite. You appear desirous of leaving your readers under the impression that Tertullian has not referred to St. John except in that one place.† But he has mentioned St. John by name, and referred to him, many more times than you intimate. He both knew and has told us more things about him. What concerns us now, however, is the testimony which Tertullian gives as to the authorship of the fourth Gospel. You insinuate that he gives none. He twice‡ enumerates the Evangelists, naming them each, and discussing severally the authority of their Gospels. Throughout his works he refers again and again to the fourth Gospel as *John's*, and makes a large number of verbatim quotations from it; certainly some scores, if not one or two hundred. Tischendorf says two hundred at least.

THEOLOGY OF THE GOSPEL.

One more medley of errors must be noticed. Of the fourth Gospel you say: "The theology of the work knows nothing of Christ's birth

* A LETTER to the Rev. S. Davidson, D.D. LL.D., in answer to his Essay against the Johannine Authorship of the fourth Gospel, by Kentish Bache. Hodges, King William Street, London.

† *Præscript*, *Hæret.* 86. It may be conjectured that Tertullian learned the first of these circumstances from the second of the five fragments ascribed to Polycarp. (?)

‡ *Adv. Marcion.* iv. 2 & 5.

from a virgin, of His descent from David, of the Lord's Supper, of His second coming to judge the world. In it, a bodily resurrection recedes behind the reappearing of a being already glorified by death; nor can it speak of an ascent into heaven as an event separated by an interval of time from the resurrection, but as standing in the closest connection with it." (p. 330.) Pray, Sir, have you read the Gospel which you undertake to criticise? These half-dozen assertions justify a doubt on the point.

(I.) The theology of the work involves Christ's birth from a virgin. He is spoken of as "The Son of God," "the only-begotten of the Father," "His only-begotten Son," "the only-begotten Son of God," "the Son of the living God. The Gospel is too full of these designations for them to have been used casually and meaninglessly. It is not enough to refer them to the begetting "before all worlds," when we have at hand the history of our Lord's birth as given by Matthew and Luke. John chose to begin his Gospel at the manhood of Jesus, and therefore does not recount His birth, which would have been unnecessary as two of the inspired writers had already done so. But John intimates that he knew of and received their account. He intimates it, not only by employing the above designations for Jesus, but also by recording (xix. 7) the Jews' charge of blasphemy,—“by our law He ought to die, because He made Himself the Son of God,”—a charge which would have been without meaning, unless the title Son of God had indicated a peculiar relation between God and Jesus, different from, and closer than, that spiritual relation which God holds towards all men as their Father.

(II) The Gospel records the question of the people, "Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" (vii. 42.) It therefore cannot be said that the Gospel "knows nothing" of His descent from David.

(III.) It is true that the fourth Evangelist does not give us those words of the Lord which we have been accustomed to associate most intimately with the Lord's Supper. Those words were already before him and the world in three other memoirs. But, though he did not feel called on to re-write those few sentences, he has given us a longer account of that Supper than the other three Evangelists have done. They do not report the address and prayer which occupy four chapters in St. John (xiv.-xvii.), where we find the hortative and devotional aspect of the Lord's Supper fully presented. The doctrine of its ritual also is set forth in this Gospel (vi. 32-58) with a plainness and force which we do not find in Matthew, Mark, or Luke. It is untrue therefore that "the theology of the work knows nothing of the Lord's Supper."

(IV.) Even if the two propositions of Christ's second coming to judge the world are not contained together in any one verse, they are none the less stated separately. The doctrine of His second coming is plainly taught in the fourteenth chapter, (verses 3 and 28): "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." That He shall judge the world we are taught in the fifth chapter, (verses 22 and 27): "For the Father judgeth no man, but hath committed all judgment unto the Son, and hath given Him authority to execute judgment also."

(V.) Does Christ's "bodily resurrection recede behind the reappearing of a being already glorified by death," in this Gospel? Quite the contrary: this Gospel is the most carnal of the four in narrating His resurrection. For the theory of an incorporeal re-appearance you will find no support in St. John, who alone narrates St. Thomas' doubt,—doubt anticipatory of "modern criticism" and "liberal theology," but removed nevertheless by evidence most unspiritually tangible and fleshly.

(VI.) Equally careless is the assertion that John puts no interval of time between the resurrection and ascension. "The re-appearance of the risen Saviour and His ascent to the Father are parts of one act. Compare the present tense *ἀναβαίνω* in John xx. 17." Here is the verse to which you refer: "Jesus saith unto her, touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God." You call attention to the use here of the present tense, *I ascend*, as if it meant to show that at that very time Jesus was in the act of ascending. Is this "modern criticism," or is it utter nonsense? Is there so much "traditional inertia" in the modern critic that he cannot read a chapter through before commencing to pervert it? If the ascension takes place (as you think) in this verse, how is it that we find Jesus immediately afterwards in intercourse upon earth with His disciples? If your deduction from the use of the present tense be correct, then there must have been a second ascension subsequently. Let St. John himself extricate us from the folly (savouring some what of impiety) which your critical theories involve. After the resurrection he mentions specifically (xx. 26) the lapse of eight days, and afterwards refers to the lapse of yet more time, during which the Lord was still on earth. And he concludes his Gospel after all without narrating the ascension. Where, then, are the grounds for your assertion that he puts no interval between the two events?

Before resting any argument on the assumption that Matthew and John, eye-witnesses, contradict each other, it would be well to adduce two or three plain instances of contradiction such as should bear deliberate investigation. Till these be forthcoming the world will probably be inclined to give more credit to apostolic testimony than to the assumptions of the self-styled "critics," who have hitherto been far from successful in their efforts to prove the first Gospel inconsistent with the fourth.

The Magazine in which your Essay appeared finds its readers chiefly among a section of society who receive with credulity statements intended to overthrow received opinions and established facts. They are overawed by the expressions "Liberal Theology" and "Modern Criticism," so glibly used in support of each destructive venture. They read with complacent avidity theological burlesques from Natal and Healaugh: and with them therefore errors, whether of logic or of learning, when directed against Johannine authorship, will readily pass current for acumen or research.

Whatever be the merits of the negative side of the question, it appears from your Essay that in this matter you cannot safely guide those who are seeking for the truth as it is in Jesus.

"NEITHER INVITED NOR EXCLUDED."

OUR remarks, under the above heading, have been, by the *Apostolic Times* and the *American Christian Review*, largely circulated among the churches in America. As before intimated both these papers declare that they stand upon the same ground. But another of our papers, *The Christian*, does not approve of our remarks, and refers to us thus :—

The *Apostolic Times* and *Review* both reprint an article from the *Ecclesiastical Observer*, Birmingham, England, under the title, "Neither Invited nor Excluded." In the first paragraph of this article Bro. King says :

"We know of no evasion more complete than that of throwing open the Lord's table to all comers on the pretence of neither inviting nor debarring. People who, by the teaching and preaching of the church, are declared not to have put on Christ, are invited to attend a service, part of which consists in handing round the bread and cup."

We supposed it was generally admitted among our people that the communion table was the Lord's table, and that He, through His Word, invites all that are invited, and excludes all that are properly excluded. If this be true, we see no "evasion" in a preacher's denying the prerogative to invite or exclude any one, provided the Word of the Lord be fully and faithfully preached.

On the foregoing the Editor of the *Review* writes :—

"We copy the above from the *Christian*. We see evasion and that of a very peculiar kind, in arranging to commune with those whom *we know* have not put on Christ, are not in Christ, not in one body, not in the kingdom, under the pretext that we neither invite nor exclude, and an evasion very unworthy at that. Why not say to all who desire to become members of the church, whether immersed or unimmersed, that we neither invite nor exclude; that it is the Lord's Church and for the Lord's people; that a man must *examine himself* and decide *for himself*; that we take no responsibility in the matter, and permit all who claim to be the Lord's people to come. Any one who will reflect can see that this is evasion, of a most subversive kind at that.

The Gospel does not administer itself. It is preached *by men*. Men have to determine *what it is*, what it *requires*, what *obedience to it is*. They have to preach it and administer it. They have to decide who are proper subjects for baptism, and baptize them. They have to decide who are proper subjects for membership, and receive them. Men have to conduct the worship and determine who are worshippers. They have to examine the law of the Lord and administer it. They do not decide, only in this way : They set forth the law and receive those who comply with it, and do not receive those who do not obey the law.

The Lord gave the commemoration of His sufferings and death to *His Disciples*, and Paul, in Corinth, gave it to the congregation of the saints, and not to any others. Those who are His Disciples, who are in Christ, in the body, are communicants, and those not in Christ are not communicants. We neither invite nor exclude, but show to whom the Lord has given the communion, and that no others have any right to it only those in good standing in the body, and *give it to no others*.

But for any preacher or church to arrange *purposely* for communion with persons whom they know are not in Christ, not in the kingdom,

and try to blur over the clear violation of the law of the kingdom, as thus deliberately arranged for, by defining the position of his church to be that they neither invite nor exclude, is certainly a weak and shallow device. It is an attempt to ignore the very act by which we enter into union with the Father and with the Son, as also the whole family in heaven and on earth—immersion into Christ, into the Name of the Father, and of the Son, and of the Holy Spirit, under the sham pretext of a *union* meeting, a *union* communion. There is no *Christian union* in any meeting that intends to ignore the clear law of induction into the kingdom of God. It is only a *union in disloyalty* to the Great King—*ignoring His law*."

The *Apostolic Times* also copies the foregoing extract from the *Christian*, adding the following comment:—

"The editor of the *Christian* misses the point. That which the *Ecclesiastical Observer* pronounces an evasion, is *throwing open* the Lord's table to all comers, on the *pretence* of neither inviting nor debarring. Surely the *Christian* would not approve of this. Moreover, in the matter of neither inviting nor excluding, we think the *Christian* hardly does himself justice in his remarks. Does he not invite persons to partake of the Lord's Supper? Does he not tell them that it is their duty to do it? When brethren leave the house just before the Supper, or stay away to avoid it, does he not tell them that they are doing wrong? And when a person is excluded from the church does he not let him know that he is excluded from the Supper? He does, then, assume the prerogative of inviting and excluding. How can he, as a teacher, avoid doing so? If the Lord, 'through His Word, invites all who are invited, and excludes all who are properly excluded,' is it not Bro. Garrison's duty to preach this word to the people? And does he not thus, in the Name of the Lord, invite and exclude? Let us drop the talk about neither inviting nor excluding, unless we mean by it that we claim no merely human authority in the premises; and when we make this explanation let us be sure to tell candidly what the divine invitation is."

We are happy to have been the means of increasing on the other side of the Atlantic the needed protest against an evil which subverts our entire plea for guidance only by Apostolic precepts and examples.

Ed.

ON SLEEPY SERMONS.

"And drowsy tinklings lull the distant folds."—Gray.

A MAN who sends people to sleep by his discourses, can scarcely be regarded as an "awakening" preacher. Who would look for a revival amid nods and snoring? How true are the words of Sydney Smith, that sin is not to be taken out of man, as Eve was out of Adam, by casting him into a deep sleep! Sleep may be caused by the *wearisome length* of a sermon; or by its *commonplace insipidity*; or by the *luneness of its delivery*.

Dulcimer Dreamaway, M.A. (master of the soporific art), is one of those who have a musical voice and by his mellifluous monotony tenderly soothes his hearers into a state of profound repose. When he speaks

'tis like the gentle babbling of a brook in summer time, accompanied by zephyrs softly whispering among the overhanging foliage. It is said that he is sound in doctrine, and without controversy the flock is sound in sleeping. Those who come to hear, remain to sleep. They are dozing on the right hand and on the left. It is not merely a Euty chius here and there that we see, but a general settling down to slumber. It is Euty chius here, Euty chius there, and Euty chius everywhere. One supports his glossy head with his primrose-tinted kid-gloved hand. Now and then the head slides away from the hand, but anon comes back again to its rest. Another, by a series of polite nods, appears fully to assent to all the speaker advances. He seems to have no fault to find with the treatment of the subject. All is peaceful acquiescence. A lady tries to keep awake by the aid of her vinaigrette, doubtless wishing that some of its pungency could be transferred to the sermon. Old Mr. Loveanap has arranged his head in a radiant silk pocket-handkerchief, to keep from catching cold, for the old gentleman is wise in his generation. This precautionary arrangement is usually attended to while the preacher is announcing his subject. Some lean their chins gently on their bosoms as though they were counting the buttons of their vests; others have their heads thrown back, and their mouths wide open, into which a few walnuts might be dropped with ease, though it would be no ease to them. Still the musical ripple of the preacher's voice flows on to the end! To some such a scene went that gentlewoman of London, whom Bishop Latimer mentioned in one of his sermons before King Edward the sixth. A neighbour met her in the street as she was going, and said, Mistress, whither go ye? Marry, said she, I am going to St. Thomas of Acre's to the sermon; I could not sleep all this last night, and I am going now thither; I never failed of a good nap there.

A sleepy sermon is sometimes followed by a lively hymn, which enables people to shake off their drowsiness before venturing out into the open-air. Those who have slept the soundest are frequently amongst the heartiest in singing, especially if there is something in the sentiment of a more than usually appropriate nature, such as:

"Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above."

But the Word of the Lord should be so proclaimed as to render it almost impossible for the hearers to sleep. Preaching was not designed to be mesmeric. A sermon should not be a lullaby. There should be no speaking for the sake of speaking. No attempt to drag out a theme when the speaker has really got to the end of his tether. No weaving a web of soft nothings. A life-like, hearty, and direct style of preaching will not admit of much sleeping; though there are some incorrigibly drowsy ones who *will* sleep under almost any circumstances. Even in connection with Apostolic preaching we read of one sleeper, but then there was some excuse for him, as the occasion was quite exceptional. It may be presumed that not many of the Pharisees slept during the delivery of the Saviour's address, recorded in the 23rd of Matthew; not many of the Jews who were present at Peter's discourse, on the day of Pentecost; nor many of the Athenians, when Paul spake on Mar's Hill. Were these good examples followed, sleepy sermons would become rare indeed.

S.H.C.

THE NEW TESTAMENT COMMENTARY.

PUBLISHER'S PREFACE.

It is believed that such a work as "THE NEW TESTAMENT COMMENTARY" is designed to be, is greatly needed. This age has been characterized by unusual activity in the department of Biblical criticism. There never was a time when the Bible was more severely attacked. But it is equally true, there never was a time when the friends of the Bible felt more secure in their plea for its genuineness and Divine authenticity. Opposition has only stimulated earnest inquiry, and this has brought to light a vast amount of heretofore unknown evidence, as well as developed an exegesis which promises the best results to all earnest students of the sacred volume.

We think it may be fairly claimed that the Bible, as a divine revelation, has been fully vindicated. It only remains to apprehend the truth which the Bible teaches, and then we may hope for the complete realization of the blessed influence which it is designed to exert in the salvation and civilization of our race. To secure this result, it is very desirable that the present means for enlightened criticism should be used in giving the world a commentary that will at once be popular, and employ all the best learning that is now so abundantly accessible in this department of study. It was the belief that such a work as would meet this demand of the age could now be produced, that suggested the publication of

THE NEW TESTAMENT COMMENTARY.

Within the last few years several able commentaries have been published on the Old Testament, and it is believed little more can be done for this portion of the Bible. But as the New Testament contains what we are more particularly interested in, it is all the more important that the best results of Biblical criticism should be applied in elucidating its teaching. And yet we are inclined to believe that this is just the part of the Bible that has failed to receive that enlightened treatment which is necessary to give it its true meaning. Taking this view of the matter, it was thought that a commentary on the New Testament, projected on a liberal basis, and wrought out by skilful and able men, possessed of the clearest and ripest views of the Christian Dispensation, would commend itself to the public in a way that would at once secure a large patronage. Hence, after much correspondence and conference on the subject, the publishers of the present work called a meeting of such persons as had been agreed upon to take part in the proposed commentary, to consider the whole matter, and make such arrangements as were deemed necessary to push the work to completion. At this meeting it was unanimously agreed that the work should proceed at once upon the general character and plan indicated as follows:

1. When completed, to consist of eleven volumes, divided and assigned as follows:

1. Matthew and Mark, J. W. McGarvey.
2. Luke, J. S. Lamar.
3. John, C. L. Loos.
4. Acts, W. T. Moore.

5. Romans, W. K. Pendleton.
6. First and Second Corinthians, Isaac Erret.
7. Galatians, Ephesians, Philippians, and Colossians, R. Richardson.
8. First and Second Thessalonians, Timothy, Titus, and Philemon, to be assigned.

9. Hebrews, R. Milligan.

10. James, Peter, John, and Jude, to be assigned.

11. Revelations, to be assigned.

2. The text used to be the same as Bagster's Critical English New Testament. To be arranged into paragraphs. Chapters and verse-marks to be retained, but to be subordinated to this arrangement.

3. The text to be printed at the top of the page. The different readings and purely critical notes to be printed in small type immediately under the text.

4. Following the text to be, first, a brief analysis of each section when necessary; second, Exegetical and Critical notes, as concisely made as can be done to present clearly the meaning, provided that such notes as are not suitable for the body of the work shall be arranged at the end of the volume; third, brief Practical Reflections; fourth, each book to contain an introduction, giving history, canonicity, general purpose, etc. The whole work to be made as popular as possible, at same time scholarly and critical enough for preachers and Bible students.

5. Parallel references to be placed in the margin of the text; and such maps, illustrations, chronological index, tables, etc., to be provided, as are necessary for ample illustration.

6. The size of the volume to be crown octavo. The text in long primer and notes in bourgeois. Each volume to contain about 400 pages.

Since the meeting referred to above, considerable progress has been made in the various divisions of the work—several of the volumes being already completed, or nearly so. It is the purpose of all concerned to push the work forward as rapidly as possible.

We do not propose to discuss here the merits of the present volume,* and yet we feel that it would not be out of place to call the attention of the public to the following important special features:

a. It distributes the subject matter of the narratives into the parts, sections, and paragraphs, which are the natural divisions made by the inspired authors, instead of observing the unnatural divisions into chapters and verses which has been introduced into our printed Bibles. This arrangement makes the plan of the inspired writers more intelligible and greatly facilitates both the comprehension and the remembrance of what they have written.

b. It treats these narratives as historical proofs of the Messiahship and Sonship of Jesus, and the logical bearing on this question of all the facts recorded, is carefully pointed out in the form of an "Argument" at the end of every section. This feature of the work, which is entirely new, is calculated to greatly exalt the reader's appreciation of the testimony for Jesus, and it should not fail to increase his faith.

c. It discusses elaborately, and by a method in many respects new, the interesting subject of the genealogy of our Saviour, as given by Matthew.

* Vol. I., containing Matthew and Mark, is now ready, by J. W. McGarvey.

d. A note on the genuineness of the last twelve verses of the gospel of Mark, is appended at the close of the volume, which we think will be accepted as a complete refutation of the argument advanced by some eminent critics and commentators of the present age in favour of rejecting these verses from the inspired canon. We believe that this note alone will be regarded by appreciative readers as worth the entire price of the volume.

A STAKE FOR HERETICS.

THIS is not a stake to which we would attach heretics for the purpose of helping them to martyrdom ; but a stake which we would like to stick on the subject of heretics.

It is popularly supposed that heresy consists, mainly, in unsound views of doctrine. And this generation has seen a pretty general attempt to make heresy-hunters odious. But the Bible idea of heresy has nothing to do with doctrine. A heretic, according to inspiration, is a man who withdraws ; who pulls off, like an ox, unwilling to work kindly with his fellow.

In Congregational Churches, where the force that holds brethren together is mortal, where the centripetal power is brotherly love, heretics have their grandest sphere of operations. Nor is this any argument against our system. You can scatter a handful of sand around the axle of an ox-cart, and it will not disturb its movement. But one single grain of that sand will stop the movement of an Elgin lever. And the more perfect a system of church-government, the more its government is like the government of the New Jerusalem, the more easily a disturbing force may make itself felt there. A policeman with his club can take away to the lock-up a man who disturbs your religious assembly. But you cannot dispose of an unruly son in that summary manner. Is, then, the family less perfect as an organization, than civil government ?

Here is a man who expected to be chosen deacon, or chorister, or trustee, but the people did not select him. In the exercise of their right of suffrage, they fixed upon another person as more suitable. This disappointed office-seeker begins at once to draw off, to pull the church apart. He has his satellites, who revolve around him ; who wink when he winks ; who give vent to sternutatory explosions when he sneezes. And he begins to wink, and they begin to wink ; and he begins to sneeze and they begin to sneeze. He leaves the choir, they leave the choir. He stays at home from the prayer-meeting, they do the same. And before the body of the church are aware of it, here is a group of men and women within the church, who set themselves deliberately to the work of breaking the moral ties which bind them to the church, of making a schism in it, of dividing its forces, so that the adversary may conquer them in detail.

This is the heresy against which we stick this stake ; a heresy a hundred-fold worse than that of incorrect opinion ; a heresy of the heart from the body of Christ ; from Christ Himself, who would have all His Disciples one in Him, as He is one with the Father. It may be a source

of grief to you that your brother in Christ does not think as you think about decrees, the trinity, free agency, or half a dozen other matters in the philosophy of religion. But, if he holds to the Master, and to those who love Him; if he is willing to pull with them, instead of pulling away from them, do not call him a heretic, or try to kill him with anathemas. The real heretics may seem very sound in the faith, while actually very unsound in practice; may have the kingdom of God in their heads, while Satan's kingdom is in their hearts.

We have stuck our stake.

Advance.

WEAK CHURCHES.

ACCORDING to a habit which, whether good or bad, seems to have grown too strong to be easily shaken off—according to a habit I say, which I have acquired of looking at both sides of every question, I must speak of a few popular remedies that, in my candid opinion, will not remove this dangerous debility which I fear is becoming so prevalent.

First, let me say that sensational preaching will not cure the complaint. It may bring it on, or aggravate it where it has already appeared, but it can never remove it. Hence when a church is prostrate and helpless, it is not advisable to send for a professional revivalist whose stock in trade is a variety of funny anecdotes, pathetic stories, sulphurous threats and horrid catastrophes. He may, with the battery of his strong personal magnetism, excite the body into the semblance of great vigour, but when he is gone, the fictitious strength disappears also. The treatment is a dangerous one, and none but a compact well-disciplined congregation can assimilate the discordant elements which under the name of converts it often introduces into the body.

Neither do I think that a change of "pastors" is a good remedy. It is a very common one, I know, but it is rarely useful. The pastor in a church, like the maid of all work in a family, is expected to do everything, especially the disagreeable things which the rest of the members decline to perform. For the most part he is found only in weak churches. A strong church needs no pastoral labour except that of the elders or bishops, and in cases of marked debility one pastor is about as good as another. Change of itself is an evil, unless made with a view of conforming more closely to the Scriptural model. In the latter case the pastor would soon be sent out and sustained in the more congenial and profitable labour of evangelizing.

Of course I cannot recommend fine houses, organs, choirs, entertainments, and such like. They have often been tried, and as often failed. The desire for such things is like the morbid craving that some patients have for indigestible and hurtful food. It is always an unfavourable symptom, and the objects of such an unnatural appetite should as far as possible be kept out of sight. But let us now turn to the positive side of the question.

The first thing that I recommend to be done in a "*weak church*" is that each member shall seriously consider his individual responsibilities. His inquiry should be, "Lord, what wilt thou have *me* to do?" Let the

answer to this question be sought where alone it can be found—in the book of the New Covenant, especially in that portion which is comprised in the apostolic epistles. I have great confidence in the power of God's Word when each individual willingly brings its truth to bear upon his own conscience. There are some things which Christians cannot leave undone and be guiltless in the sight of Him who will come to judge His people. These are the positive duties of members as individuals in a congregation of Jesus Christ. I shall not attempt here to point them out. God has already set them forth, and, if the reader be ignorant of them, yet a member of the body of Christ, he is certainly standing on slippery ground, and woe to him if he seeks not at once the rock of eternal truth.

Every weak church should turn itself into a committee of investigation and become inquirers and seekers. There are men that have spent months seeking pardon, but that have not spent as many hours learning the duties of the pardoned. The whole subject of church relationship should be thoroughly canvassed and its obligations clearly ascertained. There should be no disposition, much less attempt, to evade or shift responsibilities. The duties of private members and the work of the officers of the congregations should be thought on and talked over till the whole matter is made familiar to all. If there is a preacher in the number of the inquirers he can assist in the investigation, but he is not to carry it on while the others are merely idle listeners. Each Disciple must read and know for himself, and not for another.

When the truth is known the next step is to *love it*. They who receive not the love of the truth are given over to strong delusions that they may believe a lie and be damned. So Paul affirms substantially in his Second Epistle to the Thessalonians, and the fact ought to startle all careless ones from the sleep of indifference, and excite in them an affection for that word which is able to purify, strengthen, and save. How many, who in years gone by knew the truth and laboured for it among the Disciples, are now apostates gone back to the world or deluded again by the fables of sectarianism. These persons either received not, or else, after receiving, lost the love of the truth. Some who still retain the knowledge of Divine things are, nevertheless, liable to the wrath of God, for they hold the truth in unrighteousness.

But how shall we get this affection for the pure word that is so essential to our present peace and our eternal joy? *By reading, meditation, and prayer.* Truth to the ignorant or worldly mind has few or no attractions. Like her Divine Author, there appears no beauty in her that the soul should desire her. Her sayings seem hard, and her burdens grievous to be borne. But to the honest inquirer who earnestly desires to behold wondrous things in the law of the Lord, she reveals herself in her true character, as a kind sympathizing friend and an ever faithful guide in the paths of holiness and peace. The earnest mind that lingers in the scenes of inspiration will gradually be filled with such a love for the things of Christ as they are shown by the Holy Spirit in the Scriptures of truth, that all contrary likings and unhallowed desires will pass away. Then will be felt, as never before, the grandeur of the Gospel and the utter insignificance of all human wisdom and the vanity of all worldly things.

When the love of the truth repossesses the hearts of God's people they will find no difficulty in assimilating one to another, and manifesting that brotherly kindness so essential to the welfare of the church. Each member of the one body will strive to manifest in dress and behaviour that prudence which, for the Master's sake, avoids all offence, even towards the least of the saints. What is called church-life is sometimes nothing but a miserable sham. The law of Christ, that ye bear one another's burdens, is ignored by three-fourths of the membership. A few willing ones do nearly all the work and pay nearly all the expenses. The others live not to please their brethren in the Lord but their own selves. Let all such look well to their condition of heart; "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" He whose heart is right towards them that have obtained like precious faith with himself, through the righteousness of God, will never wilfully evade the responsibilities that rest upon him as a citizen of the commonwealth of Israel. He will never neglect the weekly meetings, or refuse to contribute his part, whether talent or money, to the need of the church. Neither will he by word or deed intentionally bring a reproach upon them to whom he is bound by the holiest of all ties, that of brotherhood in the illustrious family of the righteous Father.

A weak congregation needs especially to separate itself from the world, to divest itself of worldly thought, and free itself from worldly practice in all things that pertain to religious life. It must learn, once for all, that true heaven-approved success consists not in many proselytes, much wealth or high social position, but in the number of them that are sanctified and made perfect in Christ Jesus. This success can be achieved only through the agencies and instrumentalities that have been ordained of God. The unadulterate word and the pure spiritual worship must be earnestly maintained. All those merely human appliances, whether designed for saint or sinner, that are so attractive to the carnal heart, must be rigidly excluded, that the work of salvation may rest upon the wisdom of God and not in the peradventures of men. The people of the Lord should be so far separated in all their religious acts from the unscriptural practices of sectarianism, that the world can tell at once that they are indeed the peculiar people who have a rightful claim to the name and promises of the *Anointed*, who gave Himself for them, that He might redeem from all iniquity. "*Be not deceived*," says Paul; "*Evil communications corrupt good manners*." Again he says, "*Be not conformed to this world, but be ye transformed by the renewing of your mind*."

A religious society conducted on worldly principles, or fashioned after a sectarian model, is not a church of Jesus Christ, and is consequently no part of the kingdom of heaven. The sooner this truth is recognized the better for all concerned. On the other hand, every society originated and developed by the gospel, and in which the spirit of truth dwells, is a body of which Christ is the Head. "For," says He "where two or three are gathered together in My name, there am I in the midst of them." It may be a matter of doubt whether the word church is ever applied in the New Testament to all the people of God collectively. I often use the word in this way, although I sometimes have a suspicion that this extended ecclesiastical sense may be a gloss of Rome first

used, perchance, to favour the notion that the great earthly body must have an earthly head. Be this as it may, the spiritual unity of the people of God can be secured and maintained only by having each congregation follow the Divine guidance in all things pertaining to doctrine and discipline, so that nothing shall be done that is not warranted by command or precedent in the word of God.

A church that knows and loves the truth, that is filled with brotherly kindness, and conforms itself in its worship and discipline to the revealed will of Christ, will not fail to abound in good works. These will come as naturally as effects follow their sufficient cause. That church will then be strong in the strength that comes from God, a strength sufficient for every trial and available for every righteous purpose. Having within itself all the elements of a perfect life, it will grow in grace and in a practical knowledge of the truth, and through its own talent it will sound out the word of the Lord to the regions around, till, like a little leaven, it has transformed the whole mass, and reproduced itself in other congregations that will love the same things, and be filled with the same Divine Spirit.

I have the utmost confidence in the truthfulness and ultimate success of the principles which I have attempted to advocate in these essays, and in this confidence, however foolish it may appear to them who still retain the old Jewish notions of a worldly kingdom under the Messiah, in opposition to the spiritual reign of the invisible yet ever present Christ, I offer the foregoing desultory advice to all concerned.

American Christian Review.

VISIT IN DETROIT.—DISCIPLES FROM GREAT BRITAIN.

WE were most cordially greeted by the brethren, and made welcome to the hospitalities of Bro. W. Linn, where we had every comfort heart could wish. As the leading men here have been denominated "the impracticable," "the Scotch element," etc., by those who could not shape their ideas precisely according to their liking, we must ask the reader's patience while we give them a little more than a passing notice. We ask this, too, because the things of which we are to speak are of general practical interest and importance.

Bro. P. C. Gray is one of the overseers. He told us his age, but we do not remember precisely—say sixty-seven. He became a Disciple of Christ early in life, and was present in Glasgow, Scotland, when Alex. Campbell was imprisoned. He has had much experience; has read and observed closely. He retains his powers remarkably well, walking for miles over the city with apparent ease. He reads with great readiness and ease; and is naturally ready and gifted as a speaker. He is buoyant in spirit, and hopeful. He stands high in the church and out of it. Bro. Alex. Linn, Sen., is one of the overseers. He has not reached sixty years. We have seen but few men of clearer natural understanding than he has. He is a gifted speaker, and a man of good report within and without. He has a most retentive memory. He has read much, and still reads, and, at least, forgets but little.

The two men just mentioned have wisely so arranged that they are but little incumbered with the cares of the world, and devote themselves very much to the care of the church. They have a competence, and are therewith content. They have avoided some things that old, worthy and good men have not, in some instances. They have not made the meetings *preachers'* meetings, and themselves the *preachers*, and thus continued to *preach* till nobody would *hear them*, as is complained of in some instances, till they have *preached* the church to death. Some one said not long since, that it was the hardest death a church could die to be *preached to death*. Some accused the churches some years since of *living on converts*, and if they made no converts they soon died. These men have never inculcated the idea of *living on converts*, or on *preaching*. They do not inculcate the idea, and the church does not have the idea, of coming together on the first day of the week to *hear preaching*. They retain the scriptural idea of *teaching* the Disciples, but do not give *teaching* the prominence to make it the object of coming together. They do not say, come together on the first day of the week to *hear preaching*, or to *be taught*. They will have it, as it reads in the Book, "come together on the first day of the week to *break bread*." This they never fail to make prominent. The songs may be raised, so as to sing less or more; the prayers may also be raised, more or less, shorter or longer, or the teaching; but the commemoration of the Lord's sufferings and death is the object of coming together, and must always be there. The contribution also is never omitted.

When they come together the worship begins by the overseer presiding announcing and reading a hymn. The congregation rise and nearly all sing. There are hymn-books for all in the assembly. The singing is no mere artistic nor theatrical performance, nor attempt at musical display. Then, they understand *singing*, and sing with the spirit and with the understanding also; "teaching and admonishing one another, with psalms, hymns and spiritual songs; singing and making melody in their hearts to the Lord." All are again seated, and attention is given to the reading of the word of the Lord. Then all stand in the Divine presence, while they unite with some brother who offers prayer. All are again seated, and an appropriate song is sung. The deacons come forward and are seated in their regular places. The emblems of the body and blood of the Lord are then uncovered and exposed to the view of the assembly. A few fitting remarks are then made touching the design, the nature and importance of the institution. All then rise and stand in profound silence, except the one voice that utters the united thanks of the saints. The loaf is broken and passed by the deacons to all the Disciples in the assembly. In like manner they stand again while thanks are offered for the cup. The wine is then poured in the presence of the assembly, in memory of the pouring of the blood of the Lord for our sins, and in like manner passed by the Deacons to the Disciples. This is followed by a song, and the contribution is made. A chapter is then announced and a brother called on to read it. The reading in every instance was clear, distinct and good. Then the way was clear for teaching, for the members of the body to edify one another. This closed the morning meeting.

The announcement would then be made that we were present, and we were requested to speak to the people. This we did on each of the four Lord's days while we were with them, and in the same order. They listened to us, each time for the space of near an hour, without the least interruption or perceptible uneasiness. On Lord's day nights they announced preaching, and on these nights, and during the nights of the week, the meetings were conducted in much the same order as we find elsewhere in meetings for preaching to the world. They have regularly as good audiences as they do under similar circumstances where they have the most straight-out "pastor;" and, what is better, they have more general intelligence than we have ever found in a congregation of the same number. They have developed the talent of the members, called it out and into exercise, and made it a church in the true sense.

We have never spent a month more pleasantly and happily than we did the month of April in this instance. We gathered many valuable lessons of instruction, and trust we imparted many that will not be forgotten. If our memory is not at fault, we had eleven confessions during our stay. The interest held up well all the time, and the attendance on the last night was larger than at any previous time. Truly were we loth to see the time come when we had to part from these friends of the Lord. Several of them followed us to the train and lingered, thinking that probably we would meet no more on this side of the great river. Long shall we remember them and all their kindness.

We made the acquaintance of Bro. Ellis, a pleasant and an agreeable young preacher, employed by the other congregation. He is a young man of fine information, and, we were informed, good preaching talent. If we understand him, he does not consider himself a "pastor" in the popular sense, but is stopping with the church, labouring for it and at other places, as he has opportunity, as an Evangelist. He visited with us repeatedly, and participated in our meeting. Others of the members of that congregation were with us frequently, and all was pleasant, so far as we learned, in their relation to us.

They have had some serious reverses of fortune that have changed their condition very much; but there are those among them good and true, and we hope they will struggle for eternal life.

Mr. Hawley, who started the open, free or mixed communion question some years ago, that led to so much discussion, with his wife, now has his seat in the Congregational Church. If he had been there all the time the cause in Detroit would have been in a better condition. His influence and that of his family have been in the wrong direction all the time. The cause is decidedly better off without them.

Bro. Ellis is deserving of much credit for holding on to the good and true, now that their reverses are such that they can give him but little support. Had he been a mere hireling he would have fled when the money failed. The Lord preserve the good and the true among them, and open their way to peace, usefulness and happiness.

B. FRANKLIN.

AFTER DEATH : A DREAM. *

AFTER death ! In that thought what solemnity, what mystery dwells ! None have ever come from the grave to tell us what is after death. O if one only would be allowed to return from beyond the grave to tell us what he had seen and what were his experiences, what delusions would be dispelled, what doubt and scepticism would be swept away, what comfort would be imparted, and what zeal and devotion would be kindled among many callous Christians ! But would this indeed be the result ? The fear is that it would be otherwise, and that the Scriptures would be found true when they say—"They have Moses and the prophets ; if they hear not them, neither will they be persuaded though one rose from the dead." It is true, however, that there have been dreams in which faithful servants of the Lord have had impressions of the eternal city, the recollections of which have aroused them to greater diligence and self-sacrifice in the work of their Heavenly Master. A considerable time after I had committed to the dust the remains of a beloved and only daughter, in the hope of meeting her again in heaven, I had a dream which removed my sadness, dried my bitter tears, made me perfectly resigned, and fired my soul with fresh zeal and devotion, and infused greater determination to labour and endure in the work of the Lord. In the morning I left my home for a quiet walk, and in the course of my musings and wanderings I at last found myself standing on the bank of a broad majestic river. My whole landscape was bathed in brilliant and warm sunshine, and the river was calm as a "sleeping lake." The course of the river ran east and west, and towards the east, where it was broadest, it lost itself in a boundless sea, which was also calm, still, and beautiful. The bank on which I stood formed the northern boundary of the river, and between the bank and the river's edge was a very broad and smooth sandy beach. A stillness, which seemed even to have a voice, prevailed, and with feelings of inexpressible pleasure I stood and admired the scene. What a picture of beauty, of peace-beauty, like unto the beauty of the Spirit which reflects the wondrous power and grace of its Creator ; peace, like unto that peace which, when the assurance of pardon is possessed, passeth all understanding. While I gazed on the enrapturing scene and traced in the distance the line formed by the edge of the river I discovered that there were stakes at intervals in the water with Christians bound to them, some having already suffered martyrdom for their Lord, and round others the waters were fast rising. Looking away to my left hand I found also other stakes, but without any one bound to them. What, thought I, can be the cause of all this ? These men had been telling the story of the cross when they were seized by persecutors, opposed to Christianity, dragged to the river, pinioned to stakes in its

* We understand this to be a real dream. The dreamer had lost a young and lovely child by death, and he found strength and stimulus to closer walk with God by the dream. We look not to dreams, nor to dreamers, to unfold the secrets of the unseen and future world, nor do we expect to receive information in that way. We have the Bible, and neither expect nor want revelation from any other source. Why then comply with the request to print this dream ? Because it was a cause of increased devotion to eternal things on the part of the dreamer, and may give a measure of impulse in that direction to others. While we cannot learn from it anything as to the future, we may be seasonably impressed by solemn truth which we have otherwise learned, and of which we may be thus seasonably reminded. Ed.

bed, and drowned by the rising tide. While thinking of the solemn and impressive lessons of the scene before me I was suddenly seized by a number of men, who came from behind. Without a word of warning, without an offer of mercy, I was quickly and rudely dragged from the bank on which I stood to the river bed, and there I soon learned what my fate was to be when I found myself placed against one of the stakes and the chains rattling with which my persecutors were binding me. This was the work of a few moments, and then I was left alone to meditate with God, and prepare for death. Fully I realized that now my earthly course would soon be closed, my life passed quickly in review before me, and then at last I sought to lose myself in communion with God, hoping that, in that communion, I might pass from death to life. Bye and bye the rising waters covered my feet; they continued to rise higher and higher till they reached my waist, and then my shoulders. A few minutes more and the waters overwhelmed me; I was struggling with death; and in a moment of inexpressible agony I cried—"O Lord, save me!" My cry was in faith to Him who promises help in time of need, and help instantly came. In the twinkling of an eye my suffering was gone, the world had disappeared, and I was in a glorious world of angels, a number of whom came to my deliverance and carried me away. They were clad in white and spotless robes, they possessed the strength of manhood and the bloom of youth, their faces were radiant with joy and light, and their eyes beamed forth sympathy and love which thrilled my very soul! Oh, the bliss of that moment, language cannot express it! As far as my eyes could see there were throngs of angels holding blessed fellowship with those who, like myself, had passed through death. All were filled with joy, and in possession of the fullest life, vigour, and activity. All appeared to know each other, and all felt interested in each other, the angels finding peculiar delight in the association of every one who had passed through the valley of the shadow of death. The light of that world was not the light of the sun, but a light whose splendour far excelled it, and it never varied in the intensity of its brilliance. And this was the world to which after death I was introduced. How my heart swelled with love and gratitude to God that I who felt so unworthy should have been made to realize so amazingly God's saving power and goodness. My heart from its fulness was ready to burst forth into praise, and to unite with all the hosts of heaven in glorifying His name. On earth I had aspired to a higher and nobler life, expecting to find the wants of my soul satisfied, here these wants were fully met; every desire was satisfied; this indeed was heaven; this indeed was bliss, and I was contented and prepared to spend eternity. Oh, the rapture that filled my soul! That this was the state into which the righteous entered at death I had often declared and argued, and now I was found to be right in the convictions I had held. Oh, how I prayed within myself that all the sincere followers of Jesus might hold fast to the same belief, and live and labour in the strength and joy of it!

What thoughts passed through my mind respecting those I had left behind on earth! I felt sure they were mourning my loss, as I had also when in their state, mourned the loss of my beloved daughter. I fancied I saw the big tear rolling down the cheek, the sorrowful

countenance, and the sombre mourning garb! But O how I desired the opportunity and privilege of communicating with them to tell them of the ineffable bliss and the glorious company I enjoyed, so that instead of shedding tears over my departure they might be led to sing for joy; and instead of wearing sombre habiliments they might dress themselves in the gayest apparel; and instead of being sorrowful they might be comforted and be led to thank God that one of theirs had gone before them to the realms of the blessed. But there was no such communication afforded. Why it was denied I did not inquire, nor did it even cause me regret. That I had been so suddenly separated from my family and relatives, whom I loved most devotedly, caused me not the slightest sorrow, for my soul was so full of bliss that there was no room for any kind of regret whatever. I was certain that if my family and relatives knew the glory of the state in which I was they would be contented and happy; and would be led to work their work, and bear their burden of life with patience and resignation, and sing for joy because of the glory which they in the course of time would also soon be admitted. Their absence did not grieve me because I now enjoyed fully and truly that which they also believed existed, but could not describe.

While this train of thought was passing through my mind, and the angels who delivered me at death were conducting me through the realms of glory, I awoke, and found it was a dream. The inexpressible bliss which I felt when traversing those realms of glory with my delivering angels still thrilled my soul, and I was deeply sorry to find myself still in the "earthly house of this tabernacle!"

Since I had this dream I have ever felt heaven to be very near; my labour for the Master to be easy and light, and the world far more beautiful than before. That some besides myself may also find comfort and encouragement in their trials and labour from the narration of this dream is the only motive for its publication by

A BROTHER.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

August 1. THE WATER OF LIFE.—*John* iv. 1-15. Jesus had been immersed by John, the Spirit of God had descended upon Him, He had fasted forty days in the wilderness, being tempted of the devil, and John had been cast into prison. *Matt.* iii., iv. Jesus had taken up the preaching and baptizing, and it was reported that He had baptized more Disciples than John. *John* iv. 1. He had preached in Judea over seven months (from the Passover to December), *v.* 35. "*Must needs go through Samaria.*" Why? Not in order to get to Galilee, as there was another way. We know of no other necessity than that of His meeting the "Woman of Samaria," thus to give early instruction that the despised Samaritans were not excluded from the love and salvation of God. "*Sychar*"—anciently called Shechem, or Sichem, where God promised to give the land to Abraham and his seed, *Gen.* xii.; a dwelling place of Jacob, *Gen.* xxxiii.; the bones of Joseph buried there, *Joshua* xxiv. Now called *Nablons* from *Neapolis*, which signifies *New Town*, a name given by the Romans who rebuilt it. "*Jacob's well.*" Not mentioned in Old Testament. "*The Jews have no dealings with the Samaritans.*" The Samaritans descended from the mixed race of whom we read. *2 Kings* xvii. 24-34. The strife between them and the Jews most likely dated from the time when they were prohibited from

taking part in rebuilding the temple. Ezra iv. They built a temple for themselves on Mount Gerizim, v. 20. "*Living Water*." *Living*, in Hebrew, when applied to water, meant *flowing*, and the woman understood at first the allusion as to a *spring* rather than a *draw-well*. But the Lord referred to the water of salvation; gospel and saving truth, with all healing and strengthening blessing derived therefrom.

NOTE.—1. That the Lord often meets us in His providence, and thus brings blessing within our reach when we see not His hand. We may converse with a person on the road or in the market, who though we know it not is led there of God to do us good or to get good from us. Those who live to God may expect special leading in this way. God's people can tell of wonderful incidents of this kind. 2. Remember that as Jesus knew all that woman's life, so God knows all ours. We then should repent of all our evils and forsake them. 3. Those who have the Water of Life thirst no more. It can only be had from Jesus. His word says "Let him that is athirst come, and whosoever will, let him take the water of life freely." He gives it only to those who thirst for it, but to every thirsting soul He gives in abundance, as a flowing stream, not as from a changing well, which has sometimes water and is at other times dry.

QUESTIONS.—1. Where was John when Jesus returned to Galilee? 2. What great event had taken place in the life of Jesus before that time? 3. What have we read about Jesus making and baptizing Disciples? 4. What need had Jesus to go through Samaria? 5. Who were the Samaritans? 6. Where did they build a temple? 7. What are we to understand by living water? 8. What sort of persons are called to accept it? 9. What results from having it? 10. What if we do not accept it?

August 8. JESUS AT BETHESDA.—John v. 1-16. "*After this*." After the Saviour's labour in Galilee. John iv. 43-45; Matt. iv. 23. "*Bethesda*" signifies "House of mercy." In modern Jerusalem the pool called *Birket Israil*, by St. Stephen's Gate, is considered the place referred to.

NOTE.—Jesus heals completely and instantaneously, by a word. This was done on the Sabbath, showing that works of mercy and necessity were, even under the law, right any day. The malice of the enemies of Jesus finds fault with what they knew to be good, and for which they should have glorified God. The man went to the temple, most likely to praise God. Psalms cxvii. 18, 19. Sin produces worse consequences than unhealthy body, v. 14. The warning of Jesus may be applied to us all. The wages of sin is death. Jesus is the only Healer. Sinners need Him, and are helpless without Him, even as was the impotent man.

QUESTIONS.—1. What does the word Bethesda signify? 2. Why did the Jews persecute Him? 3. Was it wrong to heal on the Sabbath? 4. Why not? 5. Where did the man go after he was healed? 6. What results of sin are worse than an unhealthy body? 7. What do sinners need? 8. Who can heal them?

August 15. THE BREAD OF LIFE.—John vi. 35-58. "*Bread of Life*." As bread sustains the body, so Christ and His Gospel are needful to sustain spiritual life. As only good food satisfies the hungry, so Christ, believed in, loved and obeyed, is needful to satisfy the longing or hunger of the soul. Those who thus receive Christ will never have spiritual longings which He cannot supply. God fed the Jews, in the wilderness daily, with manna from heaven. Christ is the true bread which came down from God to give His life to save sinners. "*All that the Father giveth me shall come unto me*." God gives to Jesus all who believe on Him, and all those who believe on Him with the heart come to Him in loving obedience. All such He will raise up at the last day to life eternal. "*No man can come to me unless the Father draw him*." This drawing is by the power of truth. "*It is written they shall be all taught of God*." God has sent His truth to instruct all; hence all are taught but the many won't learn. Just as in your class; the teacher explains the lessons to the whole class but some do not heed it, and though all are taught all do not learn, and what you don't learn does not influence you for good. "*Hath everlasting life*." Have the promise of, and title to, everlasting glory. If they continue to believe and obey they will, at the last day, receive the crown, and be for ever with the Lord. "*Eat my flesh*." Not literal. The idea is that of true loving fellowship with Jesus.

QUESTIONS.—1. Why is Christ called the Bread of Life? 2. How can spiritual

longings be satisfied? 3. Who are those whom God has given to Jesus? 4. How does God draw them? 5. Are all drawn who are taught? 6. When do good lessons draw us to good conduct? 7. What is promised to those who believe in Christ? 8. When will He raise them up to glory?

August 22. JESUS THE CHRIST.—*John vii. 37-53.* "*The Feast*" of Tabernacles, was the great harvest home, when the people dwelt in booths. The song of praise, Isaiah xii., was appropriated to this feast, which followed the day of atonement; festivity and gladness prevailed for seven days. On each day it was the custom, in allusion to Isaiah xii. 3, for water, from the pool of Siloam to be brought into the temple, in a golden vessel, by the high priest at the head of a procession, where it was poured upon the altar, while the choir sang the great Hallelujah. Psalms cxiii.; cxviii. On the eighth day this ceremony was omitted, Neh. viii. 18., but the Hallelujah was sung. On that day, when the water of Siloam was absent, Jesus stood and by His invitation announced the water of life, and thus crowned the festival by calling the glad worshippers to the living water. "*Bethlehem*." Though John knew that Jesus was born in Bethlehem the Jews did not, their difficulty therefore was natural. "*The Officers*," persons sent to arrest Jesus. They came back without Jesus, not because they could not take Him but that they were charmed by his words. But the rulers were determined to reject and slay Him.

QUESTIONS.—1. What was the name of the feast? 2. In what did the people dwell? 3. What was sung at the feast? 4. What else was done on each of the seven days? 5. What did the Saviour do on the eighth day? 6. What was it that the Jews were perplexed about? 7. Why did not the officers arrest Jesus? 8. What was the conduct of the rulers? 9. What will become of people who reject the truth because they don't like it?

August 29. FREEDOM BY THE TRUTH.—*John viii. 21-36.* "*Where I go ye cannot come*." He was going to heaven; they would die in their sins. "*Who art Thou?*" The Son of God—the word made flesh. "*Lifted up*." Crucified and raised to glory. "*Then shall ye know*." All who have heard of Him must either know Him in this life by a saving conversion, or at the resurrection by fearful judgment. "*If ye continue*." Those who receive Him may fall away. Not enough to receive, but we must hold fast till the end. "*Never in bondage*." The Jews boasted of their freedom, but they were not free. They were in bondage to the Romans, but they were the servants, or slaves, of sin, *v. 4.* All who won't yield to God's truth are also servants of sin, and if they continue so must receive the wages of sin—*death*. "*Son*," *v. 35.* Those who forsake sin for Christ become *sons* of God, and will abide in glory for ever. Show from Rom. vi. 22 how sinners can be made free from sin.

QUESTIONS.—1. Where was Jesus going that the wicked Jews could not follow Him? 2. Who was Jesus, and where did He come from? 3. What is needful besides receiving Jesus in order to obtain everlasting glory? 4. To what were the Jews in bondage? 5. Who are servants of sin now? 6. Why are sinners called to repent and give themselves to Jesus? 7. What is the wages of sin? 8. How can we be made free from sin?

A GREAT DESIDERATUM.

THE world has many servants and reformers wax eloquent in the advocacy of their schemes. There is, however, one thing, the attainment of which we believe would do much towards the realization of many other blessings. We mean the *union* in one body of all who love Jesus.

That this is desirable is evident by the various efforts made to accomplish it, for example, the "*Evangelical Alliance*," where men of diverse creeds agree to sink "*minor differences*," and come together on certain common ground. Their so doing is called "*Christian Union*." We have also of late been pointed to Mr. Freemantle and Mr. S.

Minton, clergymen of the established church, speaking in the pulpits of Dr. Parker and others, as samples of Christian union. But we pronounce all such unions failures. There is no real union in them, for the simple reason that they rest upon no sound principle. We may gild brass and call it gold; but "it is not all gold that glitters." So it is not all union that is so called. Take Messrs. Minton and Freemantle out of their friends' pulpits and they remain Episcopalians. The Baptist, or the Wesleyan, apart from the "Alliance" meeting, remains a Baptist or a Wesleyan. Each seeks the welfare of his own party. We hold that these unions not only have no sound principle in them, but that they violate principles sacred and Divine. Jesus the Christ is either Lord and King, or He is not. His Church either has Divinely given laws and constitution, or it has not. If Jesus is not Lord then let us cease to call upon men to obey Him. If His Church has not a Divinely given constitution then may we do what is right in our own eyes. But Jesus has been made both "Lord and Christ." God gave Him, as "Witness to the people, a Leader, and Commander to the people." God requires all who will be saved to "hear Him." Therefore we call upon all men to submit to Him implicitly. The Church of Christ was fully set in order by the Apostles, its laws for all time were given through them, the Holy Spirit was given to them to lead them into all the truth, therefore there can be no Christian union except it be based upon that truth. The "Evangelical Alliance" compromises truth. The Baptist cannot join with the Wesleyan without keeping in obedience what he believes Christ commanded. Nor can the Congregationalist unite with the Episcopalian without suppressing what he believes to be truth. The whole plan is so destitute of consistency that we are not surprised at its failure.

But there is another consideration which presses upon us. What right has man to tamper with the commands of Jesus? Can that man expect to be held guiltless who does not hear Jesus? "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." This should sink into our hearts and prevent us from so great wrong.

But some may say, "Uniformity of opinion is impossible while men are what they are, we are differently organized and educated, and can never see alike on all matters." To which we reply that it is not for sameness of opinion that we contend. We do not believe its attainment possible nor desirable. There is room for difference of opinion where is neither clearly expressed law nor Apostolic example. Where we have the precept or the example in the Divine Word, then it is ours to *obey*, not to omit or to alter.

The union for which we plead is intimate, vital, and operative, in which it shall be manifest that all who profess the name of Jesus shall be one in faith, in love, in will, in aim, and in operation. But is such union not chimerical? Does it not belong to dreamland? No! The means that would bring it about are beautifully simple. It only requires that every party name be dropped, and that all be converted to wear the name of Christ, and be guided alone by the "Living Oracles." "The

unity of the Spirit" would then be kept "in the bond of peace," which unity consists of "One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." (Eph. iv.)

If this were immediately effected, who can tell what grand results would follow to the church and the world. Then, indeed, would the taunt and stigma of division be removed from the Christian profession, and the world would believe that God had sent Jesus.

Dear reader, if you are not of the followers of Jesus, let me urge upon you to own Him as your Lord King, that when He presently comes you may meet Him with confidence, and not with shame. If you are among those who love Him, and yet have been satisfied with partial obedience, and another name than His, take to you His "worthy name," and yield complete obedience to Him. And when He comes you shall joyfully enter with the transformed into the everlasting kingdom.

T. THOMPSON.

A RELIGION OF FOUR LETTERS.

SUCH is the title of the first article in a little book entitled "Spiritual Helps," consisting of "Papers carefully selected from a variety of Authors," and designed "for those who desire to be 'rooted and built up in Christ, and stablished in the faith.'" But instead of being *spiritual helps* every Bible student who wishes to call things by their proper names would readily designate them *carnal hindrances*. The following is a specimen:—"There is a wide difference between your religion and mine," said a Christian lady to one in whose condition she had long been interested. "Indeed," said he, "how is that?" "Your religion," she replied, "has only *two* letters in it, and mine has four." "Why, your religion," said the lady, "is D-o, Do; whereas mine is D-o-n-e, DONE."

After informing us that some time elapsed between this interview and another, the writer tells of the glorious change that took place in the interim, which he ascribes to the Spirit of God. "The Spirit of God used it in the conversion of this gentleman." When next he met his friend he said to her—"Well, I can now say with you, that my religion is D-o-n-e, DONE;" which he explained by saying that—"He had learned to fling aside his deadly doings, and rest in the *finished* work of Christ." He further confuses the reader by confounding the dead works of the law with the obedience to the gospel. "It seems," he says, "that this gentleman was one of that numerous class who are seeking to get to heaven by their own doings, by attention to ordinances and ceremonies, by what the Apostle, in the ninth of the Hebrews, terms, '*dead works*.'" I wonder if ever he has read this portion in the light of its context. (See Heb. x. 1-22.) Did it never strike this gentleman that "*dead faith*" is as much to be guarded against as "*dead works*?" "Wilt thou know, O vain man, that faith without works is dead? . . . For as the body without the spirit is dead, so faith without works is dead also." (James ii. 14-26.)

Next follows a eulogism on the four letters, D-o-n-e. They are called "golden letters," "precious letters," "precious word," etc. One

would almost be persuaded to lay aside all the other letters of the alphabet, and use only these four! This would be treating the alphabet as modern revivalists treat the Bible. Then the closing appeal to the reader, who is exhorted and prayed for as follows:—"Do think of it, dear friend—think deeply—think seriously, and may God's Spirit lead you, this moment, to cease from your own D-o, and to rest in Christ's eternal D-O-N-E." The whole is wound up by a hymn which professedly answers the question—"What must I do to be saved?"

"Nothing, either great or small;
Nothing, sinner, No;
Jesus DID IT, did it all,
Long, long, ago." etc., etc.

Now supposing the foregoing doctrine were correct it would necessarily follow:—1st—That if Jesus died for all, and finished not only His own work but the sinner's, then all must be saved, as there is nothing more to be done. 2nd—That if He died only for some, then those only for whom he finished the work must be saved, and of course all others must be lost. 3rd—It would follow further, since the entire work is finished, that the saved were just as safe before believing as after it. If the first conclusion could be established it would prove Universalism, but it is not, for the wicked shall go into everlasting punishment. (Matt. xxv. 46.) If the second could be proved, then God must be a respecter of persons, which is emphatically denied. (Acts x. 34, 35.) If the third statement were true, the Bible must be a mass of absurdities and contradictions, as it distinctly says that Do-nothings are self-deceived. (James i. 22.) From what has been said you will clearly perceive that Do-nothingism is not the doctrine of the Bible, and that for a man to be saved, in God's way, he must do something. The following facts put this position beyond dispute:—

1. *If a man needs to do nothing to be saved, all the laws of nature are opposed to religion.* In relation to the things, DO-NOTHING means DEATH. Let anyone cease to eat or breathe, and try it. The farmer who does nothing in spring has the pleasure of doing nothing in harvest. The child that does nothing will never be able to walk. The patient who does nothing will never be cured. The drowning man who refuses to lay hold of the rope thrown within his reach, will never be saved, and nobody pities him. We might go on enumerating cases, but the above will clearly show that all who wish to enjoy this life must do something, and that death is the penalty of doing nothing. Now as the God of nature is also the author of religion, one would be led to suppose that He would not frame the laws of the one in opposition to those of the other: and unless He has, the Do-nothing theory is but a delusion to drown men in perdition.

2. *If a man is saved by doing nothing, the convictions and desires produced in the awakened sinner by the Holy Spirit are opposed to religion.* When the love of God, the work of the Saviour, and the guilt of sin are clearly perceived and grasped by the human heart, the very first thought that rises in the mind is the need of doing something to be saved. When the three thousand were convinced of sin on Pentecost, their first and natural outcry was—"men and brethren, what shall we do?" (Acts ii. 37.) When Saul perceived that he had been fighting

against God, and that the heavenly messenger was Jesus, he immediately said—"Lord, what wilt thou have me to do?" (Acts ix. 6.) When the gaoler saw his lost condition, his awakened soul found vent in the expression—"Sirs, what must I do to be saved?" (Acts xvi. 30.) The above cases illustrate the natural outcry of every convicted sinner. Now how is it, if man needs to do nothing for salvation, that every man seeks to do something? Did God create the powers of the human soul so as to operate in every case diametrically opposite to His religion? Did He send His Holy Spirit to awaken these powers and direct them in a wrong channel; and afterwards hand them over to a class of teachers who should undo both what the promptings of their own natures and the convictions of the Spirit sought to accomplish? Unless we can answer these questions in the affirmative, Do-nothingism is not of God, but of man; is not from above, but from beneath; is not *conversion*, but *perversion*.

3. *If man requires to do nothing to be saved, both Jesus and the Apostles have misrepresented the plan of salvation.* It is a stubborn fact that our Lord never contemplated the salvation of any man without his being required to do something. Hear his own words—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that **DOETH** the will of my Father which is in heaven. . . . Therefore, whosoever heareth these sayings of mine and **DOETH** them, I will liken him to a wise man, who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and **DOETH THEM NOT**, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." (Matt. vii. 21-27.) Surely there is no uncertain sound here. Just before ascending into heaven He gave the commission, which clearly points in the same direction, and fixes the world's destiny, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark xvi. 15, 16.)

The Apostles in carrying out their Lord's instructions understood that men were to do something to be saved. When the three thousand on Pentecost, cried out what shall we do? "Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.) The above is but a sample of all other cases in the history of the Apostles. All required to obey the Lord in order to salvation. It is remarkable that although the question what must I do to be saved? was often put both to Christ and the Apostles, yet never one was rebuked for it, but in every case instead of the answers being *do nothing*, the inquirer was directed to obey some conditions in order to be saved. More than this; while the disciples were instructing the people that they must do something to be saved, "God was bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will." (Heb. ii. 4.) Now unless we are prepared to affirm that Jesus and the Apostles were

in error, and that God also is implicated by confirming their testimony with signs, we must hold that Do-nothingism is not God's plan for saving our lost race. Every one who has a spark of grace will say, "Let God be true."

4. *If a man needs to do nothing to be saved, the Bible does not teach the plan of salvation.* Search the entire book of God from Genesis to Revelation, and you fail to find anything approaching the conclusion that a man is saved by doing nothing. Such an answer was never given to an inquiring sinner, by an inspired teacher, from the days of Moses till the death of John the Apostle. The following passage is a sample of New Testament teaching:—"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe." (2 Thess. i. 7-10.) If Do-nothingism is the plan of salvation, and if the Bible does not teach it, the natural conclusion is that the Bible cannot be a safe guide. Now if it is not to be found in the Bible where shall we go to find it? The true answer is, in the imaginations of men. "This wisdom descendeth not from above."

In conclusion, we fearlessly affirm that religion is neither made up of four, nor of forty letters; but that it contains all that are needful to communicate God's will. The person who seeks to lay aside what God has appointed, must suppose himself wiser than his maker. This is surely a sample of pride, ignorance, wickedness, and folly. "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.)

D. SCOTT.

LOOK UP.

JOHN BUNYAN, in his matchless allegory, shows a man whose eyes were always cast down, and in his hand he held a muck-rake: just over his head was an angelic being, holding a celestial crown in his hand, which he offered to give him; but the man never raised his eyes to look at it, nor did he lift his hands to take hold of it, but with eyes ever fixed on the earth, he continued to rake unto himself dust and straw and rubbish that was of but little worth.

So it is with men who should ever be ascending the "hill of the Lord," and whose aspirations should carry them into the "holy place;" whose deepest desire should be to climb the ladder Jacob saw to go up the mount of prayer as Moses did Mount Sinai; or go with the Saviour, as Peter, James and John did, into the "Holy Mount," and there behold Him in all His glory as the altogether lovely one, to meditate upon His purity and contemplate His character until the world recedes and vanishes and he feels that he is on holy ground, surrounded by master spirits who have fought life's fight and solved the mystery of death—feels that it is a delightful place, and that he is very near to

Him in whose presence there is fulness of joy. Yet man, with the fadeless diadem of eternal life over his head, and with the possibility of attaining such a high and pure enjoyment, still looks down and is satisfied to rake to himself rubbish, *rubbish*, RUBBISH.

Did you ever think how often, by command and example, the Book of God directs and encourages us to look up? It was when Abraham lifted up his eyes that he saw the friendly angels near to his tent-door; and is it not likely that kind visitors now come near to God's people, "though too often unperceived?" Again: when this most faithful servant of the Most High was passing through the most awful trial of his life, he "lifted up his eyes" and saw the ram that was to be the substitute for his child. Balaam for a moment "lifted up his eyes" from gazing upon the "houseful of gold" which Balak had offered him and which he so much desired, and saw the Morning Star coming out of Jacob and the Scepter coming out of Israel: he listened, and he heard a voice, saying, "God is not a man that he should lie, or a son of man that he should repent." Purer thoughts and more heavenly aspirations filled the old prophet's soul, and he longed to die the death of the righteous, and prayed that his last end might be as calm and beautiful as is the end of the righteous. Perhaps none of the old Testament men felt as deeply and understood the heart so well as did David. Why do his psalms touch so delicately all the chords of our hearts, as his fingers touch the harp—quieting souls to-day as in days long gone he stilled the troubled spirit of the king? Why are they store-houses of bread to the hungry, and wells of comfort to the afflicted? Is it not because he "lifted up his eyes to the hills from which came his help." (Ps. cxxi. 1). Early in the day he looked up unto God, and his prayer ascended with the morning sacrifice. (Ps. v. iii.). In the darkest hour, when God seemed to have hidden his face, still he said, "Lead me to the rock that is higher than I." Again he says: "Unto thee, O Lord, do I lift up my soul." Have we had such feelings? Are there such longings in our souls? Do we often say:

"Rise, my soul, and stretch thy wings,
Thy better portion trace,
Rise from transitory things
To heaven, thy native place?"

If so, then happy are we.

A strange and terrible insanity once came upon Nebuchanezzar, which changed him into a wild man. He gave up his palace for the wilderness, and the habitations of men for the society of wild beasts. Nor did he get any better until, as he tells us himself, "I lifted up mine eyes unto the heavens, and mine understanding returned unto me." So it is now, when man lifts up his thoughts from this world is his spirit restored in the image of God—in righteousness and true holiness. Did not Christ often lift up His eyes to heaven, and did He not tell His Disciples to "look up and lift up their heads?" When He was about to heal a blind man, He first made him look up, and after the blind man had done this, it is said "He was restored and saw every man clearly." (Mark viii. 25). Plutarch, whose writings will last as long as human character and history are studied with interest, in speak-

ing of the hog, says: "The eyes of the hog are so formed and disposed of in the head, it is always looking on the lowest objects, and can in no manner contemplate things elevated and lofty. It cannot look upward unless thrown on its back with its feet upward. Although this animal is addicted to the most discordant squealing and grunting, yet as soon as it is laid on the back it is immediately silent; so great is its astonishment at the heavens, the sight of which it is unaccustomed to, and which causes such fear that it is unable to cry." Are there not many so unaccustomed to things spiritual that, if their eyes were suddenly turned up to them, they would be dumb with astonishment?

I think it is Dr. Holland who says: "There is a great deal of pig in human nature, or human nature in a pig;" and it is true, for there are many pig-men whose only songs of thankfulness are low grunts, and whose eyes are always looking on the "lowest objects."

Oh! may we realize that man was made for better things; that there is within him a spark of that heavenly flame which should be fanned until he himself shall become a flaming fire in the service of God. From the time that the ark which held all the human family rested safely on Mount Ararat, until the day when the Son of God ascended to heaven from the Mount of Olives, many of the most important and sublime events in Bible history transpired on mountains in and about the Holy Land. So much is this true that there is hardly a mountain in Palestine that, from some event, might not be called a sacred mount. And why all this, if not to teach us to lift up our eyes to the cross that was planted on Mount Calvary, and direct our most profound attention to the law that went forth from Mount Zion? If you open a bird-cage, and let the captive out, it does not go down to the ground, but flies up into the sky. How much more should that person from whose soul the fetters and chains of sin have been stricken off fly and mount up to its God and Saviour!

I think it is Mrs. Hemans who, in speaking to her son of the eagle's defying the tempest and rising above the storm-clouds to gaze upon the sun, says:

"Boy, may the eagle's flight ever be thine,
Onward and upward, and truth the line."

Are there not dark clouds for the child of God to rise above; and is there not a sun for him to fix his gaze upon? The trees that lift their branches to the heavens; the stars that twinkle in the sky above; the birds that sing in the forests over heads; the showers that fall from the clouds above; and the sun which brings its twofold blessing of light and heat every time he looks down upon us—all teach us to lift up our hearts and voices to Him who is the giver of every good and perfect gift. Then—

"Rise, O my soul! pursue the path
By ancient heroes trod;
Ambitious, view those holy men
Who lived and walked with God."

Christian Standard.

DAVID ENGEL.—A WORTHY EXAMPLE.

ABOUT three years ago a very plain unpretending man, apparently about fifty years of age, called at my study, desiring religious conversation. He proceeded to make certain inquiries as to our views of baptism, the Lord's supper, feet-washing, as practiced by some denominations, etc. Slow and hesitating in speech, his conversation showed such quiet habit of deep thought, and his questions were of so practical a character, that in a two hours' interview, quite a respectable library of books of reference from my book-case, had grown up by our side.

His family connections were among the German Baptist Brethren, as they call themselves, or Tunkers, as others often call them. As between them and the Pedobaptist denominations he became satisfied that we held the golden medium ground, and a short time after was immersed, and received into our congregation the day we re-opened our house of worship, May 5th, 1872.

Since that time he has been to the church a most edifying example of earnest effort to learn in the school of Christ how to work for His cause.

Signalizing his entrance into the church by a liberal contribution to the cost of the improvement then just made, no enterprise of the church was ever presented to him without a liberal contribution. He at once began attending all the meetings of the church, and with great modesty speaking a word of exhortation and joining in prayer, and though possessing no natural gifts in that direction, by dint of much study and deep piety become exceedingly acceptable in both.

Carrying on extensive business operations in taking up ground, building rows of houses, laying out a new cemetery, etc., he yet found time for the most pains-taking study, in fitting himself to teach his large Sunday-school class on each Lord's day morning. When our church was reorganized he became one of its officers and trustee.

On the 19th of May last he was taken suddenly ill, and typhoid pneumonia developed itself rapidly. I called upon him the next day, and he calmly told me he would certainly die. I did not for a moment believe it, and tried to change his opinion, but in vain. The next day he was better; but on Saturday much worse, and still firm in the conviction that this was his last illness. We conversed of the future. I have never, even in the oldest and ripest Christians, seen the manifestation of greater clearness of apprehension and a more implicit confidence in the hope of eternal life. As he himself expressed it, it was not a mere matter of faith, but amounted to the clearness and force of knowledge. "*I know* that heaven is mine. *I know* that I will dwell with Christ for ever. Tell the brethren to hold out faithful and meet me in heaven, for *I know* that I shall be there." So absolute was his confidence that he seemed to be already amid the heavenly joys.

During this interview he called for a bundle of papers, and handing them to me, requested me to find a certain paper, a note of one thousand dollars which he had taken up for the church, and which represented just one-half of our entire liabilities for our building. Finding it, he quietly handed it to me as a gift to the church.

On the next Monday night his prediction was fulfilled. He passed

away without a struggle to the full realization of the glad hope that had taken such complete possession of his mind and heart.

Upon reading his will, it was found that he had bequeathed another thousand dollars for the thorough furnishing of the Sunday-school, and five thousand to be invested for the support of the pastor of Paca street church. This will probably yield the church an annual income of from \$350 to \$400, thus continuing his yearly subscription to the preaching of the gospel for all time to come. In addition he divided \$21,000 among the charitable institutions of Baltimore, making \$28,000 dollars for religious and benevolent purposes.

Thus closed the rounded and beautiful life of one who, with ordinary ability and no pretension, made himself useful in every department of religious life in which it was possible for him to work. His body is the first one to lie in the beautiful cemetery which he planned, and which was almost ready for the market at the time of his death. I have thought that his example might not be without force, and have therefore given this brief sketch.

A. N. GILBERT.

GOD, THE OMNIPOTENT.

IF it be possible for God himself to be astonished, is it not when He thinks how little you and I have Him in our thoughts? I ever and anon surprise myself that my mind and heart are not more engaged in the study of His character. With what spirit of deep humility, profound reverence and devout joy ought you to commune with that Great Spirit. O, my soul, your origin, your present circumstances and destiny of His appointment—the one truth which gives sure hope. But there are gods many and lords many. Why is it, then, that there is no god like our God, and what are the peculiar attributes which distinguish Him from all the other gods which men worship? Why is your God, Christian, the only one deserving the tenderest love, the most sacred and intense adoration of the wisest, best and loftiest intelligence of earth or heaven?

Some of His attributes we are permitted to know. And what a catalogue of stupendous adjectives. How utterly exhaustive of superlatives. Omnipotent, omniscient, omnipresent, infinite, eternal, invisible. The Creator and Disposer of all events in holiness, justice, mercy, love and perfection. Well said the law of Moses at Sinai, and later at another mountain by a greater than Moses: "Thou shalt worship the Lord thy God." Worship follows worth. Once only in our version is He called the Lord God Omnipotent; yet in the original the word is used ten times, and elsewhere translated Almighty.

What if the man who hates you with a bitter hatred were almighty? What would you not expect? But the friend who shows a tender solicitude for your welfare—were he omnipotent, what favours would you not ask—what benefits confidently expect? It is the part of prudence, then, to make the omnipotent God our friend.

All powerful, yes; and yet there is a thing God cannot do, although, alas! I do it almost daily—be inconsistent with the character professed. God cannot lie, nor does He authorize confusion. Then go your way

and ponder well the import of this paradox. Has He ordained a plan of saving sinful man? He asks your faith. Believe Him. For penitence, then, He asks immersion. Obey in meekness, thankful for a hope of heaven; nor be so selfish, nor so arrogant, so foolish, as to expect Him to save you by your own plan, thus being inconsistent and bringing in confusion.

G. S. JUDD.

FORCE OF PRAYER.

PRAYER does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection, but it preserves the strength of the whole spiritual fibre, so that the trial does not pass into the temptation to sin. A sorrow comes upon you. Omit prayer, and you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim Him as your Father though He seem cruel—and the degrading, paralyzing, embittering effects of pain and sorrow pass away, streams of sanctifying and softening thought pour into the soul, and that which might have wrought your fall but works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life. The force of prayer is not altogether effective at once. Its action is cumulative. At first there seems no answer to your exceeding bitter cry. But there has been an answer. God has heard. A little grain of strength, not enough to be conscious of, has been given in one way or another. A friend has come in and grasped your hand—you have heard the lark sprinkle his notes like rain drops on the earth—a text has stolen into your mind, you know not how. Next morning you awake with the old aching at the heart, but the grain of strength has kept you alive—and so it goes on; hour by hour, day by day, prayer brings its tiny sparks of light till they orb into a star; its grains of strength till they grow into an anchor of the soul, sure and steadfast. The answer to prayer is slow; the force of prayer is cumulative. Not till life is over is the whole answer given, the whole strength it has brought understood.

BROOKE.

DR. GUTHRIE'S HABIT.

"I HAD resolved," writes Dr. Guthrie, "on coming to Edinburgh, to give my evenings to my family; to spend them, not as many ministers did, in the study, but in the parlour, among the children.

"The sad fate of many city ministers' families warned me to beware of their practice. Spending the whole day in the service of the public, they retired to spend the evening with their studies, away from their children, whose ill habits and ill doing in their future life showed how they had been sacrificed on the altar of public duty. This I thought no father was justified in doing.

"Thus the only time left me for preparation for the pulpit, composing my sermons and so thoroughly committing them that they rose without

effort to my memory (and therefore appeared as if born on the spur and stimulus of the moment) was found in the morning. For some years after coming to Edinburgh, I rose, summer and winter, at five o'clock. At six I had got through my dressing and private devotions, and kindled my fire, prepared and enjoyed a cup of coffee, and was seated at my desk, having till nine o'clock, when we breakfasted, three unbroken hours before me. This being my daily practice, gave me as much as eighteen hours in each week and—instead of Friday and Saturday—the whole six days to ruminate and digest and do the utmost justice in my power to my sermon. A practice like this I would recommend to all ministers whether in town or country. It seems ample time for pulpit preparation, brings a man fresh each day to his allotted portion of work, keeps his sermon simmering in his mind all the week through, till the subject takes entire possession of him, and as the consequence, he comes on Sunday to his pulpit to preach with fulness, freshness and power."

Intelligence of Churches, &c.

CHELSEA, LONDON, July 12th.—During the months of May and June we have been blessed with further additions. While our chapel was being repaired Bro. Ellis preached in Hyde Park, to large and attentive audiences; and though no immediate fruit in the form of conversions is apparent, yet it is certain that the principles of the Reformation were more widely circulated than they could possibly be within the walls of our chapel. On June 6th, the first Lord's day evening of our return four persons were immersed; three of them from the Sunday school. And on last evening, July 11th, another confessed the good confession before many witnesses, and put on Christ. Bro. Ellis has been away three Lord's days, visiting the churches at Tunbridge Wells and Brighton, but we are expecting him home in the course of the week. There is evidence of good work too at Forest Gate. The brethren meeting there brought five candidates for baptism to Chelsea on the 4th.
J. C. V.

WIGAN.—During the past six months we have had twenty-four souls added to the church by baptism, and two by restoration. On the other hand we have lost from the fellowship, of the church within a few weeks past, two excellent and steadfast Disciples, Jane Grundy and Peter Sharrock, both of whom fell asleep in the confident assurance of a resurrection to eternal life.
J. COLLIN.

PILTDOWN.—We have been much refreshed by a visit from Bro. Adam, who remained with us over six Lord's days, earnestly labouring to build up the church and preaching the Gospel to sinners. He immersed four believers, who have been added to the church. We hope, by God's blessing, that the seed sown may bring forth fruit to the glory of God.
A. D.

DOUGLAS.—Bro. Pittman having concluded a visit of several weeks, Bro. D. King has followed him to labour in word and doctrine for some four weeks.

Obituary.

ANN WESTON (formerly Callaway), wife of John Weston, after a lingering consumption, fell asleep in Jesus, the 18th of May, aged twenty-four years. She bore her sufferings with fortitude and patience, having a bright hope in Christ. She has left a husband and two little children to mourn their loss.

ELIZA WHAPHAM, wife of C. H. Whapham, departed this life, suddenly, June 19th, after five hours' illness, aged sixty-six. While in health her seat in the meeting place was always occupied, but of late through infirmity, she had not been able to attend. She has left an aged partner and a son and daughter to mourn her sudden departure.
Piltown.

A. D.

HOW THEY DID IT.

WHEN we read that in the days of the Apostles "the Word of God grew mighty and prevailed," we are constrained to look further and see how they did it. We inquire for the secret of their success.

1. We see a prodigious amount of personal labour. The book of the Acts is not a chronicle of conventions, or conferences, or councils, or even of churches as such. It is the story of individual life and labour. What Philip did to enlighten the Ethiopian treasurer, and what Paul did for a heathen jailer, and how Peter visited and guided Cornelius, and how Aquila and his wife set Apollos aright—these are the main features of the apostolic history. We do not read that a "benevolent society" was organized at Joppa, with plentiful bye-laws. But there was one woman's needle very busy there under the "bye-law" of love. Throughout the book runs this golden thread of personal consecration to Christ's cause. In our time there is no small amount of eloquent nonsense uttered about "reaching the masses." It is a glittering generality, which finds no warrant in God's wise book. Human beings sin as individuals, suffer as individuals, and must be saved as individuals. Christ did not die for "masses;" He died for men. Each person must be reached—one at a time.

If the devil can only succeed in enticing God's people into a big convention and into a passage of a series of flaming resolutions, and the appointment of a tremendous committee and then going home to sleep over it, he is perfectly delighted. But when he sees a man hard at it in personal effort with some impenitent soul, he is full of rage. Satan knows what hurts him, and there is nothing he chuckles over more than the pious vapouring about "saving the masses." His policy is to tempt people and ruin them one by one. When churches are revived, it is by individual hearts getting aroused and at work.

2. Another secret of apostolic success was that they knew how to pray. They had no stereotyped liturgy. Too many Christians pray "like a book." Those early Christians asked God for just what they wanted. If Peter was in a dungeon, they met at John Mark's house, and prayed him out of the dungeon. If they needed courage to face the enemy, they prayed that they "might speak the word with all boldness." Every prayer had a point and purpose. They were united in their requests. They continued in supplication till the blessing came. Such prayer would bring a revival in the most cast-iron church in all our borders. Nay, such prayer-meetings would be a revival.

3. Those early Christians knew how to give. They sold a part of their possessions in order to help Christ's poor. They gave also, systematically, every week, as God had prospered them. When the time comes that church members begin to sell their carriages, and rose-wood pianos, and Brussels carpets, in order to fill up the treasury of Christ, we may conclude that the millennium is nearer by several degrees. Whenever they begin to give "as God has prospered them," we shall hear no more about "destitute neighbourhoods," and starved-out mission enterprises. The art of giving to the Lord is well nigh a "lost art." Let us go back and find it in the New Testament.

4. Those early Christians knew how to preach. The narrative is—"They preached Christ unto them." A personal Saviour was brought right home to each needy, guilty sinner. They wasted no time on bootless controversies. Taking it for granted that each man was a perishing sinner, and taking it for granted that the Gospel of Calvary was true, they pressed the Saviour upon every conscience. Conversions came thick and strong.

5. But the grandest thing about those early followers of Jesus was their lives. For them to live was Christ. No epistle that noble, old Paul ever penned affects me more than his pure, sweet, cheerful, honest, heroic life. The man himself represented Jesus to a wandering, wicked world. The crying need of our day is "more Christ-like men and women." Then we shall have a fresh and beautiful "book of the Acts."

DR. CUYLER.

PRESENTATION OF A BUST OF A. CAMPBELL TO BETHANY COLLEGE.

THIS Bust is the work of the American artist, J. T. Hart. The history of it is briefly as follows:—When Mr. Campbell was in Lexington, Kentucky, many years ago, this (then) young artist requested permission to take a cast of his head. This cast Mr. Hart carefully preserved, and afterwards carried it with him to Florence, Italy, where he established his studio, and where he has since become known to fame. About two years ago, Mrs. Campbell, widow of the illustrious deceased, sent an order to Mr. Hart for a marble bust from this cast.

Upon its arrival in this country a few months ago, she placed it temporarily in the College, with a view to its formal presentation to the authorities thereof on this fitting occasion. The Hon. Jeremiah S. Black, who is a member of the Christian Church, was chosen to make the presentation. Notwithstanding the pressure of his professional duties, he found time to leave his home at York, Pa., and come, in response to the invitation extended to him, to present the Bust to the College. On June 17th, on making the presentation, he said—

MR. PRESIDENT:—I am about to offer you, or rather the institution over which you preside, a figure in marble of Alexander Campbell, your former friend and benefactor. As a work of art, it will decorate your College. No person who remembers how he appeared in the noon of his manhood will fail to perceive here a most felicitous likeness of his noble features. For the truth of this I am able to give you a better assurance than any word of mine—seeing is believing—let every one look for himself. [Here the speaker unveiled the bust.]

In making this formal presentation of it to you, Mr. President, I act as the commissioned representative of that beloved woman, who was not only his disciple and friend, but the devoted companion of his life, bound to him by ties at once the strongest and the most sacred that human souls can know.

I am sure you will not only take it gladly, but keep it with careful reverence and preserve it for your successors. By it future generations

will become as familiar as we are with that serene and lofty countenance. So may it be twice honoured and twice blessed, in her that gives it and in you who receives it.

Here, where Mr. Campbell spent so much of his time, and where the fruits of his labours are visibly ripening all around us, it is not necessary to vindicate the dignity of his character or make known its value. Yet this ceremonious tribute to his memory will not be without its uses. If we make the most of his example, it will improve us more than his precepts. At any rate, let us acknowledge the debt we owe him frankly and frequently, so that no statute of limitation can be pleaded when the coming generation calls for its payment.

According to my apprehension his career was most heroic. In support of those truths which divine revelation had taught him he encountered the opposition of nearly the whole world—to say nothing of the flesh and the devil. Friends fled from his side, while enemies met him in front and hung upon his flank and rear.

The life of a Christian man worthy of his vocation is a battle at best. The similes with which Paul describes it are constantly drawn from the struggles of the warrior and the athlete. He of whom I speak contended valiantly for the faith once delivered to the saints, not only against the natural allies of Satan, but against errors which appeared to be consecrated by the approbation of good men; creeds imbedded in prejudice; falsehood guarded by interests which the slightest disturbance infuriated. It was a war against principalities and powers and spiritual wickedness in high places. The little band of disciples that gathered around him at first, and whom the world in derision called by his name, were as literally the "sect everywhere spoken against" as their predecessors in primitive times.

To effect a great reformation under such circumstances; to convince large numbers of men against their will; to organize the believers into a compact and powerful body; to conquer the respect of the world; these are proofs of intellectual ability and moral force with which only a few of the children of men have been gifted. To these qualities were added an unflinching courage, a fortitude that nothing could shake, a chivalrous sense of justice to his opponents and affection for his friends, second only to his love for the cause to which he devoted his life. What higher claims can any man set up to the character of a hero?

When we estimate his talents and virtues by the practical results of their exercise, we must remember that he wrought out his success solely by appeals to the hearts, reason and consciences of his fellow men. Others have made as deep a mark as he did upon the history of the race, but nearly all of them were backed by political power or aided by unworthy passions. It is easy to account for their achievements without supposing them to possess much strength of their own. Standing behind a steam-engine, even a weak man may make some progress in removing a mountain, but he who scatters it abroad with his naked hands belongs incontestably to the breed of the Titans.

When I speak thus of his merely human dimensions, I do not undervalue the intrinsic power of the gospel. But the qualities of mind and heart which glorify truth, make the man illustrious in his personal character. He was invincible by virtue of the Divine armour

with which he was clothed; still it is only just to say that he filled it grandly, wore it always, and never sunk under its weight. The weapon that glittered in his hand was the sword of the Spirit, but without the sweep of that long arm its celestial temper would not have been proved.

After crediting his coadjutors with their full share of the common work, he is still without a rival to come near him. Many of them were tall in their intellectual stature, but, looking through the host, it is neither detraction nor flattery to say that—

“He above the rest,
In shape and gesture proudly eminent,
Stood like a tower.”

He was a thoroughly trained scholar, a life-long student, with industry to which mere idleness would have been pain. He never unbent from mental exertion except in conversation. He was, indeed, a most wonderful talker. No one, I think, ever joined him in these social recreations without being both instructed and delighted. His pen was extremely prolific. His writings are so voluminous that we cannot but wonder how he found time to accomplish the mere mechanical labour. Perhaps his written style had imperfections, but it never fell below the dignity of his subject, and it was always freighted with original thought.

As a great preacher he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse “drew audience still as death,” and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man’s wisdom; the arts of the orator seemed to be inconsistent with the grand simplicity of his character. It was logic, explanation and argument so clear that everybody followed it without an effort, and all felt that it was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clenching fact was always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power.

For this man we ask you to keep a perpetual as well as a high place in your memory, and to think of him always as one who was endowed with rare intellectual faculties, enriched by vast learning devoted to the faithful service of his God and the highest interests of his fellow men—upon whose private life no stain was ever dropped even by accident—who, working “ever as in his great Task-master’s eye,” was unfailing in the performance of all his duties. Not for his sake do we make this request—he is beyond the reach of human praise or blame—but for the sake of the living to whom his pre-eminent virtues will continue to speak from the tomb.

Here especially should these things never be forgotten. I need not remind you, Mr. President, or the other members of the faculty, that this institution owes its existence to him. He laid its broad founda-

tion, and taught its lofty towers to rise. As its first President, he started it on a career of substantial prosperity, and gave it the high character which it still maintains. You, then, have a peculiar interest in his reputation. Hoard it as a priceless treasure. Be true to his great name, and I can safely promise that the large army of his admirers in every part of the country will be true to you.

I conclude, Mr. President, by repeating the presentation which consigns this memorial of our great and good friend to the care of Bethany College.

PRESIDENT PENDLETON'S REPLY.

It is made my privilege, honoured Sir, living friend of the honoured dead, to thank you for the worthy words in which you have spoken to us of "the man whom we revere," and through you to tender the grateful acknowledgments, not only of Bethany College, but of a brotherhood of friends wide as the world, to her whose ever-loving heart has done the best she could, and given us here, instead of his living self, now gone from us for ever, this noble sculptured image of a man whose very look was greatness. We knew you were his friend—knew it from many a word of warm admiration which we remember of his own lips—and we thought

"If aught of things that here befall,
Touch a spirit among things divine,"

his could not hear unmoved the testimony which we knew your heart would bring of how, with the riches of his great and gifted soul, he had made to himself friends who cherish him in the temples of worship on earth and welcome him with the gratitude of regenerated natures to the mansions in heaven.

We shall not forget—the faculty of Bethany College, charged with the work which he began—these young men, looking up to the high forms that stand in the honoured places in the temple of a people's gratitude; and this people, here to-day, to honour the grand life of Alexander Campbell: will not forget the inspiring words in which you have spoken of him, nor cease to thank you, as I now do, for their hearty and eloquent utterance. You have stirred the depths of our souls as with the trident of Neptune, and we give you back the answer of a sea of hearts.

And to Mrs. Campbell, who has committed to us this memorial treasure of highest art, we beg you to say that while his own great life forbids us to look on any image with feelings of idolatrous worship, still it is true that "on God and god-like men we build our trust," and that her gift shall be to us, by its ever speaking presence, an incentive to make our service to the world, like his, sublime. She has erected upon this platform, not a vain monument of the dead, reciting in graven words virtues which the world had never recognized in the living, but a grand, life-like image, which in its majestic port speaks for itself. When, in all the after years of Bethany College, young hearts, thirsting for knowledge, shall come up to these halls, seeking the inspiration and the learning that must ever be the married parents of all birth and nurture of greatness, the dim traditions of her

illustrious founder that have floated "as airy nothings" before their imaginations shall gather into form and take to themselves in this memorial marble "a local habitation and a name;" and thenceforth for ever Bethany College and Alexander Campbell shall live in their hearts, the inspiration of nobleness and the sustaining fulcrum of powers that shall move and bless the world. And is not this a grand rich legacy to leave to posterity—to establish firm in the hearts that shall rule the world, "the throne of Jupiter," the steadfast, against which the shock of the whirlwind's car of revolution shall break in vain and leave the world in peace?

But our simple word of thanks must not indulge in reasons. These speak for themselves, and inspire the eloquence of true gratitude, which is ever silent. In few words, therefore, but with sincerest thanks, bear to Mrs. Campbell the acknowledgments of the trustees, the faculty and the friends of Bethany College, with assurances of the deep obligations under which you, honoured Sir, have placed us all by the distinguished manner in which you have rendered the service of the hour and the deep and lasting impression for good which, under the inspiration of friendship and a kindred nature, your glowing words have left upon our hearts—in trust for ever.

MOODY AND SANKEY.*

IN our last issue we gave in full a very important article on the operations of Moody and Sankey in England, from the able pen of David King, of the *Ecclesiastical Observer*. We publish it not merely nor mainly to give our readers the information contained in it—they have much of this already—or to speak of Moody and Sankey personally, or their operations particularly, but to speak of the *principles* involved in all operations of the kind.

Some years since the name of Maffett, of Methodistic notoriety, was known throughout the country. He was sought by the Methodist people, heralded as the wonder of the world, and the numbers reported converted at his meetings were vast. True, some of the wisest and best men they had did not want Maffett. But they had no power to stop him. They must have him! He operated on the regular old-fashioned mourner's bench plan, and as a Methodist. "The work of grace," as they sometimes phrased it, or "the outpouring of the Spirit," as they at other times called the same thing, in his revivals, made *Methodists* and nothing else. He never made a Baptist nor a Presbyterian. This rule was invariable.

For many years past we have heard of Elder Knapp, among the Baptists, of revival fame. More recently we hear of the mighty deeds of A. P. Graves, among the Baptists. The "work of grace," or "the outpouring of the Spirit," in all the revivals conducted by those two men makes *Baptists*, not Methodists, nor Presbyterians. We give this peculiar circumstance as material for the reader to meditate on. In former years we think this held good in all sorts of revival meetings.

* From the *American Christian Review*.

"The work of the Spirit," or the "work of grace," invariably made the converts the same sort as the operator in the revival. This led many good people, in their simple way of reasoning, to think the "work of grace," or of the "outpouring of the Spirit" was not of the grace of God, or of the Spirit of God at all; but *the work of the revivalist*—that those begotten were simply of the same sort as the man by whom they were begotten.

But now we have Moody and Sankey, Whittle and Bliss, and Hammond, who are neither Methodists, Presbyterians, Episcopalians, Congregationalists, nor Independents. What are they? They are nothing. To what are they committed? Nothing. To what does the "work of grace" or "the outpouring of the Spirit" in their revivals convert people? To nothing. They report converts; vast numbers of them! To what are they converted? Nothing. What are they when converted? Nothing. What do the converts hold? Nothing. Here, again, many good people are confounded. They cannot understand this. The "work of grace," or "of the Spirit," in former years, made Baptists, Methodists, Presbyterians, Congregationalists, but now people are converted to none of these; yet converted soundly, but converted to nothing. This is the latest style of the "work of the Spirit," as represented by our modern revivalists. Here, again, many people are led to believe, who view this kind of work, that those converted are converted *by the revivalists*, and not by any "influence of the Spirit" at all. Those begotten are the same sort as the man by whom they are begotten. The work is purely of man. If the revivalist is nothing, the converts are nothing also. But then, what are the converted advised to do? To unite with *some church*. What church? The revivalist cannot answer that question. Is not such a man a lucid guide in the way of righteousness? There lie before him the records, showing what church those joined who were converted under the Apostles' labours. But these moderns have no light on that subject, but say: "*Join some church.*" Certainly, and so said Beecher to the people of the world: "*Join some church; join any church; any church is better than you are.*"

We read in Scripture of "the church," "the body," "the body of Christ," "the kingdom of God." To what church do Moody and Sankey, Whittle and Bliss, or Hammond belong? Who can tell? If no one can tell, what evidence have we that they belong to any church? Here we have the wonderful spectacle of men crossing the Atlantic to show the people the way of salvation, who have not given us evidence that they are in the body of Christ, or that they ever showed any other person the way into the kingdom of God. They have the Bible, and the gospel of Christ clearly set forth in it, but they do not know the way of salvation set forth in the Bible, or knowing it will not set it forth. That they utter many Bible truths, firmly and forcibly, we doubt not, but that they know the way of salvation, or that they ever follow the Apostles, and set it forth as they did, showing the sinner *how to come to the Saviour* and be saved, we have never seen in evidence!

But have they not wonderful success? We cannot answer that question till we know what is meant by *success*. If the meaning is, have they not been successful in drawing vast crowds, getting their

sympathies, with the sympathy and to some extent securing the co-operation of many of the ministers of religion of different sorts, we readily answer affirmatively. But if the meaning is, successful in advocating the gospel, turning sinners to the Lord, or building up the kingdom of God, we answer negatively. We grant one thing, viz.: That whether *accidentally, or by premeditation and design*, they are playing a sharp game. We think there is a little too much in it for mere *accident*. Look at the following:—

1. They have ignored the points of difference between the popular parties, so completely as to scarcely drop an utterance offensive to the most delicate ear on either side of the head of any *orthodox sectarian*, no matter whether Calvinistic or Arminian, Congregational or Presbyterian, Immersionist or Rantizer. This could hardly have been the work of *accident*.

2. They have avoided the clear terms of pardon, as found in the commission, and the examples of conversion found in the records of the apostolic practice, and the directions given to inquiring penitents by the Apostles, shewing them what to do to be saved or pardoned, as carefully and studiously as the most artful and cunning sectarian priest could have done. Nor could this have been the work of *accident*.

3. They have ignored all parties, thus putting them all on one common level, and leaving them out of their work, making the impression that they were doing simply *the work of God in turning the people to the Lord*, and leaving it to other hands to make *partisans of them*, or, in other words, to make *sectarians of them*, which is certainly the work of *man*, and very poor work at that. This was hardly the work of *accident*.

This is rich material for comment, but we leave it for another issue.

WATCH THE LIPS.

CLAMOROUS words, wrathful, testy, peevish, bitter, sneering words, curt speaking and detraction, are answerable for large measures of human misery. Anger, says Chrysostom, rides upon noise as upon a horse; still the clamour, and the rider are in the dust. Solomon's sayings about brawling women, of whom he must have had many a specimen among his thousand wives and concubines, given him of God, perhaps, as whips and scourges for his sensuality and polygamy, have found many to respond to them. A sharp temper and a high-keyed voice in a wife and mother are enough to drive out all comfort from a home, and to make even the bar-room and its company a desired refuge. David, when he asked God to keep the door of his lips, had been driven out by Saul to seek shelter with Achish, King of Gath, and he prays that in his trouble he may not say anything unjust toward Saul, nor anything hurtful to the religion of Israel before the idolatrous Philistines, nor utter any repining words against his God. And, like David, we should be especially careful of our words in the day of trouble, or of ill-health, or of bad condition of body, for then we are like the hot springs of Iceland, that need only the provocation of a bit of turf thrown in, to return steam and scalding water and showers of stones. A parent, or a school teacher, will think that children act some days worse than at

other times, and like creatures possessed, and will punish accordingly, when it is only some trouble of his own that made it seem so. And so, too, Sunday Services will be disparaged, neighbours harshly judged, or God's ways repined at when, in a better frame ourselves, and better satisfied with ourselves, we should have been pleased and satisfied. We are sometimes like matches ready to take fire at a touch, and hardly safe to be dropped about anywhere.

Words of detraction and slander require the watch. It is not all mention of a neighbour's faults and evil deeds that is wrong, for we cannot but notice gross faults, and to speak of them in a right spirit may be perfectly right, and needful for self defence and the good of society. The fault is in being quick to see and publish faults, magnifying them, imagining them, meddling with them when it is none of our business to do so, and speaking of them from promptings of envy, resentment and rivalry. A slanderous tongue moves as naturally in the element of hatred as a fish in water. One who loves his neighbour as himself, and seeks to do unto others as he would they should do unto him, can hardly be a slanderer. The mischief of detraction springs from a mean unloving spirit, soured by disappointment, fretted by envy, urged on by meddlesomeness and miserable curiosity. When one with such a frame goes from house to house with the preface: They say, or they do say, but I don't know how true it is, that this man drinks; or, that man and his wife don't live very pleasantly together; or, that man did not come by his money very honestly; or, this woman is no better than she should be—it is very probable that then a busybody and slanderer is at work who greatly needs the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips." Churchman.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

September 5. THE LIGHT OF THE WORLD.—*John ix. 1-16.* The question, "*Who did sin?*" v. 2. Men believed, at that time, that bodily ailment was directly caused by sin, and some believed that an infant might sin before it was born. "*Neither this man nor his parents.*" Not that they had never sinned, but that the blindness was not caused by the sin of either of them. "*But that the works of God might be manifested.*" The work of healing by Jesus. Showing, too, the special providence of God. This blind man was prepared for special demonstration of the Divine power of Jesus. "*While it is day.*" During the day of life, or while the opportunity lasts. "*The night cometh.*" The time when no one can do his neglected work. "*The Light of the world.*" Jesus is to the moral world what the sun is to the physical world. He is the true light for all the world. No one can reject His light, His truth, without being in darkness. "*Made spittle.*" There was a notion at that time that spittle applied to the eyes was a good medicine. The Jews had added to the Law of God and made it unlawful to anoint the eyes with it on the Sabbath. Jesus thus disregarded their traditions and thereby rebuked their meddling with God's Law. "*Go wash in the pool of Siloam.*" Neither the anointing, nor the washing, nor the water of the pool, nor the spittle, effected the cure. But not until the man washed did he see. The power of God healed the man, but the Lord pleased that it should be done when he washed. Without the washing he would not have been cured; nor would he had he gone to some other water. Illustrate by Naaman, 2 Kings v. 10, and by the baptism of Saul, Acts xiii. 16. "*This*

man is not of God." The Jews said this because He had broken their unauthorized law, and because they were wicked and did not like the truth. They should have said, "This man is of God because He made the blind to see."

QUESTIONS.—1. Who did sin that the man was born blind? 2. Did neither he nor his parents ever sin? 3. Why was he born blind? 4. What did Jesus do and require of him? 5. Did the spittle, clay, and water cure him. 6. What did? 7. What case in the Old Testament is somewhat like this? 8. What have you heard about Saul "washing away his sins? 9. Did the water take them away? 10. Who can forgive sin?

September 12. THE GOOD SHEPHERD.—*John x. 1-18.* This is closely connected with the former chapter. The man whom Jesus made to see had been cast out by the rulers, because he believed on the True Shepherd. Those who cast him out claimed to be the shepherds of God's flock, but they were wicked men, whom God did not own, and therefore Jesus compares them to thieves and robbers, who have thrust themselves into the shepherd's office otherwise than by the door of God's appointment. "*Hirelings.*" They cared nothing for the sheep (God's true people), but only for the honours and profit of office. "*The Good Shepherd.*" Jesus cares for, heals, saves, gives His life for the sheep; and for all, that they may enter the church, or fold, of God, and be His true flock. "*The Porter.*" Need not inquire who is intended, as it cannot be known for certain, most likely not anyone in particular, but only named as the filling up of the picture. "*Leadeth them out.*" In the east the shepherd goes before the sheep, and calls them by name. They know his voice and follow him. In this way the blind man had recognized Jesus. All true Christians follow Him. No one can be of God's sheep who will not hear and follow God's Shepherd. Then, how good He is! He gave His life for you all. How sinful it must be not to love and follow Him. If you follow Jesus now He will lead you to glory by-and-by.

QUESTIONS.—1. What do you remember about the blind man whom Jesus made to see? 2. Who were the bad shepherds that cast him out? 3. What did Jesus term them? 4. Who is the good Shepherd? 5. Why is he so called? 6. Who are the sheep of God? 7. Where will Jesus lead those who faithfully follow Him? 8. What of those who refuse to follow Him?

September 19. THE RESURRECTION AND THE LIFE.—*John xi. 25-44.* "*I am the resurrection.*" That is, the author, or cause, of the resurrection, which so depends upon the merit, will, and power of Jesus that it may be said that He is the resurrection itself. "*And the Life.*" John i. 4. The life depends upon Him. "*Shall never die.*" Shall by no means die for ever. The death of God's people is called sleep, because it will be put an end to—all will rise again. The word *Cemetery* means a sleeping place. "*Jesus Wept.*" Why, seeing that He could raise the dead, and intended then to bring Lazarus to life? Because He shared the sorrow of the bereaved ones, and comprehended all the sorrow that all have felt on parting with their loved ones; all of which is the result of sin. Jesus had raised others before Lazarus. Name the preceding cases, and mark the difference and progress. Enlarge upon the resurrection of Jesus, over and above that of Lazarus. The one shows His power, but the other opens the way of life to us all. It would not have much mattered to us if Lazarus had not been raised; but what would have been the consequence if Jesus had not come from the dead!

QUESTIONS.—1. What did Jesus declare Himself to be? 2. In what way is He the Resurrection? 3. What did He mean by saying that those who believed on Him should never die? 4. Why did Jesus weep? 5. What is the meaning of the word *Cemetery*? 6. How many had Jesus raised from the dead before Lazarus, and who were they? 7. What would be the result to us if Jesus Himself had not risen from the dead?

September 26. CHRIST REJECTED.—*John xi. 45-57.* Only in the Gospel of John is the raising of Lazarus recorded; but each of the other Gospels indicate that something must have taken place about that time to produce a sudden conspiracy of the Priests and Elders to get rid of Jesus. John shows how this was brought about.

"Many believed" through that crowning miracle, and hence the rulers would put Jesus to death. "*Doeth many Miracles.*" They admitted this, and therefore should have received Him themselves, but they were wicked and so would kill Him. Jesus therefore went away till the time appointed of God had come. Then He went up to the temple.

QUESTIONS.—It may be well here to repeat leading questions from the preceding twelve lessons.

ANNUAL GENERAL MEETING.

THE Annual General Meeting of Churches in England, Scotland, Ireland and Wales, was held in Glasgow, August 10th, and two following days. On the Tuesday evening a considerable number of brethren from various parts of the United Kingdom assembled in the Christian Meeting House, Brown Street, where, soon after six o'clock, the assembly was organized by prayer, praise, reading of Scriptures, and the appointment of Chairman and Secretaries.

Bro. McLintock, of Glasgow, was elected to the Presidency, and Bren. G. Collin, of Carlisle, and Swan, of Newcastle, were chosen as Secretaries.

The Statistical Sheet, prepared from the schedules, was put in and taken as read. The Evangelist Committee presented the following

REPORT.

DEAR Brethren, the reports from the various *Divisions* and *Evangelists* which your Committee have now to lay before you will show instances of usefulness, and opening fields of labour, which are calculated to awaken gratitude, and stimulate to increased efforts in the Master's service; knowing that "he who goeth forth, though with desponding fears, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." When the evening is come, and the Sabbath-rest begun—when the labourers are called together, such witness-bearing for the ancient truth will be remembered by our Lord Jesus; then, "Every man shall receive his own reward, according to his own labour." We begin with—

THE SOUTHERN DIVISION.—But first of all we note that Bro. Joseph Adam, by request of the church in Dundee, spent six weeks there, at the commencement of the present Evangelistic year. We are told that his stay with them was a time of spiritual refreshment and edification, and that the interest which he awakened paved the way for the after labour of Brother Ellis. Proceeding thence to the Southern Division he began work in London. At Limehouse and Kentish Town he laboured twenty-seven weeks; Rotherhithe has received four weeks' labour; Piltdown five; Brighton three; Exeter two; Bristol, Nettleton, Bath, Forest Gate, and Glasgow, one Lord's day each. The result is considerable success. In most of these churches the brethren have willingly and heartily co-operated with him, and as a natural consequence have been greatly encouraged and built up. It is a joy and comfort to your Committee when they know that the Evangelists are making it a part of their business to train and lead out talents which would otherwise be buried; for we feel that whilst we protest against the exclusive ministry of one man who is appointed and paid to teach the church, to do the work of a pastor, and to preach the Gospel to the world, there is danger, lest while we protest we fall into the same error. Bro. Coles has given five weeks' labour to the churches in and about London, which seems to have been a season of mutual enjoyment and profit. Chelsea also has been benefited by the earnest spirit of Bro. W. Hindle, where he spent the month of April, and where he found himself in the genial element of large meetings, and considerable success. Bro. King, by request of your Committee, spent sixteen days at Bath and Nettleton; the visit was considered very opportune. The little gathering in Nettleton, on account of its isolated position, is almost cut off from other churches. At Bath he

addressed large and attentive audiences, in St. James's Hall. Lord's-day and other discourses were also delivered in the small meeting room occupied by the church. Thus were these churches cheered and encouraged. *Bro. Ellis*, in addition to the help given to Chelsea, has spent, in this division, one Lord's day in Brighton, and two in Tunbridge Wells; in the latter town we hear that he turned the place "upside down," which caused a cry to go up to the Evangelist Committee for more help, but which we were not able to send. Here we think it best to notice that early in the year he laboured in connection with the two churches in Dundee for six weeks, benefiting both saints and sinners, which has been duly reported in our Magazines. *Bro. Pittman* has spent one Lord's-day at Chelsea, and one at Limehouse.

THE MIDLAND DIVISION.—In addition to the labours of *Bren. King* and *Thompson*, the Midland Division has also had the help of *Bro. Coles* for fourteen weeks, and of *Bro. Abercrombie* for six weeks, from whence we learn that their earnest devotedness in the cause of the Redeemer will be long remembered. These two brethren took part in the St. James's Hall Services, which were begun by the brethren in Birmingham, after the visit to that town of Messrs. Moody and Sankey, in order to avail themselves of the religious awakening, and which resulted in an addition to their various gatherings of some twenty members. *Bro. Greenwell* has also spent one month in Banbury, and one in Nottingham. In the latter place, and in Bulwell, he found many old friends to welcome him. The good seed was scattered, and some fruit gathered, but our brother deems it wisdom not to judge any man's work by immediate results.

We have pleasure in recording that a good work has been progressing in many Sunday schools during the past year. It must have been a day of holy joy to the friends at Bulwell, on September 28th, when eleven young persons out of the school were baptized and added to the church. Much fruit has thus been gathered in Chelsea, Birmingham, Wortley, Liverpool, Wigan, and other places, and young vigorous life infused into our membership.

YORKSHIRE DIVISION.—*Bro. Greenwell* has spent some six months of the past year among the various churches of this division, which has been on the whole as satisfactory as could be expected under present arrangements. The brethren speak of being refreshed by his visits. *Bro. Pittman* has also laboured in Yorkshire for six months. In conjunction with the brethren at Wortley, and with the aid of *Bro. Ferguson*, from Manchester, special services were begun in that town, which resulted in the gathering of thirty-three persons into the fold of the Good Shepherd. This special movement has been a blessing to the church, not only in its added numbers, but as a quickening impulse, stimulating to earnest work.

LANCASHIRE, &c., DIVISION.—*Bro. Brown*, by private arrangement, has been retained by the Manchester District during the past year, but has given occasional and very acceptable help to other churches in this division. *Bro. Evans*, during the Evangelistic year, has given thirty-seven Lord's days to Blackburn; five to Wigan; five to St. Helen's; and one each to Birkenhead, Liverpool, and Skelmersdale. "Visible results," says our brother, "fall far short of affording the encouragement looked for, the invisible, if any, will I trust make up a fulness well-pleasing to the Lord of the harvest." We feel it only just to him to say, that acting upon his belief, that the church is a school in which the ignorant and inexperienced may be taught and trained, many owe to him a debt of gratitude for patient help afforded them. We also desire to express sympathy with him in the depressing personal and family afflictions, which during the past year he has borne with Christian patience and resignation.

The brethren in Liverpool in order to take advantage of the religious awakening, consequent on the visit of Messrs. Moody and Sankey to their town, took a public hall, and commenced a series of continuous meetings. *Bren. Coles*, *Hindle*, *King*, *Abercrombie*, and *Ellis* gave valuable assistance. In addition to these helps they were favoured during the whole period with the presence of *Bro. J. C. Hay*, of Iowa, U.S.A., whose service cannot be too highly spoken of; those who have laboured with him esteem him very highly for his works' sake. We have pleasure in bearing testimony to his gentle and noble spirit, and complete devotion to the Saviour's cause, which has endeared him to all who have had the privilege of his acquaintance. As the result of this extra effort (duly noted in the *Observer* and *Advocate*), the brethren in Liverpool have had the joy to report forty-five immersions, which is a cause for much thankfulness and encouragement.

We now pass over to Douglas, Isle of Man, where *Bro. Pittman* has spent fifteen weeks; *Bro. McDougall* one week; *Bro. Greenwell* three weeks; and *Bro. King* three or four weeks. From *Bro. King*, who has only recently returned, no report has been received; but we are glad to know that the little church is growing; and that there are amongst them earnest souls is demonstrated by their desire to extend the knowledge which has blessed them to other parts of the Island.

The good work which has been progressing in the Furness District, North Lancashire, during the past year, must have been a comfort and blessing to all who have read the reports sent to the *E.O.* Our *Bro. McDougall*, towards the close of September last, went there, and found the work of so blessed a nature that he was induced to return, and has since, during the greater part of the year, remained there. *Bro. Hindle*, likewise, after having spent eleven weeks in Banff, proceeded to Lindal. Much blessing has been the result of their endeavours to serve the Master. The whole district woke up from the slumber of years, and eighty-nine souls have turned to the Lord, and there is well-grounded hope of steadfast continuance and increase. *Bro. McDougall* says: "After the first three weeks experience I found it necessary to carry wherever I went, not only my New Testament in my pocket, but also a set of baptizing garments in my bag." *Bren. King* and *Greenwell* have also made passing, but acceptable and useful visits to this neighbourhood.

In addition to the foregoing *Bro. Hindle* has visited Wigan, Hindley, Skelmersdale, and Liverpool; and *Bro. McDougall*, Southport, Liverpool, Birkenhead, and Skelmersdale. *Bro. Coles*, besides the time given to Southport, visited the brethren in Dumfries, immediately after the last Annual Meeting. Two Lords days have been given to each Wigan and Liverpool, and one each to St. Helen's, Blackburn, and Birkenhead. *Bro. King* spent one week at Southport, on the return journey after our last gathering. *Bro. Ellis* has given eight weeks to Hindley, Wigan, Birkenhead, and Liverpool. *Bro. Abercrombie's* visits to the churches in this district have been unsatisfactorily short. Much good, substantial work has been accomplished by these brethren in the towns above enumerated, and very acceptable help given to the various churches.

NORTHERN DIVISION.—*Bro. D. Scott* has spent nine weeks in Carlisle, eight in Whitehaven, and eight in Newcastle, five in Maryport, four in each Spittal and Annan, three in Broomhill and Amble, and one each in Aspatria and Bedlington. He has done good service in preaching the gospel in this division; the seed of the kingdom has been sown, and some has taken root and is prospering. The churches too have been benefited. The brethren deem him a very suitable Evangelist for their districts. Following a visit of some length from *Bro. D. Scott*:—"The church in Whitehaven had a series of discourses by *Bro. D. King*, extending over four Lord's days, and resulting in the immersion of four persons, who are added to the church."

In all probability the statistics of the past year will show an amount of progress hitherto unprecedented in our history, which should stir our hearts to gratitude and thanksgiving, and our lives to greater exertions in the Master's service.

We now turn to notice resolution 48, passed at our last Annual Gathering, which reads as follows:—"That the Evangelist Committee be instructed to communicate with the Divisional Committees, and the Evangelists, immediately previous to our next Annual Meeting, with the view of arranging a plan of Evangelistic labour for the ensuing year, in order that the same may be submitted to that meeting for its approval." What your Committee have to say in answer to this is, that in consequence of the action taken by the various divisions, in making their own arrangements, and forming plans for Evangelistic labour during the ensuing year; we can only partially carry out the above resolution. We have communicated with the Divisional Committees, and the Evangelists, and now give you the information received; but on account of the movement above referred to, it was found impossible to submit a plan for your consideration.

To the various Secretaries of the Divisions we wrote, giving them the purport of the above resolution and asking them to inform us whom they would desire as labourers during the ensuing year and also, if possible, to give us some idea as to the amount of support they were likely to render. From the Secretary of the *Southern Division*, the following reply was received:—"We have carefully considered the requirements of this division, and think we cannot ask for less than two Evangelists, for the coming year. We feel that we need not state any facts to show the need for this

amount of labour. London alone is in need of far more than we ask for the whole division. Then as to funds, owing to the unhappy dispute between the churches of Chelsea and Kentish Town, the zeal of many has grown cold. But we think you may look for from £70 to £100 from the churches in this Southern Division. We have thought of the following Bren., viz.: Adam, Brown, and Coles. In reference to the first-named, we have consulted the churches, and find a majority desirous of prolonging his labours amongst us. We, therefore, hope you will arrange for either Bro. Brown, or Bro. Coles to labour with Bro. Adam, during the coming year.

The Secretary of the *Midland Division*, says:—"That as we are unable to promise any contribution at present to the General Fund, we cannot ask for service from Evangelists sustained by that fund; but should the General Evangelist Committee think it right to recommend the Annual Meeting to send any aid to this division, which comprises some twenty churches, such service as can be given by Bren. Ellis, Coles, or Hindle, will be very gratefully accepted."

The Secretary of the *Yorkshire Division* writes—"The unanimous voice of the representatives of our Association Meeting, held at Wortley, is, that we should endeavour to secure the labours of our esteemed Bro. Pittman for this division, for the twelve months subsequent to the Annual Meeting. From what was promised at the Meeting by the four churches—Leeds, Wortley Liversedge, and Huddersfield—we may calculate upon subscribing from £45 to £50 during the twelve months.

From the *North Lancashire District*, we have the following:—"The brethren here considering the conversion of sinners, and how our enjoyment of Jesus has been increased by clearer teaching, and the steps being taken towards setting the churches in order, and the help now given to brethren who desire to be useful, unanimously request, that Bro. McDougall's labour be continued. And we should be glad if Bro. Hindle's help could be spared to us, for no one man can do the work of the whole district. In answer to your question about support, we think brethren of Committee know us well enough to believe that we should be ashamed to give less than we can. But how can we say anything as to the amount, until our new chapels are finished. We wish we could promise you a large amount, but we dare not, but will send not less than during the last year, and as much more as possible."

The western portion of the *North Division*, proposes to raise, during the year, commencing at next Annual Meeting, about £86. They would like Bro. McDougall six months, and Bro. Hindle as long as possible besides. Failing these brethren, they would choose Bro. Ellis, or Bro. J. C. Hay, from the United States of America.

We also wrote to the Evangelists, asking to be informed as to the field of labour they would deem most adapted to themselves, and when their services were likely to be most useful, they were also asked whether concentrated or scattered labour would in their individual cases be likely to be most productive. Bro. Adam feels it highly desirable that his labour should be confined within a narrower sphere than the two hundred miles of the Southern Division. He has been invited to labour in Dundee, and is willing either to go to Scotland, or to remain South, to work in a narrower circuit. Bro. Ellis says:—"As to future arrangements, I cannot at present say anything, not having decided in my own mind the best course to pursue. From Bro. King, we learn the following:—"I do not see my way clear to say to your Committee that I can put at its disposal so many months, or weeks, during the year; but I say this, that if in looking over the applications and recommendations as to labour, for the coming year, the Committee see some want, or opening, which can be better met, by having some measure of help from me, it is most likely they would be able to bring that about by application to myself." Bro. Thompson writes to say, that he is engaged to labour in the Midland Division for the next twelve months. Bro. Pittman says:—"If the General Meeting grant the request of the Yorkshire brethren, I shall be happy to serve in that division to the best of my abilities. Personally I feel more useful whilst working with an inexperienced church. I believe concentration of labour is the thing for me." Bro. Evans replies to our inquiries as follows:—"The real need of churches reported, and acknowledged fitness on my part to meet that need, would be to me the voice of Providence, saying: 'Come and help us.' It appears to me, that in addition to labour in Blackburn, some fragmentary or scattered labour in the Lancashire Division, and occasionally elsewhere, is the kind of work, which will achieve most good, and will best suit my case." Bro. Greenwell thinks he could render three months' service in the Nottingham District, and two months in Carlisle and Dumfries. As to any other field of labour, he places himself in the hands of the brethren who have charge of such arrangements.

Bro. McDougall says:—"You ask, what locality would be likely to furnish hope of most usefulness; at present I do not know any place where I can work with so clear a conviction of being where the Lord would have me, as in the Lindal and Kirkby District: there is much to do yet in the gathered converts before they can be well left. But it will be a pleasure to aid in Wigan and Southport as the way may be opened." *Bro. W. Hindle* thinks the churches in the Furness District (*viz.*: Lindal, Barrow and Kirkby), will need a considerable portion of his time during the coming year, but he also desires to render help to Wigan, Southport, and the churches in their neighbourhoods, thinking that he would thus be most useful. *Bro. Brown* is engaged by the Manchester brethren for the coming year. *Bro. Coles* feels some difficulty in expressing himself, as to the field of labour, and would prefer being permitted to pass it by for the time being. He adds:—"In the position in which I am placed, I believe that a large amount of concentration of labour is desirable, I would, therefore, prefer labouring in a single division to labouring in several, and would prefer still more a district, to the whole of a division. The field of labour *Bro. Abercrombie* would prefer, is the place where he can gather most fruit. He thinks the district in which he would be most useful, would be one, with plenty of work, and little walking, and is free to confess, that were he located with one church, instead of scouring the country, it would be more productive and useful to all concerned. *Bro. Scott's* reply is, that he has engaged with the church in Newcastle for the ensuing year.

This closes our report for the present year. We now, once more, return into your hands the trust which has been committed to us, and still

Remain your servants in the Lord Jesus,

GILBERT Y. TICKLE,
T. COOP,
JOHN COPE,
JAMES MARSDEN,
ELIAS RANICAR,
JOSEPH COLLIN,
JOHN CROOK.

After hearing the report objection was urged that it contained either too much or too little, inasmuch as evangelistic labour not in any way under the direction of the Committee was introduced in some instances and omitted in others. On the understanding that in future the Committee should either report only the work under its own supervision, or clearly distinguish between that work and any other it might be deemed desirable to allude to, the report was adopted.

The Treasurer's Balance Sheet was read and adopted, showing the following results—

	£	s.	d.		£	s.	d.
To Contributions from Churches and Individuals.....	761	13	5	By Balance due to Treasurer at commencement of year.....	118	2	9½
" D. Graham's Legacy.....	800	0	0	" Salaries of Evangelists.....	864	0	0
" Balance due to the Treasurer...	41	19	9½	" Travelling Expenses of ditto...	110	14	4
				" Committee Expenses.....	2	19	10
				" Stamps, Stationery, &c., &c....	15	3	3
	£1,108	13	9½		£1,108	13	9½

The Reference Committee was next appointed, consisting of *Bros.* Linn, McLintock, King, Collin, Senr., and the Evangelist Committee.

Wednesday morning, after worship, the Reference Committee reported concerning the church at Forest Gate, that in Northwich, and that in Barrow, when it was resolved—

That the church in Forest Gate, Essex, and the church in Northwich, Cheshire, be placed upon the list of churches co-operating.

That the church at Barrow-in-Furness be re-entered upon the list of churches co-operating, if they express a wish to that effect in answer to a note from the Secretary of the Evangelist Committee.

Subsequently to a further report from the Reference Committee the following resolutions were adopted—

That we counsel the two churches in Dundee to endeavour to obtain reconciliation with each other, and, failing to arrive at this desirable conclusion themselves, to call in the help of two or three brethren to be mutually agreed upon.

That the church in Belfast (Ireland), be added to the list of churches co-operating.

The clearly manifested inclination on the part of certain divisions to support their own Evangelists from divisional funds led to a discussion which occupied a very large part of the morning. Ultimately it was resolved—

That this meeting recommends such Divisions as find themselves ready for such a step to form separate divisional funds, and to engage their own Evangelists; and that the general co-operation be kept up for breaking up new ground, assisting weak districts, and for work not taken up by the divisions.

The requirements and requests of divisions and churches received careful attention, resulting in the following resolutions—

That Bro. Adam be located in the Southern Division for the whole of the ensuing year.

That Bro. Pittman be located in the Yorkshire Division during the ensuing year, and that he give special attention to the wants of Sheffield.

That the Northern Division be divided into two parts, and designated the North Eastern, and the North Western Division.

That Bro. Hindle be located in the Western Division for six months, and that the remaining part of his time be left in the hands of the Committee.

That Bro. Ellis be asked to go to Wigan for two months, to assist in a special effort there.

That Bro. Ellis be asked to go to Scotland for two months.

That Bro. Evans be desired to labour in Scotland for from four to six months during the ensuing year.

That Bro. Abercrombie be located in Scotland for the ensuing year, and that he be desired to spend a portion of the time in England, as may be arranged between the General Evangelist Committee, and the Scotch Committee.

On Thursday morning the locating of Evangelists was proceeded with, and the following resolutions passed—

That Bro. McDougall be located in the Lancashire Division for six months.

That Bro. Greenwell be asked to give one month's labour to Loughborough, and that the remainder of his time be left at the disposal of the Evangelist Committee.

That the remainder of Bro. Evans's time be left at the disposal of the Evangelist Committee.

The appointment of Committee for the ensuing year next called for attention, the result being expressed thus—

That the best thanks of the meeting be given the Evangelist Committee for their services during the past year, and that they be now appointed to act during the ensuing year.

Upon reading the resolution of last year concerning the offer of brethren in Lancashire to extend the Building Fund they had inaugurated to the co-operation generally, the meeting was informed that said

brethren had withdrawn the offer, but would still be glad for its proposed doctrinal statement, for trust deeds, to have consideration in order to perfect it, as in that case it might be useful as a model should other Divisional Building Funds be instituted. The result was the adoption of the following resolution—

That as the Lancashire Local Building Committee has withdrawn its offer, to extend to the whole country the benefit of its funds, this meeting is not disposed to enter into any discussion of the clauses of its trust deed, and that we now proceed to the next business.

There being no report forthcoming from the Committee appointed last year to propose a scheme for a permanent Training Institution for brethren desirous to devote themselves to evangelistic work, it was resolved—

That Brev. Tickle, Linn, Aitken, Black, King, Marsden, and A. Brown, be appointed a Committee to mature a plan for the better training of preaching brethren.

Certain churches in Scotland, not yet upon the list, though acting with the Scotch divisional co-operation, having been brought under notice, the following resolution was the result—

That the churches in the following places—Aberchirder, Bathgate, Carlisle, Crofthead, Perth, Slamannan, Falkirk, and Wilson Town—be added to the list of churches co-operating.

According to the following resolution the church known as in Camden Town will hereafter appear as Kentish Town—

That on account of removal of meeting place, the church formerly known as Camden Town, is to be in future called the church in Kentish Town.

On the Wednesday evening Bro. Aitken read, to a large and most attentive audience, a paper on The Relation of the Churches of this Co-operation to the surrounding Religious Associations. There was only one opinion as to the general excellence of the paper, but as the subject involved points upon which it was not possible for anyone to express conclusions entirely acceptable to all present, exceptions were urged on several points. The following resolutions ensued—

That the best thanks of the meeting be given to Bro. Aitken, for his very able essay.

That this meeting acquiesce in the expressed desire of Bro. Aitken to publish his paper himself, as read, with any foot note he may be pleased to add.

The Reference Committee having further reported, the next given resolutions were adopted—

That the church in Woking be added to the list of churches co-operating in the event of their desiring it, when communicated with on the subject.

That the Brethren in Bradford Street, Birmingham, be referred to the resolutions of former meetings, and that we further recommend that their expressed desire for reconciliation with the church in Charles Henry Street, be submitted by them to the brethren there, in order to have such reconciliation brought about, and in hope that the Charles Henry Street brethren will receive it with all due consideration.

That this meeting expresses its profound sympathy with Bro. Devold, in his endeavour to spread the Gospel in Norway, and recommends brethren individually to send contributions through Bro. Linn, of Glasgow, to help him in such work.

"Evangelization" was selected for the theme of the paper to be prepared for the next Annual Meeting, after which it was resolved—

That Bro. D. King be asked to prepare and read it (D.V.)

Churches in Birmingham proposed that the next Annual Meeting be held in Birmingham. The Leeds church, supported by other Yorkshire churches, also applied for it. It was decided—

That the next Annual Meeting be held in Leeds.

The following resolutions brought the business proceedings to a close—

That in future the Statistical and Financial Statement presented to the Annual Meeting, be arranged to show the numerical strength and financial position of each Division.

That the meeting recommends the Sunday School Conference to commence its session next year, on the morning of Tuesday and to finish its business before the usual time for commencing the General Meeting.

That in future years the Committees' Report, and Financial Statement be printed and supplied at the first meeting, and taken as read.

That the report of Evangelist Committee be not printed this year, but forwarded for publication in the periodicals.

That the church at Smithy Hill be struck off the list of churches co-operating.

That the best thanks of this meeting be given to Bro. McLintock, for the able way and kind way in which he has presided over us; also to the brethren in Glasgow for the generous entertainment provided.

The Statistical information, re-arranged into Divisions, and slightly corrected, presents the following table—

STATISTICS.

- | | |
|--|--|
| 1. <i>Number of Members returned last year</i> | 7. <i>Separated</i> |
| 2. <i>Immersed during the year</i> | 8. <i>Transferred to Sister Churches</i> |
| 3. <i>Received from Sister Churches</i> | 9. <i>Removed to where there are no Churches</i> |
| 4. <i>Received having been formerly immersed</i> | 10. <i>Emigrated</i> |
| 5. <i>Restored to fellowship</i> | 11. <i>Present number of Members</i> |
| 6. <i>Departed this life</i> | |

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>Southern Division.</i>											
Ashford in Kent.....	5	...	...	...	...	...	...	...	...	...	5
Bath .....	...	...	...	2	...	...	...	...	4	...	13
Brighton	85	19	4	...	2	1	4	6	9	...	90
Bristol .....	...	...	...	...	...	...	...	...	...	...	7
Exeter	10	...	...	1	...	...	4	...	...	...	7
Forest Gate, Essex .....	...	...	...	...	...	...	...	...	...	...	13
Hildenborough	9	...	...	...	...	...	...	...	...	...	...
London—											
*Kentish Town	116	8	7	7	1	...	...	7	3	...	126
Chelsea	123	32	8	4	1	4	5	9	3	...	147
Rotherhithe	57	17	3	2	...	1	...	8	...	...	70
Bow	22	9	5	1	...	...	1	2	...	...	34
Nettleton .....	...	15	...	...	...	...	2	...	...	...	29
Pitdown	70	6	...	...	...	5	...	5	3	...	75
Tunbridge Wells	28	16	1	...	...	...	4	4	5	2	30
Wallop .....	...	...	...	...	...	...	...	...	...	...	3

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>Midland Division.</i>											
Banbury	41	1	...	...	2	...	3	...	...	...	41
Birmingham—											
Charles Henry Street	174	8	6	1	1	2	6	4	...	2	177
Summer Lane	140	28	2	1	...	2	4	6	...	...	169
Great Brook Street	43	8	1	1	...	...	5	...	2	...	46
Icknield Port Road	...	4	3	...	1	...	13	...	1	1	37
Bulwell	87	27	2	...	2	...	...	...	1	...	117
Carlton	3	...	...	...	...	...	...	...	...	...	3
Chesterfield.....											
Derby	20	1	1	2	...	...	2	1	...	...	21
Green Hill Lane	37	3	3	...	...	...	4	...	2	1	37
Langley	56	2	3	...	...	2	8	...	...	...	51
Leicester	146	14	1	3	3	1	3	...	...	3	160
Lincoln	49	2	...	...	...	2	...	...	...	3	46
Loughborough	23	2	...	1	...	...	...	1	1	...	22
Louth	9	...	...	...	...	...	...	...	...	...	9
Nottingham—											
Barkergate	140	3	1	...	...	2	7	1	2	...	133
Sherwood Street.....	81	6	7	3	...	...	1	2	1	...	93
Ruddington											
*Underwood	67	4	...	1	...	2	5	...	...	...	65
Wardington	7	2	...	1	...	2	...	...	...	...	9
Wolverhampton	31	...	1	...	1	...	2	3	...	...	27
<i>Yorkshire Division.</i>											
Bradford	18	...	4	...	...	...	2	2	...	...	18
Huddersfield	64	2	2	...	...	1	1	2	2	...	62
Leeds	60	10	3	1	2	...	9	5	...	...	59
Liversedge	35	7	2	...	...	...	...	...	...	1	44
Sheffield	7	4	1	...	2	...	...	...	...	...	14
Wakefield	11	...	2	1	...	...	...	...	...	...	14
Wortley	101	36	...	1	...	1	4	...	...	...	133
<i>Lancashire and Cheshire Division.</i>											
Ashton-under-Lyne	9	...	1	...	...	...	2	...	...	...	8
Barrow-in-Furness .....	...	...	...	...	...	...	...	...	...	...	15
Birkenhead	43	...	...	...	...	...	...	...	...	...	...
Blackburn	44	6	5	2	...	2	5	2	1	...	47
Bolton.....											
Chester	15	...	...	...	...	1	...	1	3	...	10
Douglas, Isle of Man ..	...	7	2	...	...	1	2	...	1	...	13
Earlestown											
Golborne											
Hindley .....	...	...	...	...	...	1	...	...	...	...	18
Kirkby Ireleth	38	53	...	2	1	3	...	2	3	...	88
Lindal-in-Furness .....	...	24	1	2	1	1	2	...	2	...	43
Liverpool—											
Thirlmere Road.....	90	31	5	3	...	3	...	3	...	...	123
Windsor Street	77	17	6	1	...	...	4	5	1	1	90
Manchester.....	180	15	14	3	...	2	6	13	3	1	187
Mollington											
Northwich .....	...	...	...	...	...	...	...	...	...	...	8
Oldham	29	3	...	...	1	...	10	1	...	...	22
Saughall	37	8	...	...	...	1	...	...	1	...	43
St. Helen's—											
Arthur Street	26	7	1	1	...	...	...	...	4	4	33
Bickerstaffe Street ...	33	5	1	...	...	2	2	1	...	...	32
Skelmerdale .....	...	19	...	2	...	...	5	...	...	...	36

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>Lancashire and Cheshire Division.</i>											
Southport	45	7	3	2	...	2	5	...	...	...	53
Stockport	20	...	4	...	...	...	...	1	...	...	21
Wigan	189	29	2	...	6	5	13	11	2	...	204
<i>North Western Division.</i>											
Annan	23	3	3	...	1	1	...	...	...	...	26
Carlisle	55	4	1	...	...	3	3	6	2	...	46
Dumfries .....	...	...	...	...	...	...	...	...	...	...	...
Maryport	23	2	...	...	...	...	4	1	1	...	18
Whitehaven	60	14	...	3	3	1	4	...	...	...	71
<i>North Eastern Division.</i>											
Bedlington	70	...	...	1	...	3	7	1	1	...	59
Middlesborough .....	...	...	...	...	...	...	...	...	...	...	...
Newcastle	87	13	8	2	...	...	3	9	...	...	98
North Broomhill Colliery	13	3	1	4	...	...	1	...	2	...	17
North Shields .....	...	...	...	...	...	...	...	...	...	...	11
Spittal	70	6	2	2	...	...	1	...	2	...	73
<i>Scotch Division.</i>											
Aberdeen	22	...	1	...	...	...	2	1	1	..	19
Aberchirder .....	...	2	...	...	...	...	4	4	...	...	7
Armadale .....	...	2	...	...	3	2	...	2	...	...	25
Auchtermuchty	30	2	...	...	...	...	4	11	1	...	76
Banff	84	3	1	5	...	1	4	...	...	...	...
Bathgate .....	...	...	...	...	...	...	...	...	...	...	...
Bo'ness	23	3	...	...	3	1	...	1	...	1	31
Carlisle .....	...	...	...	...	...	...	...	...	...	...	...
Crofthead .....	...	...	...	...	...	...	...	...	...	...	...
Crossgates .....	...	...	...	...	...	...	...	...	...	...	...
Dalkeith .....	...	...	...	...	...	...	...	...	...	...	...
Dornock .....	...	...	...	...	...	...	...	...	...	...	...
Dundee—	...	...	...	...	...	...	...	...	...	...	...
Salem Street	61	...	...	...	...	...	...	...	...	...	61
Constitution Road .....	...	3	...	9	...	4	...	...	...	...	61
Edinburgh	163	15	3	...	...	3	2	9	...	...	167
Falkirk .....	...	...	...	...	...	...	...	...	...	...	...
Findochty .....	...	...	...	...	...	...	...	...	...	...	...
Frazerburgh .....	...	...	...	...	...	...	...	...	...	...	...
Glasgow—	...	...	...	...	...	...	...	...	...	...	...
Brown Street ..	180	30	6	1	...	5	2	10	3	...	197
Canning Street ..	..	...	...	...	...	...	...	...	...	...	48
Grangemouth .....	...	...	...	...	...	...	...	...	...	...	...
Kirkcaldy	90	21	6	1	2	3	2	3	...	...	112
New Pitsligo .....	...	...	...	...	...	...	...	...	...	...	...
Perth .....	...	...	...	...	...	...	...	...	...	...	...
Portsoy .....	...	...	...	...	...	...	...	...	...	...	...
Sanquhar	20	...	...	...	...	1	...	...	...	...	19
Slamannan .....	...	...	...	...	...	...	...	...	...	...	...
Turriff	43	1	1	...	...	...	4	...	...	...	39
Whitburn .....	...	...	...	...	...	...	...	...	...	...	...
Wilsontown .....	...	...	...	...	...	...	...	...	...	...	...
<i>Welsh Division.</i>											
Bangor	5	...	...	...	...	1	...	...	...	...	4
Brecon .....	...	...	...	...	...	...	...	...	...	...	...
Buckley	13	2	2	1	1	...	5	...	...	...	15
Cam-yr-Allyn Rossett ...	44	...	...	...	...	3	...	...	4	...	33

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11
<i>Welsh Division.</i>											
Cefn Mawr											
Criccieth	53	...	...	...	...	...	...	...	...	...	63
Llanfair	18	1	...	...	...	1	...	...	1	...	17
Llanidloes						1					
Merthyr Tydvil	10	1	...	...	...	...	...	...	3	...	7
Penmachno .....	...	...	...	...	...	1	...	...	...	...	7
Portmadoc	50	...	1	...	...	...	1	...	...	...	50
Rhosllanerchrugog .....	...	...	...	...	...	...	...	...	1	1	37
Tredegar											
Wrexham	57	3	2	...	...	2	7	1	6	...	46
<i>Ireland.</i>											
Belfast											
Mullaghmore Dungannon	35	1	...	...	...	...	...	...	...	...	36

* Churches marked thus have appeared heretofore under another name—Camden Town Church is now Kentish Town; New Brinsley is now Underwood.
The returns from several of the above Churches are inaccurate, the present number of members not according with the last year's returns and the additions and losses.

The Meetings were largely attended, and conducted throughout in that tone and spirit so specially desirable on such occasions. In deliberative assemblies there is almost invariably considerable time lost, by unnecessary talk and undesirable action. In this respect it is considered that this Meeting would compare favourably with the generality of ordinary assemblies; partly owing to the good management of an excellent President and partly, no doubt, to desire on the part of the assembly to subordinate everything to doing well and quickly the work in hand.

The arrangements made by the Glasgow church were most excellent. Dinner was provided each day at the Great Western Hall, plain and good, at reasonable charge; of which about 150 availed themselves. Breakfast, each morning, for those who attended the Sunday School Conference, and tea each day for all, were provided free of charge, and considering the large number, and the liberal supply, the hospitality of the Glasgow brethren was thus, to say nothing of other indications, generously manifested.

The Thursday Evening Meeting was not exactly what we have heretofore had. It partook more of the character of a Soirée than is usual. It was held in a commodious Dining Hall, commencing with tea and usual accompaniment, refreshment being also supplied at an interval during the evening; piece singing was also introduced. Speakers were generally limited to five minutes, among them were Brn. Coles, Tickle, Ellis, Hay, Jennings, Abercrombie, Anderson, Adam, Evans, Hindle, and Brown. Bro. W. Linn presided. The arrangements were excellent, and the music discoursed could not but be pleasing to many. Still we would prefer, in future, that, as on former occasions, there be no interruptions of the speaking and congregational singing and prayer, by refreshment and select music, which tend rather to break that flow of feeling, which on some of our Thursday Evening Meetings has seemed to bring us very near to heaven.

On Friday, perhaps not less than 100 friends enjoyed, by rail and boat, a day trip, returning filled with delight by the pleasures of Chris-

tian intercourse, the grandeur of Highland scenery, and stimulus of preaching and song. Attentive congregations on the boat, including priest and parson, heard the good old Gospel. During the day the opening in Norway came under review and a collection was taken up to help Bro. Devold in his efforts to make known the truth as it is in Jesus. The writer of this report could not enjoy the recuperative pleasures of the trip owing to the demands of editorial duties. It was therefore his to find pleasure in the gratification of those with whom circumstances did not allow him to mingle.

As to the results of last year there is neither time nor space to say much. It appears that the increase is above the average, and the separations from fellowship fewer. Up to the time of making up the table for printing only sixty-nine of the churches that reported the previous year had returned schedules. The totals of their numbers were—last year 3,982; this year 4,324; increase, after deducting loss from all causes, 342. Subsequently, other schedules were received by which the increase would be enlarged. Next month we may refer more fully to the figures and indicate results. In the meantime readers will look into them for their own satisfaction.

SUNDAY SCHOOL CONFERENCE.

THE Sunday School Conference was largely attended and its proceedings very interesting. The papers read were spoken highly of and commended for subsequent publication in the Magazines. There were some *forty-six* schools that returned schedules both last year and this, showing the following totals—Number of Scholars 3,523, of which number 1,069 are children of Members; 636 are unable to read. During the year 166 have been immersed and added to the church. Of the total 377 are Church Members. There are 2,312 under fourteen years of age. There are 470 Teachers and eight Bands of Hope. There are also *eighteen* other churches reporting this year but not last, giving in addition to the foregoing 376 Scholars; 123 of whom are children of Members; 127 unable to read; six of whom have been added to the church during the year, and sixteen are Church Members; 304 are under fourteen years of age. There were *nine* churches returning 294 Scholars last year, which have not sent in schedules this year.

EXCERPT FROM LETTERS.

NORWAY.—It is about three months since I returned to my native town in Norway, and I am sending you this letter in the hope that you have sympathy for my native country, and would be inclined to help me in promoting the Lord's cause here. I have since my arrival felt the need of a room for preaching and speaking privately, reading of Scriptures, etc. I have been promised one very suitable. Although I have many opportunities presented to me, wherein I can speak about Jesus and his kingdom, still I think I could have more power by preaching when I am not exposed to be interrupted. In this town are no Dissenters—all belong to "the Church;" there are some so-called "Readers," and a number of persons who have been seeking salvation, some of them for many years. The priest preaches in the church in the Sunday forenoon. Very little Gospel does he preach, and if he mentions the new birth or conversion, he says that was done in infancy by baptism. When they preach they usually put conversion before faith, and if there are anxious persons present they are not invited to stay behind and be spoken to. Some of the Readers have

also meetings in their homes for *reading*, but they very seldom read the Bible. Dear brethren, will you help me to spread the Gospel here? Could not one of our Evangelists study Norwegian, and come over here next year to preach and teach. Or would you furnish me with means to keep up a meeting every Sunday. Dear brethren, be not weary in well doing. Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.—Your brother and companion in tribulation and in the kingdom and patience of Jesus Christ.

NIELS. DEVOLD.

LINDAL.—We are thankful in writing our *first* letter to the Annual Meeting, to be able to say, that, with little exception, our short experience of church life has been a very happy one. Last Annual Meeting we numbered twenty-one and had been associated in Christian fellowship for about ten months, drawn together chiefly by the life and labours of our esteemed Bro. John Coward, who, anxious to get help for the carrying on of the work here, and in Kirkby, went to the last Annual Meeting at Carlisle, hoping that you could spare an Evangelist. A month after, Bro. McDougall called on his way from the Isle of Man. He was with us a few days, and we all went with him to Kirkby on the Lord's day, and what was seen and done there convinced us all, that he should go on with the work. And, through the kindness of the Committee, and especially of the church at Wigan, he has laboured here and at Kirkby, and a little at Barrow, the greater part of the year, as you will have seen from the *Observer*. It soon became necessary to have more help, and Bro. Hindle was sent, who has given as much of his zealous labour as could be spared from other places. In Lindal twenty-seven souls have been added, and we have been very much helped in various ways; in Bible meetings, in mid-day meetings with those who were on night work, in reading, and homely conversation about Christ and the kingdom, and we cannot withhold from you the loving testimony we owe to our brother McDougall, who has laboured so faithfully in the district. It has been heavy work for him. He has attended meetings of some kind every night through the week, and sometimes in the afternoon. He has not been able to spare a day for rest since he came, except when laid up in sickness, and we cannot see how the work can be carried on as it has been, if he leave us. We are about £200 short of the sum required to complete our meeting house.

LIVERSEDGE.—Nor are we without much cause for thankfulness in respect to our own history, for, on taking a retrospect of the year, we rejoice to find that by the blessing of our God we have been enabled to make some advancement in the cause of our Divine Master. We have been enabled to keep the unity of the Spirit in the bond of peace, and from our platform the word of Divine truth has been regularly sounded out to the world in its ancient simplicity and plainness, as it was sounded out from Jerusalem by the Apostles in the early days. As the result of our efforts in this direction, seven persons have been buried with Christ by baptism, and have thus given themselves to the Lord and to His people, and the brethren have been strengthened in the faith and hope of the Gospel. To the attainment of these results the highly-esteemed labours of our beloved Brn. Pittman and Greenwell have largely contributed, and we take the present opportunity of conveying the expression of our thanks to the Evangelist Committee for their kind consideration in allotting to Yorkshire so large a share of their labours.

LIVERPOOL.—We rejoice that we are enabled in our annual return to show a clear increase in the two churches of forty-six members; and from accounts of other churches we anticipate that the brethren assembled will be cheered by equally gratifying returns from many places. To our Sunday Schools and to the special services following immediately upon the visit of Messrs. Moody and Sankey to Liverpool—followed up with a considerable amount of private teaching—are to be traced, as instrumentalities, the precious ingathering to which we have referred. Our brethren in Southport and Wigan have laid us under a deep debt of gratitude, by their generous and far-reaching sympathy, in not only allowing Bro. Hay, of Iowa, to labour for us during the services, but in aiding us throughout in our heavy pecuniary outlay. To the Lord of the harvest we commit the results, and the reward of all who come to Him and seek help in the hour of need. We pray for strength, and wisdom, and patience to enable us to watch over and support the tender plants, many of them reared in the soil of Sectarianism others fragile from very youthfulness and all surrounded with influences that call for unceasing care and solicitude.

NEWCASTLE.—Thankfully we acknowledge the goodness of God during the past year, and, as the consequent, we are glad to report a quiet and steady progress in the work of our Redeemer. For a period of eight weeks during the year we had the services of Bro. Scott, whose diligent attention to our spiritual advancement we thankfully acknowledge. We beg attention to a proposal in our schedule, viz:—"That the Northern Division be divided, and formed into a North Western, and a North Eastern Division." The present arrangement makes the area too large to work, either with economy or success. We have resolved to keep an Evangelist stationed here during the ensuing year, and trust our so doing will meet your approval. We are fully impressed with the necessity of making a strenuous effort to bring the truth before our fellow citizens; we beg to recommend the churches in the co-operation to do the same, and where not able to do so singly, to combine and keep an Evangelist, working within a narrow compass. And we would also respectfully ask, whether it is not possible to make more use of the *printing press*, than has hitherto been done? Wishing you every new covenant blessing.

ICKNIELD PORT ROAD, BIRMINGHAM.—At your meeting, held at Wigan, two years ago, the difficulties which had arisen between this church and the church meeting in Charles Henry Street, Birmingham (on account of certain brethren who had been withdrawn from by the last-named church), were brought under notice, when you recommended us to endeavour to bring the points of difference to an amicable issue during the following year. It will also be remembered that at your last meeting, held in Carlisle, the question was again brought before you, and that it was resolved to defer action till the present meeting. We are happy to inform you that since then this church has become convinced that the unity of the Spirit cannot be maintained unless churches regard the disciplinary action of sister churches, and that, consequently, we rescinded the resolution permitting the brethren who were excluded from the Charles Henry Street church to fellowship with us, and have informed that church of the step thus taken. Therefore, the unhappy dispute has been brought to a close, and we hope that the unity thus restored may long continue. We beg to remind you that a passing call from an Evangelist would be esteemed as a great boon, especially as our preaching talent is somewhat limited.

CHARLES HENRY STREET, BIRMINGHAM.—Two years ago it was the painful duty of this church, in conjunction with that in Summer Lane, to propose to the Annual Meeting the removal of the church in Icknield Port Road from the list of churches co-operating, owing to that church having received to its fellowship members who had been excluded from membership with us. At your last Annual Meeting that proposal was not carried into effect, because some of us were able to state that there were reasons to expect that so painful a step might be averted if allowed to stand over. We are now happy to state that the Icknield Port Road church has acknowledged its error, refused further fellowship or countenance to the excluded, and is consequently restored to the fellowship and co-operation of the Birmingham churches. For several years churches in Birmingham refrained from asking evangelistic aid from the Annual Meeting. We have reason to think that in so refraining they have been by some misunderstood, and taken to mean that Birmingham is sufficiently supplied and that Evangelists visiting here would not be welcome. We, however, take this opportunity to assure you that there is a wide field in and around Birmingham which we are unable to cultivate owing to want of labourers, and also to urge upon you that in considering the requirements of the Midland Division Birmingham be taken into account.

NORTHWICH.—The church of Christ meeting in this place desires to enter into the co-operation of churches for the spread of the truth as it is in Jesus. The church here has been in existence some three years, and has lived in peace and harmony. We have a comfortable meeting place.

BELFAST.—The church of Christ in Agnes Street, Orange Hall, desires to be placed on the list of churches co-operating in evangelistic work; also to ask if help in preaching the Gospel could not be given to this highly important town.

BEDFORD.—We are building a meeting house, which we expect to complete in October. Can we have a succession of evangelistic help for six months from the time of opening? There can be no question that under the circumstances a great opportunity will be presented of winning souls. The opening will, in a great measure, be lost if help is not forthcoming.

SHEFFIELD.—The church here earnestly desires the Annual Meeting to send an Evangelist to labour in Sheffield for a year, as it is a good field for work, and reasonable hope of much fruit.

DOUGLAS.—Not having had any addition to our membership of persons qualified to speak in public, we beg the Annual Meeting to help us as much as possible in the ensuing year.

MAREHAY.—There is no church at Marehay. Some have taken membership at Langley, two have died, and others have removed to where there are no churches.

Intelligence of Churches, &c.

BULWELL.—On July 18th we immersed and added two to the church, one an old man, and the other a scholar out of the school.

W. J. DAWSON.

SOUTHPORT.—We gratefully record our indebtedness to the Father of mercies for permitting us to enter upon the occupation of our new place of worship. Cheerful in appearance, commodious in appliances, of substantial materials, and eligible as to situation, the new structure promises to be a great blessing, affording, as it does, larger scope for the various departments of labour in which we are engaged, and better opportunities of reaching the public mind with the truths of the Gospel. The portion of the building set apart for worship and preaching will seat about 300, at the rear of which, and divided therefrom by a movable partition, are the school and class-rooms. Our opening services were of an auspicious and encouraging nature. A prayer meeting on the evening preceding Lord's-day, Aug. 1st, appropriately led the way, and was largely attended. On this occasion a young man confessed the Saviour and was baptized. On Lord's-day morning the house was filled; a considerable number of brethren from neighbouring towns having come to unite with us in rejoicing and thanksgiving. Bro. T. Coop presided. The proceedings were of the ordinary kind, the Lord's table being spread, devotions offered, and exhortations delivered. Bro. J. C. Hay, from Iowa, U. S., preached in the afternoon on "The Divinity of Christ;" and in the evening Bro. S. H. Coles discoursed on "The First and Second Temples contrasted." The audiences were large. A social tea meeting was held on the following evening, brethren from Wigan Manchester, Liverpool, Birkenhead, Earlstown, Blackburn, St. Helen's, Bolton, Oldham, and Skelmerdale favouring us with their pre-

sence, after which a number of addresses were given. On Tuesday evening Bro. J. C. Hay preached an elaborate and interesting sermon on "Prove all things." On Wednesday evening Bro. A. Brown, from Manchester, discoursed very forcibly on "The Law and the Gospel." A picnic party of Sunday scholars, teachers, and friends, held on Thursday, at Ashurst Beacon, near Newburgh, agreeably wound up our special gatherings. The total number of additions to the church since last report are *eight*, six by faith and baptism, and two by letter. S. H. C.

The following description of the building is from one of the *Southport* newspapers—"The opening services in the new place of worship, built by the Christian brethren, who have hitherto assembled in the Sussex road meeting house, were conducted yesterday, and were well attended. The edifice, which one of the brethren yesterday desired the people to call their church, the word chapel being, he said, unscriptural—for it only occurred once in the Scriptures and then it referred to a heathen temple—has been erected at a cost of between £2,000 and £3,000. Its architectural features are chiefly Gothic; but except in its substantial, tasteful, and symmetrical appearance there are not many architectural ornaments about it. The interior is divided into two parts, the larger of which is intended for the ordinary services of public worship, and the smaller for a school room; but as the division is to a large extent effected by means of folding doors, the whole building is capable of being utilised as occasion may require for a larger audience than usual. The public part measures 42 feet by 30 feet, and is capable of accommodating 300 people; the school room measures 30 feet by 20 feet, and 150 people can be seated in it. At each side of the school room are two vestries or class rooms.

Above the main entrance there is a small gallery, and at the opposite end of the public section there is an elegant platform."

ED.

SAUGHALL.—Through the generosity of one of our brethren our chapel here has been enlarged, and vestries and other requisites have been added. The chapel will now accommodate more than half as many again, and ever since the re-opening it has been filled. The Sunday school goes on increasing, and a spirit of activity and zeal for the truth is diffused. Blessed be the Lord for the measure of prosperity that attends our efforts.

P. S.

NETTLETON.—Since last report one has been added to our number through obedience to the Gospel. We have also been favoured with a visit from Bro. Adam for six days. We had meetings every night, and were edified by his preaching. We have commenced a Sunday school, having over thirty scholars.

T. JAMES.

Obituary.

JOHN HODGSON, Wakefield, fell asleep in Jesus, July 27th. He was a member of the church for over thirty-two years. He met with the church on the Friday before his death. He was ever ready to engage in the work of the Lord. His works do follow him.

H. P.

SAMUEL MARTIN, of Langley, fell asleep in Jesus, July 7th, aged fifty-three years, leaving a widow and five children. He was a member of the church in Langley. His death was distressingly sudden. At his employ, as a collier, he was so crushed by falling coal that he departed the same afternoon. The church sustains a great loss by his removal.

A. H.

ANNIE HUNTER, beloved wife of W Henry Hunter, of Northwich, Cheshire died at Sunderland, August 7th, aged twenty-three years.

OUR RELATION TO THE RELIGIOUS ASSOCIATIONS AROUND US.*

CHRISTIAN brethren and fathers, when you asked me, at our last annual gathering, to prepare a paper, to be read before you this evening, on "Our relation to the religious associations around us," I was well convinced that you were laying upon me a task of no ordinary magnitude; and, while most sensible of the honour, I would gladly have escaped the responsibility of the undertaking. The considerations which led me to accept the obligation were, first, the fact that I had myself ventured to propose the subject, and which you accepted with a remarkable degree of unanimity; and, second, the conviction that it was a question of much practical interest and importance, the ventilation of which would be timely and profitable.

If the task appeared formidable at the outset, I assure you that it has not grown less so as I have, from time to time, addressed myself to its accomplishment. Indeed, it has become a heavy burden, which, after much anxious toil, I have brought here to-night to lay at your feet.

I am not confident that I have succeeded in treating the subject with that adequacy and comprehensiveness which its character and importance demand. And I am not sanguine that what I have to say will meet the general approval of my brethren. The subject is one which many of us have not matured, and which is, I believe, formally before us for the first time. It is in its earliest infancy, so to speak, and I can only hope that we may regard it with sufficient interest to induce us to take it home with us to be nursed and tended with the view of bringing it up to our temple of brotherly intercourse on some future occasion.

* A paper by JOHN AITKEN, read at the Yearly Meeting of Christian Churches, in Glasgow, Wednesday, August 11th, 1875.

In approaching this question it is needful that we do so in a temperate spirit, laying aside all prejudice, and cultivating the spirit of Christian charity. Many of us have had relations with the sects, and the influence of these associations has not always been favourable to the growth of esteem and love. In short, we have been disappointed and soured in consequence. And it is possible that these feelings have been reciprocated, resulting in mutual suspicion and dislike. Would it be too much to venture the judgment that, in some instances, this unhappy consequence has been the result of mutual mistakes and misunderstandings?

If, then, we would deal with the subject before us, with the hope of any good issue, we must try, as far as we can, to lay aside personal experiences, or, at least, to put a charitable construction on the causes which have promoted any measure of alienation that we are conscious of experiencing with respect to those whom I may venture, in some qualified sense, to term our co-religionists.

None know better than those who have most successfully tried, how difficult it is to review dispassionately, and without bias, a question on which they have already committed themselves; and this is largely the case with those whom I am now addressing with respect to the subject under consideration. Remembering, beloved brethren, that the profession of primitive Christianity involves the cultivation of its graces, as well as the apprehension of its doctrine, let us make all due allowance for those imperfections in others which we have so much cause to mourn over in ourselves. Corporations of fallible men are not likely to result in infallible perfection; for what we regard as inherent in the individual, we must not expect to be absent in the aggregate. It is true that we have a perfect standard, and a perfect model; but, in order to a perfect work, we must have as well perfect workmen and perfect material.

The short-comings and imperfections of the first age of the Christian Church, while we must guard against making them an excuse for our own, invite us to the exercise of much charity with respect to those of others. It is true that we might reasonably look for a measure of progress towards that perfect manhood which the great Head of the Church has taught us to expect. The Church of the nineteenth century should be a fairer garden of the Lord, her flowers more beautiful, and her fruit more abundant, than the newly enclosed and stoney ground which the early labourers tilled with such assiduous care. At the same time, it is not to be forgotten that, while the rough virgin soil presents formidable obstacles to the husbandman's design, the gardened acres are not free from adverse influences. There is the worm that, unseen, attacks the root; the caterpillar which devours the foliage; and the fowls of the air which destroy the fruit; besides drought, and storm. And these are more to be feared than the hard toil of the pioneer husbandman. Or, to employ another figure, the little foxes which spoil the vine are more to be dreaded than the beasts of prey which roam the forest.

But while we should cultivate that charity which bears, hopes, endures all things, we cannot too carefully guard against the spirit which, in our day, goes by the name of charity—that Moloch of latitudinarianism before whom good men are doing obeisance, in whose temple daily incense is offered by crowding thousands, and at whose shrine Christian

principles and Divine appointments are piously sacrificed. The difference between liberty and lawlessness is not more clearly defined than is the distinction between Christian charity and modern license, which pays a premium to disobedience, and makes it a virtue to doubt, rendering the wonderfully real and practical religion of Jesus Christ little more than a vocabulary of pious phrases and visionary sentiment.

If, then, we are to consider this great question to any practical end, we must endeavour the cultivation of two qualities, especially rare in combination : we must seek to possess in good measure that large-hearted charity which will enable us to look over the heads of all personal animosities, and to disregard all vapouring liliputian dogmatists who, with tinsel sword, swagger so defiantly before heaven and earth ; and, at the same time, to cherish a very tender regard for the will of God, a great jealousy for those foundation truths which He has laid as the basis for His Church, and the bond of union amongst the Disciples of Christ.

With these preliminary observations we will now address ourselves more immediately to the subject in hand ; and, in doing so, we will, in the *first* place, take a brief review, of *The religious world of to-day*. Then, *secondly*, we will consider the question as to *Our place amongst the religious professions*. Next, we will refer to some of the *Popular misconceptions as to our position*. Then, in the *fourth* place, we will point out some of the *Main errors of the sects*. After that we will speak for a little on *Our work* ; and next on *Our short-comings and dangers*. Having advanced thus far, we will be in a position to discuss, in the *seventh* place, the question of our relation to the religious associations around us and *With whom and to what extent we can co-operate*.

You will thus see that the subject is a very large and wide one ; and at first sight it may appear unnecessary to introduce all those questions which I have just proposed for our consideration. My own impression, however, is that they are all more or less involved in the subject of this paper.

You will also readily apprehend that, in a single essay, nothing approaching an exhaustive treatment of the question need be looked for ; that, indeed, its main purpose must be to suggest for our meditation and guidance, the elements which fall to be weighed in endeavouring to form an estimate of our relation to the religious world, as well as how far, and in what direction, we may seek to improve our mutual relations.

Bespeaking your patience and forbearance, I will now proceed to take a brief estimate of

THE RELIGIOUS WORLD OF TO-DAY.

The professing Christian world of this nineteenth century may be regarded as the outcome of many centuries of error. Far back in the Christian era, we can discover an almost universal departure from primitive simplicity ; a time when every office, ordinance, and doctrine became coloured with sacerdotalism ; a period when the form rather than the life began to be prominent. As a consequence, vital religion sickened and died ; and men dressed the dead body in gay attire, while, by means of a kind of priestly galvanism, they made it seem to move, a dull, mechanical, unreal life. The church, the ordinances, and the priest were everything—the sum and substance of the Christian religion.

Against this sad defection, a very feeble protest was, from time to time, made; until, at length, the sixteenth century Reformation seemed, for a season, to give promise of the dawn of a brighter day. But, after all the Lutheran Reformation did not aim at the root of this sore evil? it was only its grosser errors that the great reformers attacked. Instead of fetching a vine-plant from Palestine, they merely lopped a branch from the Popish tree, and, planting it with much anxiety and hope, they looked for a wholly right vine, and lo, it was but a wild olive tree after all! The evils of Popery, in a modified sense it is true, are to be found in modern Protestantism with the great evil of *Sectarianism* superadded.

The development of the great Reformation, as it appears in the Protestant parties of our day, serves only to show that a mere reformation—like putting new wine into old bottles—is a mistaken enterprise; and that nothing less than a *restoration* of the Christian religion, in its doctrine, ordinances, and practice, as it was established by Christ and His ambassadors, will suffice.

Physical geography divides our globe into three zones—the Torrid, Temperate, and Frigid. In like manner, the professing Christian world may not inaptly be classed under these three divisions. There is the torrid zone of spiritualism, sentimentalism, and superstition—with its fetid and unwholesome atmosphere. The temperate zone of respectable orthodoxy. And the frigid zone of rationalism—cold, dark, and cheerless. While, to many thoughtful inquirers, the task of discovering the paradise of God appears as difficult of accomplishment in the spiritual, as it is in the physical world.

But, however aptly this three-fold division may serve to describe the various attitudes of religionists to the truth of God, it scarcely affords the necessary data for tabulating a map of the religious world, inasmuch as the ecclesiastical relation of the classes referred to does not always correspond with their mental and spiritual tendencies. For our present design, therefore, we must try to find a division of a more tangible character, and which will better define the ecclesiastical relation of the great body of Christian professors.

I have concluded to rank the professors of the Christian religion under *four* heads. *First*, those who take the Christian name, but who invalidate their title by defective views of the person and work of Christ. *Second*, those who, speaking generally, hold Scriptural views on the person and work of Christ, but have made void the Divine appointments by their tradition: these I would denominate disobedient evangelicals. *Third*, those who, having believed on the Lord Jesus Christ, have been “buried with Him in baptism”—baptized believers. *Fourth*, those who have renounced the Christian faith by insisting upon the re-immersion of persons who have been baptised upon a profession of their faith in Christ.

I apprehend that this arrangement is sufficiently definite to enable us to rank under one or other of its divisions, the various religious associations by which we are surrounded. My hearers are too well informed to require that I should occupy their time by giving a detail of the peculiarities of each religious sect, and appointing to each its distinctive place in the ecclesiastical map. I beg, therefore, to leave this task as a suitable individual exercise, and now proceed to consider: -

OUR PLACE AMONGST THE RELIGIOUS PROFESSIONS.

We are not a Christian sect, and it would be well, not only that the grounds on which we claim exemption from this reproach were better understood, but also, that our life as a religious community, gave no countenance to the efforts which are sometimes made to denominationalize us. We are not a sect because, in the first place, we decline to accept any sectarian title. It is urged that we must take a name, and our friends have tried to supply us with one, but with little success, owing, I am glad to say, to our united and consistent refusal to accept it; so that, in this country, we are not generally known by any party name. In America, the community with which we are identified, have generally accepted the title of "The Christian Church," or, "The Disciples," as their distinguishing name; and this is freely acceded to them under the idea, no doubt, that it is, after all, but the name of a sect, most evidently, however, condemning themselves in that which they allow. We, in this country, are equally desirous of being known only by the simple terms of primitive times—Christians, Disciples, Brethren, Church of Christ. We are charged with arrogancy in so doing, and it is asked whether we thus imply that there are no Christian Disciples save ourselves. Now this is a gratuitous reflection, for while we claim the Christian name and standing for ourselves, we do neither say nor imply that no others are entitled to the same recognition. In this, as in some other particulars, our friends make their own inferences serve for our explicit statements.

We are not a sect because, in the second place, we impose no sectarian dogma on those who seek our fellowship. As the Church of Christ, we are required to ask for faith in Christ as the Messiah, the Son of God. This is the good confession which all must make in order to admission into the Kingdom of God. Now, in this none can charge us with Sectarianism, for it is common ground. It has been the work of Sectarianism to narrow this broad basis of Christian fellowship, and we have made it our work to restore it to its early comprehensiveness; and thus our position is not only unsectarian, but anti-sectarian. We are opposed to parties in the Church of Christ because they are contrary to the will of Christ, and greatly injurious to the interest of Christ's cause; while they are in no wise necessary or beneficial.

We are not a sect because, in the third place, we have discarded all sectarian institutions as terms of fellowship. It is replied that in requiring of everyone who seeks our fellowship, that he should be immersed in water on a profession of his faith, we must take rank as a Christian sect. But, in answer, we can prove that the immersion of believers is not a sectarian institution; for, in the first place, it is an ordinance clearly taught in Scripture, and was universally practised during the early centuries. In the second place, we are supported in the practise by the common testimony of authorities among the sects. And, in the third place, because the sects themselves are ready to, and do when required, practise believers' immersion.

The Baptists have done much harm to the truth, and greatly weakened their claim to public attention, by accepting the situation, and acquiescing in the view so anxiously promulged by those who have departed

from the primitive practice, that the immersion of believers is a sectarian ordinance, and that, consequently, they are a sect. There may be other grounds for ranking as a sect the majority of those who observe this institution, but certainly this is not a legitimate one.

Negatively, then, we are not a sect; *positively* we claim to be churches of Jesus Christ. I will not say *the* Church of Christ, thereby implying that we alone are worthy of this proud distinction. We are charged, as I have said, with this arrogance and exclusiveness; and I freely admit that a colour has been given to the charge by some who have spoken in our name. I venture to make this remark as expressing our attitude on this question. We claim the title "Church of Christ" associately, on the same ground and with the same *guilelessness*, if I may use the term, with which we claim the name Christian, or disciple, individually. In neither case do we, either expressly or by implication, pronounce upon the position of other professors of the Christian religion. If we regard the religious associations around us as defective, in a greater or lesser degree, then we are ready to give our reasons for so doing. It is an erroneous conclusion to arrive at, that, because we have set ourselves to stand perfect and complete in all the will of God, that we thereby pass judgment upon all our fellow-professors. If their standing seems to be affected by the position we have assumed, it is the result of their own action, and not of our arrogance. They are content with party-names and distinctions, while we have gone over on to New Testament ground; and our attitude is not one of bravado and self-assurance; far otherwise, we are, in all kindness and love, beckoning others over on to the same broad, sure, heaven-approved platform.

We must, however, justify our position as standing aloof from existing religious associations. It may be said, "Why, if you are unsectarian, and opposed to parties in the professing church, have you formed a party? You are seeking a cure by aggravating the disease." Now, it is needful that we attend to this objection; and, in doing so, we must recall some facts connected with the inception and early history of the movement with which we stand identified.

There have been many efforts at church reform, both before and since the Lutheran Reformation, but none starting from the same stand-point, or aiming at the same consummation. Practical abuses, or doctrinal errors, have often been attacked; but to remodel the Church after the Divine pattern was a conception infinitely beyond the ordinary reformer. It would be too much to suppose that no such thought ever entered the mind of any pious saint through all the centuries; but history has left no certain record of the fact, so that, if the design was ever conceived, the ability to carry it into effect was lacking.*

It was reserved for two men, in the early decades of this present century, to conceive, and to carry into execution, this great purpose; and it is difficult to say whether the great and unique conception, or the singular ability with which it was carried into effect, affords the most conspicuous illustration of the supreme mental powers of these men. They are certainly worthy of taking rank with those special instruments whom God has, from time to time, raised up and equipped to effect His grand designs.

* The fact that one or two small gatherings in this country had already agreed to meet on New Testament ground may seem to qualify this remark.

It is well known that neither of them saw the end from the beginning. Guided by that grand motto, which reads like an inspiration "*Where the Bible speaks, we speak; and where the Bible is silent, we are silent.*" They knew not, and they cared not, where they might be led. The result, however, was that, from being highly respected and honourable ministers of the Presbyterian Church, they became the heartily-hated and sorely-traduced spoilers of Sectarianism. They formed no design to establish a separate communion. Their desire was simply to restore the churches to the simplicity of New Testament doctrine and manners; and it was with surprise, disappointment, and grief that they found themselves cast out as evil.

The responsibility of forming a New Testament party amongst the sects of Christendom does not rest with us. The gracious and heaven-born mission was shown, in no very polite way, to the door, and its missionaries persecuted and traduced. It remained, then, to allow the holy effort to be murdered by those who might well have received it with smiles of welcome, or to start *de novo* on the foundation laid in Zion. It was well that the crisis came thus early, for it saved the labourers from much anxiety, and the movement from the danger of compromise.

This great enterprise required a new beginning, and God designed that it should have one; and He brought it about in His own wise way. The heavenly plant could not be engrafted upon the sectarian tree. In order to its free and vigorous growth it must needs be planted by itself. This was successfully accomplished, and, by the favouring dews of heaven, it grew apace, until now hundreds of thousands have found a shelter under its umbrageous shade.

While, therefore, we are not responsible for the causes which have brought about our present position, as Dissenters amongst Dissenters, we do not regret the result, for it would have been impossible otherwise to have borne effective testimony in favour of those great principles which form the burden of our advocacy. Let me here refer, for a little, to

POPULAR MISCONCEPTIONS REGARDING OUR POSITION.

I do not think we are very well known in this country, indeed, there is, as far as I am able to judge, a remarkable degree of ignorance in the public mind as to our position and aim. We have not yet grown to such proportions as to command public attention in any great measure. I am also of opinion that we have not done all we might have done to enlighten the people on the subject of our plea. Neither the platform nor the press have been used so freely as they ought to have been, and personal effort, that best of all agencies for the promotion of any cause, has not been so generally and persistently exercised as it might have been. Another explanation of the ignorance which prevails will be found in the fact that those who do know something of our movement, or whose business, at least, it is to make themselves acquainted with it, are a class of whose position we conscientiously disapprove. The clergy, therefore, are not well able to take an unprejudiced view of our mission, and their explanation of the movement will not serve to enlighten the public view.

And then, further, our brethren, the Baptists, with whom we desire to be on terms of amity, indulge in the most extreme misrepresentations of our position and views.

We are charged with being mere religious critics or pugilists; with trying to rob the Christian religion of its spiritual elements; with disorganising religious society; with leading the sinner away from the Saviour to ordinances; with substituting water for the blood; with teaching men that they can save themselves; with making void the doctrine of sovereign grace; and, generally speaking, with trying to overturn every institution and doctrine of Protestantism. Now, we would wish all whom it may concern to know that we are no mere irresponsible iconoclasts, whose main business in life is to break in pieces the cherished faith and hopes of the people. Our mission is not to pull down, but to build up; not to rob, but to enrich. In a subsequent part of my address I will have occasion to allude in detail to our work; let it suffice at present to say that we pretend to nothing beyond this, that we are humble and unworthy Christian labourers, working on the model of the first age, seeking to recover from the *debris* of ages the fair form of Sion's virgin daughter, to decipher and republish the long-forgotten roll of primitive Christianity. As a preliminary to the consideration of *our work*, it will be necessary, however, to condescend for a few moments upon.

SOME OF THE MAIN ERRORS OF THE RELIGIOUS WORLD OF OUR DAY.

Having in view the audience I address, and the design of this paper, it does not appear to me to be necessary that I should detain you by pointing out the gross errors of either the first or last sections of the professing Christian world. I need not address you at large on the teachings of Popery, or of Socinianism, or of Mormonism, or of Thomasism; nor need I do much by way of pointing out the relation in which we stand to these heresies. If I have apprehended the practical design of this evening's engagement, then our main business is with what may be termed the popular Protestantism of our day.

As already hinted at, *Sectarianism* is a conspicuous error, I might say crime, of Protestantism; and, as we have already said, while it is free from the grosser crimes of the Papacy, it has added this as one of its own. It is true that Popery held its victims together with an iron grasp, which left no room for the exercise of liberty of opinion, or even of reason, and the peace of Rome may be said to be the peace of the grave; but discord and division are not the best tokens of a vigorous and healthy life, and leave little room for the foolish congratulations of those who regard schism as a virtue rather than a crime.

To the divisions of Protestantism may be attributed much of the indifference to religion so prevalent. Men have been puzzled to know what was right amongst the conflicting and opposing parties; and they have, as a consequence, concluded to stand aloof altogether. *Sectarianism* has grossly misrepresented the Christian religion in two particulars at least; it has encouraged the idea that the Word of God teaches nothing certainly, or everything that any speculator may desire; and it has induced a spirit of animosity and strife, altogether foreign to the genius of Christianity.

Formulating dogma is another error of Protestantism. There is no practice more out of harmony with the New Testament than this. If there is one thing which the sacred writers seem to have avoided more than another, it is this dealing in abstract propositions. There is nothing in the least approaching the popular creed or Confession of Faith to be found in all the Scriptures, they are obnoxious to its whole tone and spirit. Not that the sacred penmen avoid abstruse questions, or express in vague or general terms the great doctrines of which they are the inspired exponents, but they speak of them in their natural, historical, practical relation. The difference between the Bible and the creeds in their manner of dealing with truth, and in their efforts to instruct and guide, may be feebly illustrated by supposing that some book-worm parent endeavoured to educate his child in the early duties and experiences of life by teaching him to repeat the problems in scientific or philosophic text-books rather than in rubbing shoulders with every-day life, learning by observation and experience, lessons which books cannot teach; he might produce a philosopher, perchance a fool, but he would fail in making a man of his boy.

Errors of the grossest character, and conceits of the most whimsical kind have been stereotyped by means of creeds, and have become the shibboleths of parties; and we may safely affirm that these errors and conceits could not have lived through the centuries, but for the life and form given to them in doctrinal formulas. They might have risen up and blossomed for a day, but they would certainly have faded by night, for ever as men returned to the pure fountain of truth they would have rejected the error.

The basis which God has laid for Christian union is in extreme contrast to the narrow microscopic and dictatorial creeds of human manufacture. The latter invariably bear the marks of the weakness and bias of their authors, as well as the condition of the times and country in which they had their being, and they can only be accepted by mere coteries of men; whereas the former, bearing the Divine impress of its Author, is marvellously adapted to every degree of intellectual, social, and national development.

One reason why divisions in the professed Church are overlooked and condoned, is the fact that union on any of the denominational formulas is impossible; the ground is too narrow and unequal to form a suitable camping-place for the army of the Lord.

A notable fact in the history of creeds is that they have never served the end for which they were designed; they neither exclude errorists nor retain the lovers of truth. Indeed, the opposite is their common tendency, for while almost every religious error lurks in the orthodox denominations, much that is good, and true, and honest, and pure, and holy, remains outside, unwilling to steal in by the loop-holes which are left unguarded, and unable to gain admittance by the porch which this sentinel guards with such jealous care.

Class distinctions in the Church is a third evil, whose influence we have made the subject of frequent observation. Clergy and laity were classes unknown to primitive times, and are entirely repugnant to the spirit of Christianity; and like all other departures from Scripture, precept or precedent, evil and disaster have followed in its train. On

the one hand, the simple ministers—servants—of the Church have been transformed into an ecclesiastical guild, and human nature, ever prone to exalt itself, has operated in the usual way, until, in many instances, self-aggrandisement and self-glorification seem to be the chief motive-powers by which they are influenced; life interests are more anxiously considered than the eternal interests of those to whom they minister. On the other hand, the laity have been reduced to the place of mere listeners and liquidators, neither thinking, nor speaking, nor acting for themselves, tools in the hands of self-seeking men, sheep pastured only for their fleece.

A fleshy basis of Church fellowship is another, and indeed the parent evil. A national religious establishment is an essentially carnal institution. Each member of the state may claim its privileges, and all are called upon to aid in its support. The difference between Church Establishments and Dissent in this respect is more apparent than real; the gigantic heresy of infant baptism involves the great majority of Protestants in the common evil, and so long as this practice remains, the spiritual character of the Church of Christ will not be apprehended. Having thus far endeavoured to point out some of the main errors of Christendom, we will now proceed to consider

THE WORK TO WHICH WE HAVE ADDRESSED OURSELVES.

In brief, our work may be defined as an effort to rescue the Church from such an anti-scriptural condition. In this endeavour our policy is not merely the dethronement of error, but the establishment of truth, or rather the dethronement of error by the establishment of truth; consequently we seek to maintain and disseminate certain great principles, the acceptance of which would, we believe, accomplish this design. Our major proposition is, *That the Scriptures are a sufficient, and the only authoritative, rule of life, standard of doctrine, and directory of order and discipline for the Church in all ages.* Under this head, all that is peculiar in our movement may be included; and when we shall have, for ourselves, accepted it in all its fulness, and succeeded in leading all other Christian professors to accept it, we shall have fulfilled our mission; the Church will then be restored to its early order and harmony.

The acceptance of this principle, however, besides cutting at the root of those evils already mentioned, involves a radical change both in the doctrine and practice of the popular religious societies. The extent and direction of this change may be best seen by observing the operation of this great principle as set forth in the history of the movement with which we stand identified.

The first doctrine with which it came into collision was the Calvinistic view of the Spirit's operation; this was the field of its first conflict and earliest conquest. In the early part of the present century, the Puritan or Non-conformist Churches, both of this country and of America, were held in the chains of fatalism; and it is most painful to read of the dreadful struggles waged by manly hearts to find a path through the thick darkness in which they were enshrouded. The acceptance of the principles before mentioned delivered the reformers from this thralldom; they saw in the Word of God the Divine character vindicated, a full and free Gospel placed within the reach of all, and to be enjoyed upon terms with which all could comply. What a mighty enterprise was

thus set before them ! Nor were they slow to enter upon it, even at the risk of being charged with the greatest heresies, and having their name cast out as evil.

In more recent years, this part of our work appears to have been in a measure laid aside. We are told that this phase of Calvinism has been greatly modified in its tone of late ; it would be well to know how far this is true, and how far the more moderate tone is a real advance towards the truth. My own conviction is, that so far as there is a change, it is not of a satisfactory character, but rather in the direction of increasing the inconsistency of the Divine character as represented in the creeds ; and recent observation in this direction has led me to conclude that this still lies to our hand as an important part of the work to which we are called.

The place which the ordinance of baptism occupies in the New Testament came in due course to be considered. The proper action and subjects were questions soon settled by these pioneer reformers ; and it is most refreshing to find them, with all simplicity of mind, laying aside their early training and prejudices, and bowing to this requirement of Christ, yielding themselves up to be buried with Him beneath the baptismal waters, and rising to walk with Him in a new life—especially new to them. Their association with the Baptists was the result. But, in pursuance of the course upon which they had set out, the place and purpose of this Divine appointment came before them, when, with equal readiness of mind, they received the teaching of Scripture on the question, and became the advocates of a doctrine by which they have ever since been chiefly distinguished, namely, that baptism, as well as faith, repentance, and confession, forms one of the requirements of the Gospel, without which no one can, from the Scripture, assure himself of the remission of his sins.

In the Baptist system this ordinance had come to be viewed as an institution without a design, the neglect of which in no wise imperils a man's salvation. We do not wonder, then, that, when the New Testament view was revived with all simplicity and boldness, it should awaken the deepest interest and liveliest opposition ; and that this, added to the already developed heresy (*sic*) on the work of the Spirit, should result in a schism for which, as we have seen, the reformers were in no wise responsible, except that their adherence to Bible teaching necessarily involved a separation from religious associations bound together by forms, and resolutions, and unscripturally expressed dogma.

The observance of the Lord's Supper as the central object in the Lord's day service, formed another point of divergence into which they were led under the guidance of the Word of God. Amongst Dissenters generally, as well as amongst the Presbyterians, the Sunday Service consists of a bald and unattractive routine, in which the public prelections of one man hired for the purpose, forms the most prominent feature ; the family aspect of the Church, and especially the family board—the Supper—being set aside, and in its place a monthly, quarterly, or half-yearly Sacrament observed, in which fear and trembling, rather than joy and gladness, is the prominent feeling ; realising the gloom of Sinai rather than the sunshine of Zion.

(Owing to unexpected length, the remainder of this paper must stand over till next month).

OUR RELATION TO THE RELIGIOUS ASSOCIATIONS AROUND US.

(Continued from last Month.)

THE restoration of this feast to its primitive place and significance, was a good work, for which they claim the admiration and gratitude of the thousands who are enjoying the fruits of this great deliverance.

Liberty of service in the Christian Church was another Scripture principle learned and acted upon; the Church able to edify itself, and each member called upon to take his place, and do his part in the mutual work.

There is no part of the great reformatory work to be hailed with greater pleasure by every lover of pure religion than this. Their efforts to remodel the Church after the simple family pattern of the first age, in which One was the Master, and all others only brethren, is not the least important part of their work; a part, however, which has not yet been to any great degree accomplished, and to which, therefore, we must address ourselves all the more earnestly that some amongst us are growing weary in well-doing.

It is unnecessary for me to refer further to the evils of the clerical system than perhaps to say, that no part of the reformatory work has provoked greater enmity than this. The great influence of the clergy having been brought to bear against us in consequence of our attitude on this question. It is true that this has not always appeared as the ground of their opposition, but a close observation of the agents and influences at work, will confirm the belief that the anti-clerical element in our plea is the head and front of our offending.

There still remains to be noticed an aspect of our work which I cannot pass over without a brief notice. It is one of the most charming features of our movement that we have set ourselves to publish the Gospel to those who are strangers to God's grace, as well as to lead defective religionists into the more perfect way. Contemporaneous with us, and earlier in the field, we have in this country a religious society in many respects at one with us, I refer to the Scotch Baptists, of whom I desire to speak with the highest respect, whose great defect has been the neglect of the work of preaching the Gospel. There are other religious organizations which, indeed, have no Gospel for the sick-burdened soul, and whose main design, therefore, is with the Christian professor. Happily, while we have sought to accomplish the one part of our work, we have not left the other undone; but, as those who are rich in the possession of a full, free, consistent, God-honouring message of grace, we have told it forth with our best ability. In doing so, we have found ourselves in presence of two serious hinderances, the complexion which the religiousness of our day has assumed.

One of the most influential and puzzling is, what, for lack of a better term, I would call the *spiritism* of the time, nearly related, but differing in some important particulars, from the phase of Calvinism already spoken of. This influence seems to lead its votaries high and dry above both reason and revelation. You have known men who subsisted on stimulants rather than on wholesome food; the physical condition thus induced will illustrate the mental and spiritual state of thousands. They are

religious tipplers, spiritual inebriates, living in a kind of dream-land, now pleasant and extatic, anon reverting into a horrid nightmare. Such persons have no appetite for the wholesome bread of life, the Word of God has few charms for them, they live on a few disjointed sentences of Scripture seasoned by fancy, and on dreams and visions of the night.

A disregard for the Divine appointments is a natural outcome of such a state of mind, and so we find that union with the Church, as well as all the ordinances connected with it, and which go to make up the sum of Church fellowship, are disregarded and ignored as beggarly elements.

It is unpleasant to know that the recent religious excitement has fostered this spirit, and only superficial observers can wonder that we have stood aloof, or looked with disappointment upon the late revival movement. To reach this evil is an anxious and difficult work; but we must address ourselves to it, as it blocks up the way to all progress in the direction towards which we are leading.

Alongside of this evil is growing up another painful phase of error, differing widely from that of which we have just spoken. I refer to the popular tendency to put goodness in the place of grace, morality in the place of Christianity, a religion without Christ and without the cross, a temple without an altar and without a sacrifice. In some influential quarters the old-fashioned Gospel is rapidly undergoing such a change as will render it agreeable to the elegant and refined taste of modern society, as well as to the frivolous and vicious habits of nineteenth century civilization. This is, no doubt, a reaction from the unattractive and ghastly gospel of Calvinism.

Here too, is a great field inviting our enterprise. We who have in possession the old winsome Gospel, with all the medieval hobgoblins left out, and all the Divine appointments retained, are especially responsible in leading the van in a crusade against this alarming spirit of the age. I come now to speak of

OUR DANGERS AND SHORT-COMINGS.

The Church of Christ is a spiritual institution for spiritual people. From this important proposition we may deduce, at once, the origin and strength of the popular religious organisations, and one of the sources of our own weakness—for their strength is our weakness. The delicate machinery of the compass, or chronometer, while admirably adapted for the purpose which they are intended to serve, are entirely valueless as a motive power for the windmill, or steam engine. So, while the Church of God, with its institutions and regulations, is infinitely perfect in its adaptation to those who have been created anew in Christ Jesus, observation and experience alike show that it is altogether unsuited as a governing and educating agent to the unrenewed man.

Far back in the centuries, the Church became transformed into a carnal institution, to meet the exigencies of a carnal membership; the new-birth was ignored, the ordinances were endowed with mysterious power and efficacy, the simple service of the Church became an imposing ritual, and its ministers were invested with priestly power. The same influence is powerfully operative in the religious institutions of our own day, nor is it confined to the Papacy or Episcopacy—it is to be observed

amongst all classes of religionists, and appears in the demand for expensive and luxurious meeting-houses, the organ and band of performers, in pew rents and bazaars, in the popular clergyman, and the fashionable sermon.

It is hardly to be expected that, circumstanced as we are, surrounded on every hand by this influence, we should have altogether escaped—nor have we. Our weakness has been that worldly men have, not unfrequently, found their way into our associations—from what inducements, or for what design, it is not easy to know—usually, I believe, under the influence of revulsion of feeling from the popular systems. They have advanced so far as to recognise the serious defects of the system under which they have lived, but that is but a small way towards a fitting preparation for the fellowship of the Church of Christ. Without the great elements of sinner and Saviour, which form the warp and woof of the Divine life, present and realised, the baptism of such professors is but an untimely birth, and in no measure helps to the possession of that new life—that birth from above—without which no man can apprehend the Kingdom of God. Such men seldom grow into a meetness for fellowship with the saints; often they fall away, and, in not a few instances, they become mere religious politicians, or crotchety ecclesiastics.

In consequence of such elements we have, from time to time, seemed to belie our profession, and contradict our boasted discovery of a Divine ground for Church unity. Opinions have not been subordinated to their proper place, passions have conquered principles, and the broad basis of union on the Christian confession has seemed too narrow for a mere handful of professed Christian disciples; the reason being, not that the foundation was too narrow, or the bond too weak, but that men, professing godliness, declined to submit themselves to the mould of doctrine provided in the Scriptures.

The natural tendency to Sectarianism is another danger against which we need to be on our guard. We have already seen, in brief, the grounds on which we claim exemption from the charge of Sectarianism. We are, however, constantly receiving accessions from the ranks of the various religious parties, and, in very many cases, they are but imperfectly instructed on our distinctive position. Besides these, there are the young amongst us, who know little of the wiles of the adversary, and the conflicts between Christianity and the sects, to them as well that spirit of modern charity comes with its deceitful whispers, representing, in attractive colours, the magnanimity of bartering principles which are not our own in order to secure a very moderate and altogether worthless measure of toleration or recognition. In the matter of our chapels, preachers, the music of the sanctuary, and even in our annual assemblies, we are in constant danger of being attacked by this most insidious influence. Let us, therefore, guard against it in its first beginnings.

We have reason to hope that the day is not far distant when we shall be called upon to rejoice over a much larger measure of prosperity; but that day will bring with it its dangers also. We may read the lesson in the history of our brethren across the Atlantic. The remarkable success of our cause in the great Republic has brought with it responsibilities

and trials, and, in some instances, the brethren have been tempted above what they were able to bear. The consequence is, that we have to mourn over a measure of departure from the primitive lines; for example, in the introduction of a species of open communion, which it is not very easy to distinguish from the practice which goes by the same name in this country, also in the transformation of the primitive Evangelist into the reverend preaching pastor, in costly ecclesiastical edifices, in organs and choirs; the necessary corollary of all which is to throw the Church, as a pauper, on the bounty of the world.

The Christian disciples in America thus transformed are courted by other religionists. The gay trappings of the Church of Christ have rendered her attractive, and the hoary sects are beginning to look with favour on this young and promising novitiate, not unwilling, it would seem, to take her to their embrace. Happily, there are still remaining many brave and true defenders of the apostolic faith. May God help them to rescue the Church of so many triumphs from so unhallowed a couch!

Be sure the same temptation is before us, and it will be our wisdom to take timely warning. Let us guard against the insidious influence of a time-serving policy; it may promise us many favours, but it will pay us with counterfeit coin. Let our preachers guard against the clerical usurpations to which the churches too often thoughtlessly invite them. Let our larger and wealthier churches watch against the modern demand for luxurious ecclesiasticism. Let us take care not to allure the worldly to our communion by false or unworthy attractions, and let us beware when all men speak well of us.

But we are not unlikely to discover mistakes and dangers in another direction. Has not our tone sometimes been too extreme, and our statement of Scripture truth, on occasion, only partial and one-sided? In our lifetime we have all of us met with angular people—men who went about with their arms akimbo, so to speak, persons all over with prickles, like a hedge-hog. These are most unattractive people; they may have a soft place somewhere, but you do not care to run the risk of trying to find it, so you leave them alone. I fear this is sometimes the reason why we are let alone so much as we are.

"Baptism for remission," the favourite watchword with some of us, that trio of words which is supposed to represent and include all we have to tell the world is, to say the least, liable to be misconstrued; besides, standing alone, as it is sometimes made to do, it is unscriptural. Now, our neighbours are sufficiently apt to indulge in unwarranted misrepresentation to render us very careful that we give them no just cause for doing so.

Points on which one man differs from his neighbours are likely to become unduly prominent in his mental vision, and are made his hobby. It is not to be denied that much good has, from time to time, been accomplished by men with hobbies in the departments of morals, politics, social economy and philanthropy. But I question much whether religion has benefited much by their zeal. The analogy of the faith, the consistency of one part with another, and the beautiful harmony of the whole must be maintained and exhibited in order to accomplish much real substantial good; and I cannot conceive of a greater injury being

done to our cause than that the significant ordinance of baptism should be taken out of its proper place. Its importance demands that it should be sacredly guarded from ignorant misplacement in the Divine economy of salvation. And if the use of the phrase to which I have alluded should in any measure tend in this direction, then I think it is not so obviously and essentially Scriptural as to forbid our adopting some other form of speech to express the truth on this subject.

On the Holy Spirit's place and work in the scheme of redemption, as well as on the offices and ordinances of the Church, we would do well to be careful and moderate in our tone. The more tightly the bow-string is drawn, the greater will be the rebound. It has been so with many amongst us. From Methodism or Presbyterianism we have at one great leap landed on the Christian platform, and it is not always given us to maintain the rules of sobriety in defending the liberty of the Gospel against the enslaving dogmas of the sects; but let us remember that the religion of Christ does not require the services of exaggerating touters to recommend her wares, and we serve Christ as little when we over-state as when we under-estimate any of the glorious and harmonious doctrines of Christianity.

While, then, we cannot sell one grain of the truth in order to purchase toleration, or even popularity, we are bound, by the law and spirit of the Gospel, to guard against needlessly offending those who are without.

The religion of Christ is sweet, sunshiny and attractive; let us see that we represent it in all its symmetry and grace, alike in our teaching and preaching, and in our individual and church life.

I come now to deal directly with the question of—

OUR RELATION TO THE RELIGIOUS PARTIES AROUND US.

I venture to hope that my address thus far has, in some measure, prepared the way for an intelligent and sympathetic consideration of the question immediately before us, which I understand to imply our attitude and manner towards other religionists, how far we can sympathise with them, and to what extent, and in what direction we may cultivate friendship, or seek co-operation and fellowship.

I have already indicated in what light I am disposed to regard those religionists who come under the first and last heads of our ecclesiastical table. The Romanist, the Catholic Apostolic, the Unitarian, the Mormon, and the Christadelphian are all beyond the pale of our Christian sympathies; they are Christians only because they are not Mahometans or Pagans. They have chosen to associate the hallowed name of Christ with their systems; but while they have done so, it seems as if it were but to dishonour His august Majesty, either in their estimate of His person and claims, or in their appreciation of His work. To worship Christ in the same temple with a woman and with images; to honour the Son of God as embodied in the consecrated wafer; to profess to serve Him while setting aside His Word for the rhapsodies of ignorant dupes or designing cheats; to compliment Him by calling Him the best of men, but only a man at best; to fancy they please Him while setting aside, as worthless, the simple faith in a crucified Redeemer, upon which the needy sinner has, with liveliest gratitude and cloudless hope, been buried in the baptismal grave; These men are not Christians in any

real, true, Scriptural, saving sense. They may claim our compassion, more frequently they merit our opposition and denunciation, but can never win our respect, or invite our friendship. If the friendship of the world is enmity with God, it will not be easy to express what the friendship of such religionists is.

With respect to the religious professions which come under the second head—the disobedient Evangelicals—there are, under this general designation, many degrees, from High Church Episcopacy to the few humble and, in many respects, apostolic followers of John Glass. Our sympathy or condemnation cannot, of course, be meted out equally to all. While, for Church Establishments, and especially for Episcopacy in its present arrogant and rotten condition, we have little but condemnation, for Congregationalism, especially when met with apart from the clerical and worldly elements, we have much sympathy and esteem.

There is, however, one broad line which marks them all as religious communities coming short of the distinguishing characteristic of the Church of Christ. In every age, and by almost all classes of Christian professors, baptism has been regarded as essential to a recognised Christian standing. This is as it ought to be; it is altogether unallowable, in view of Scripture teaching, to regard any unbaptized person as a member of the Church of Christ. To this we will obtain almost universal assent. The only other question to settle is this, Are those who hold that the immersion of believers is the one baptism of the New Institution to accept infant sprinkling as an equivalent? Pedobaptists may answer “we accept your believers’ immersion, why not accept our infant baptism?” Now there can be no reciprocity here; the Christian institutions are not ours to barter in this way. We do not wonder that they should accept believers’ immersion as valid when called upon, for they admit that we may be right; that is to say, that while it is right to sprinkle a baby, it may not be wrong to immerse a believer. But we cannot adopt their position and say that, while it is right to immerse a believer, it may not be wrong to sprinkle a baby, and that makes all the difference.

Holding, then, that the sprinkling of babes is no baptism, how can we be charged as narrow, or illogical when we decline to acknowledge the Christian standing of the unbaptized? While, therefore, we have much sympathy with some unbaptized evangelical associations, with their polity, or with their doctrine, or with their practice in one particular or other; and while we cannot, but own that there are many God-fearing, Christ-loving, consistent professors amongst them, of whose ultimate salvation we may cherish the liveliest hope which the silence of Scripture will allow, the government and authority of Christ forbids our ranking them as part of that privileged institution—the Church of God.

Stepping within the narrow circle of baptized believers, we find ourselves on the inner side of that broad boundary line which, in all ages, has marked the Church from the world; and here we may legitimately inquire how far we can cultivate friendship, seek co-operation, or indulge in the hope of Christian fellowship?

These questions are of present practical importance only in so far as their consideration may affect our own temper and conduct; for, except

in isolated instances, we are not yet invited to their fellowship, hardly, indeed, to their friendship. Let me say here that the attitude towards us of our brethren the Baptists, and other baptized believers who do not take that name, should not materially influence our disposition towards them. That our friends do not love and esteem us, but look upon us with suspicion and even dislike, is not a good reason why we should cherish the same feelings towards them. Many of our blessings come in disguise; and, if God were to wait till we learned to appreciate His favours before bestowing them upon us, I fear we would enjoy but a scant share of His rich bounties. Let us act in that spirit of which our Master has set us so conspicuous an example, hoping for the time when our friends will bless instead of curse our enterprise. Now, there are some rules which, I submit, should guide us both for the present framing of our conduct, and in view of any contingency which may arise.

In political, moral, or philanthropic enterprises, we may join with others without regard to creed, so long as our associated action does not violate the Divine commands. It is sometimes the Christian's duty to enter the arena of politics, or to take an active interest in social questions; and, in such cases, he must be content to stand side by side with men of all as well as of no religion. In direct Christian effort, liberty of speech must be a prime condition; so long as we are permitted to speak out all we feel bound to say, then we may associate in Christian work with others. But this condition will be found to bar the way almost against every degree of united effort, even with our brethren the Baptists, for the present at least.

But, supposing that we may grow into their confidence, and they into ours, as we both become wiser and better, it will not be out of place to consider the difficulties in the way and the hindrances which keep us so much apart; and, to begin with what some regard as a barrier of our own erecting, let me say a word or two on our present organization—I refer to our co-operation for evangelistic purposes. We have printed and published a list of churches, and we have our Annual Meeting at which these churches are represented. From time to time we add to or take from that list, and the relation of churches to each other and to this Association is sometimes discussed before us and judgment given. I know that there is a good and sufficient reason for almost all our action; and I know that we are especially careful to let it be known that the one design of our co-operation is to publish the Gospel; but, notwithstanding this, we are constantly pressed with questions between churches and church differences are intruded upon us, which seem outside of the work for which we are associated, and differing brethren seem to regard our Annual Meeting as a religious court to which they come, that they may be stamped with orthodoxy, while their erring brethren shall be tabooed as schismatics. Now, in the first place, in drawing our line, as we seem to do in our published list, it has come to be regarded as a line of fellowship; and this line must be passed in order to union and co-operation. I know we do not mean to say that we are free, and all are slaves besides; nevertheless we are held as erecting a fence which must be passed, and there are some on the border-land who, but for this, might be regarded as one with us in the essential elements of our work.

There are mistakes in some minds as to what Christian union means, and in what it consists. We can have no union which necessitates the sacrifice of any principle, or the withholding of any truth; at the same time, there can be no union on the principle that we must be one in everything. It is quite as possible to have the thing without the name as to have the name without the thing; union does not, therefore, consist in resolutions, and in meetings, and in names, and we had much better sacrifice our pleasant and useful annual gatherings than that they should have the tendency of narrowing us into a religious sect, or that they should be utilized for the purpose of settling differences which never can be healed by resolutions, and which, as a general rule, can only be mended by those who have caused them. But to pass on:

Taking a general survey of the various parties of baptized believers, we find certain elements which we must pause to consider. There is, first, the existence of the party name; then there is, second, their defective views of baptism; then, third, there is the clerical element; and, fourthly, the communion question. These, and perhaps some other points, seem to stand as sentinels guarding the way against fellowship and co-operation. Let us look at them for a few moments.

It is a great misfortune that those so far advanced amongst the religious communities as the Baptists are, have not seen the wisdom of being contented with the simple designations of Scripture, but of their own free will and choice, have stamped themselves as a sect. They have, however, some humble plea on behalf of the name, they say it is Scriptural, for John is called a Baptist; they tell us, moreover, that it is the one thing which distinguishes them from other Nonconformist parties. They rightly, I think, distinguish between the term Baptist, and the name of any human leader. But friendship and co-operation does not involve our taking any other name than that we have already chosen; and, still further, we must not forget that there is growing up a very considerable party of baptized believers who are at one with us in discarding all party names; and even the Baptists are beginning to think better of it, as witness Mr. Wall and his party in Rome, who call themselves the Apostolic Church of Christ.

Defective views of the ordinance of baptism, as we have mentioned, is another difficulty in the way. This difficulty is distinct from the communion question. There are many Baptist congregations—the Scotch Baptists as a body—who maintain the practice of strict communion, but who do not accept the Scripture view of the design of the ordinance any more than their laxer brethren. And, on the other hand, the Disciples in America do not seem to have given way on the doctrine of baptism, while they practice a species of open communion.

Notwithstanding the difference on this point which exists between us, it is readily acceded that they have complied with the Saviour's requirement; they have professed to believe, repent, confess, and have been baptized on Christ's authority, into the name of the Father, Son, and Holy Spirit. We allow this when we receive persons from their fellowship without re-immersion. Another fact is worthy of being noted, authorities amongst them have written, and some of their most influential preachers have spoken well out on the design of the ordinance, leaving room to hope for further advance in the direction in which we have travelled.

The clerical element, with its accessories of pew rents, public collections, pulpit, and sermonizing, is another barrier to fellowship. But let us not lose sight of the fact that there is growing up within the borders of Dissent, a powerful and anti-clerical influence which threatens to modify, if not to revolutionize, this objectionable feature of their communion. Nor let us forget that there is a minority who have eschewed many of the more glaring innovations of the clerical guild. And, further still, that at this point there are many with us altogether, I refer especially to the Scotch Baptists, and to the "Brethren."

Speaking for a moment of the last-named professors, I fear the general impression amongst us is, that we have not much to hope for from them; they are, in many instances, our bitterest opponents. But, as it has been observed, we are not to make the feelings of others towards us the measure of our sympathy towards them; neither are we to estimate the Christian standing of others by their sentiments towards ourselves. While there are some parts of their system, if we may call "Brethrenism" a system, with which we can have no sympathy, there are other points in which we are most certainly working towards the same end; and there is an apparent resemblance which leads the outside public to mistake us on occasion for a section of these zealous religionists. I venture to say that one reason why they are so much out of sympathy with us is, that they do not know our position and aim so well as they ought to do, otherwise they would recognise us as co-workers in some important particulars, and nearer to them than any other religious association. And, on the other hand, I do not think we are so well acquainted with them, their principles and views, as we should be. Without professing to an intimate knowledge of their sayings and doings, let me mention two important particulars in which they command our entire sympathy. There is an element in the movement operating most powerfully towards the dethronement of that priestly dominance which has held the professing Church in chains for so many centuries. And further, they are exercising the most salutary influence in favour of a purer and higher life. The frivolity and worldliness which have diluted the Christian profession of our age, is most unpleasant to contemplate. Against this the "Brethren" are protesting with a vigour which puts us to shame; and in this they claim our highest respect, and our heartiest co-operation.

I come now to say a few words on what I regard as the most difficult question and the greatest hindrance of all—the communion question. As we all know, there is amongst the associations of baptized believers a wide-spread and growing practice of receiving unbaptized persons into their fellowship. This is a question involving such important interests, that I dare not venture to invite your judgment upon it by expressing any conclusion at which I may have arrived. If it were a question as to the adoption of this practice by the Churches represented at this meeting, I would have no difficulty in urging, and we would have no hesitation in deciding that it is our safety to abide by apostolic tradition. But when it is a question as to the Christian standing of a large proportion of baptized congregations, we must weigh well the grounds of our decision, and the consequences to which it would lead. I will, therefore, content myself at present with pointing out some considera-

tions which must enter into our deliberations on this question, leaving it to be dealt with in a separate paper, which I think, its importance will one day demand.

By deciding that we cannot recognise the Christian standing of open-communion congregations, we at once cut ourselves off from the hope of fellowship with the larger section of those who practice believers' baptism; and not only so, but we separate ourselves from the fellowship of those whom we have been wont to regard as our own brethren—the American Disciples—who are in the same condemnation. That, I submit, is a serious question.

In favour of open-communists it is argued that they do not practice infant baptism; and this, I suppose, is true, except in the case of what are termed "Union Churches"—a recent invention of latitudinarianism. Then, again, that this is a matter for the exercise of individual church liberty, that is to say, that recognition does not imply homologation—and strict communion churches may be in fellowship with those who practice open communion without involving the principle that they are bound to acknowledge the Christian standing of the un-immersed. Besides these there are two considerations urged which, however, I do not think we can set much store by: it is said that only a very small minority of un-immersed persons are to be found in their fellowship, so that, in some cases, it is little more than a name; and, further, it is urged that, in many congregations, they are not admitted to full fellowship.

It is to be feared that the tendency is increasing in the direction of open communion; indeed, I do not see any standing ground for strict-communion Baptists, having regard to their present views of the ordinance. They must either come up on to the platform we occupy, and on which there is plenty of room, or they must go down into open communion. So long as they recognise the Christian standing of the unbaptized they cannot consistently refuse them the privileges of God's house. Let us hope, then, that the exigencies of the time may lead many amongst them on to apostolic ground, and let us do our part in aiding and encouraging the right.

As those who are waiting and watching for the noontide of the Christian religion, we must cast the eye of hope over a wider area in order to grasp all the tokens of promise. On every side there is a mighty movement amongst religious parties; there is a sound in the mulberry trees: God is present in His power and majesty; there are the most satisfactory signs that the various forces are operating by His wise guidance towards a glorious end. The Papacy has been bereft of much of its power over the nations; religious liberty is advancing with mighty strides; Church Establishment is like a withered leaf ready to fall; creeds and confessions are falling into disquietude; the clerical influence is waning; the people are beginning to think and speak for themselves; religion is the topic of the day; society only needs to be tapped by a vigorous, wise, intelligent Christian effort to yield a rich return.

Nothing can meet the hungering and thirsting of the people but the bread and the water of life; and no organization can unite the scattered forces, and provide a home and rest for the world, save the Church of

God. My brethren are we sufficiently alive to our position as the privileged possessors of the great panacea for the ills of humanity ; that, as those who have grasped the truth of the Gospel in all its amplitude and simplicity ; as those who have accepted the Divine appointments in all their scope and significance ; as those who have laid aside all the humanisms of the apostacy, we are the agency lying most readily to God's hand by which to accomplish the regeneration of the world, through the power of His glorious Gospel. Whether He will honour us by employing our feeble instrumentality will not depend on our numbers or apparent influence, but on our preparedness ; for God can work by many or by few. O that, like duly tempered steel, or as gold tried in the fire, we were fitted for the Master's use.

THE RECENT ANNUAL MEETING.

STATISTICS.

SCHEDULES, not inconsiderable in proportion, are returned inaccurately filled: Some misstate the number of members returned the previous year, and, consequently, the results deduced are erroneous. In the table published last month this error is corrected by substituting the numbers found in the printed report of the former year. The result is that the totals of this year do not, in those cases, harmonize with the additions and removals. Then, there are others in which the membership of the former year is correctly given the total of the present not agreeing with the additions and losses. We name this only to urge more careful attention in future. Considerable expense and trouble are involved in getting out a statistical statement, and surely those who fill schedules might take the small pains needful to accurate information.

The table printed last month arranged the churches into *Nine Divisions*. The SOUTHERN consists of *fifteen* churches, *nine* of which reported both this year and last; total membership 584, increase 68, after deducting all losses. The MIDLAND Division has *twenty-one* churches, *eighteen* of which reported both years; total 1,216, nett increase 62. The YORKSHIRE Division includes *seven* churches, *all* of which reported last year and this; total membership 344, increase 48. LANCASHIRE AND CHESHIRE Division shows *twenty-five* churches, *fourteen* of which reported both years; total membership 961, increase 129. The NORTH WESTERN Division embraces *five* churches, *four* of which returned schedules; total 161 each year. The NORTH EASTERN Division contains *six* churches, *four* of which returned schedules, showing an increase of *seven*, on a total membership of 247. The SCOTCH Division shows *thirty* churches, only *ten* of which returned schedules both years; to some extent this is accounted for by several of the churches being only placed upon the list at the last meeting. The *ten* churches show a total membership of 746, with 30 as the year's increase. The WELSH Division gives *fourteen* churches, *eight* of which duly report, showing a total of 235; a loss of 15 upon the previous year. IRELAND reports *two* churches, *one* only now placed upon the list, the other numbering 36, an increase of *one*.

The total increase of the churches reporting both this year and last, after deducting all losses, is 330, upon a membership of 4,530. This

falls short of showing the results of the year ; because some *fifty* churches neglected, either last year or this, or both, to send in returns, and, consequently are omitted from the reckoning. There appears no reason to suppose that the results in those cases would appear less favourably, particularly when it is remembered that the entire membership of churches planted during the year has to be added to the increase.

THE YEARLY PAPER.

In committing to Bro. John Aitken the preparation of a paper on *Our Relation to Surrounding Religious Associations*, the previous yearly assembly gave him no easy task. That it was performed, on his part, with considerable ability and charity none can doubt. Therein are so many excellent things, so well said, that one longs to clap hands and pass on without stating an exception ; and we would, so far as the *E. O.* is concerned, have done so, were we not compelled to use its pages in sending forth the entire paper. The compulsion consists in this—that a production so excellent could not be withheld without unjustifiable disregard to the welfare of our readers, nor without disappointing the expectation of its many intelligent hearers, who expect us to put it before them. Being thus made an agent in its circulation, far and near, and beyond where it would otherwise reach, there seems to be laid upon us the necessity to note a few points.

1. In reference to the Campbells (Father and Son). On p. 319, we are told that “to remodel the church after the Divine pattern was a conception infinitely beyond the ordinary reformer”—that while “it would be too much to suppose that no such thought ever entered the mind of any pious saint through all the centuries, history has left no certain record of the fact, so that if the design were ever conceived the ability to carry it into effect was lacking.” Now we hold the work of the Campbells in high esteem, and admit the magnitude of its results ; but we cannot be a party to the avowal that to remodel the church after the Divine pattern is a conception which history does not show to have found utterance before it came from them. There were small churches in this country holding to that plea before the work of A. Campbell had been heard of on our side of the Atlantic. Before he left our shores this plea had been urged in America, by B. W. Stone, and though not then fully comprehended by himself and fellow-labourers (as was also the case at the first with the Campbells) churches grew in number and in approach to the Divine model, knowing little or nothing of the similar work and plea led forward by Thomas and Alexander Campbell. Not only so, but ere A. Campbell left this country he had the essential features of the reformation, he so successfully advocated in America, brought under his notice by the deeds and words of reformers of that time ; whose names have honourable mention in church history. The reason for present reference to this matter is solely that we deem it to the honour of God and His truth to have it known that the Divine call to a complete return to the Divine model did not originate with any one man, a generation or so back ; but that it comes from the truth itself, and has been, all along, ever and anon, here and there, breaking in upon men and finding utterance. By the Campbells it was lifted into a wide section of new country, and into surroundings more favour-

able to its successful workings than could be found in old priest-ridden places.

2. On p. 328 we read: "Baptism for Remission, the favourite watchword with some of us; that trio of words which is supposed to represent and include all we have to tell the world, is, to say the least, likely to be misconstrued; besides, standing alone, as it is sometimes made to do, it is unscriptural."

We are afraid that persons not with us will not understand this passage in the only sense in which it is admissible. "Baptism for Remission" is not a *favourite* watchword with us as a people; nor is it a watchword at all. Most likely there can be found one here and there, making too frequent use of the doctrine of baptism. But these cases are few. Read our books, periodicals, and tracts; hear our Evangelists and teachers generally, and we deny that there is any ground whatever to justify the supposition that this "trio of words" represent and include "all we have to tell the world." But on the same page we read: "I cannot conceive of a greater injury that could be done to our cause than that the ordinance of baptism should be taken out of its proper place . . . and if the use of the phrase, to which I have alluded, should in any measure tend in this direction, then I think it not so obviously and essentially Scriptural as to forbid our adopting some other form of speech to express the truth on this subject." Now whatever danger there may be of getting wrong in the direction in which our author is looking, there is constant danger of going into error by making too little of baptism, and that, too, in our own ranks. Our young members and the children of members hear so constantly, from religionists around, that which tends to represent baptism as without any purpose and to subvert it, that if we only speak of it in the proportion required among the first Christians, where the like perverting influences had no existence we shall fall short of the requirements of our time, and see our youth, and others also, drifting off to unauthorized sects. Then as to the intimation that the author thinks the phrase "Baptism for Remission," is not so obviously and essentially Scriptural as to forbid our adopting some other form of speech to express the truth on this subject. These *three* words, thus and alone, never occur in Scripture. But the *idea* is clearly there. "Arise and be baptized and wash away thy sins" directly associates the removal, remission, or washing away of sins with baptism; and that without naming either faith or repentance. Of course their existence is supposed; and the like holds when we say "Baptism for Remission." Then we have *Repentance and Baptism, for the remission of sins*, preached on Pentecost. Faith though not named is implied. Faith, repentance and baptism, are precursory, and *each* is for, or in order to, remission. If we say *Faith for Remission* we are right. If we say *Repentance for Remission* we are also right. If we say *Baptism for Remission*, we are equally right; though if we add *only* in the one case, or in the other, we pervert the way of the Lord. As to adopting this or that "form of speech." We urge the adoption of the entire Jerusalem vocabulary. Every form of expression in the New Testament is needed, and the whole are requisite to the best and most complete statement of the truth. If feeling impels us to avoid any Scriptural phrase or idea, then, depend upon it, there is something wrong, not in the word, not in the idea, but in us.

But let it not be thought that we suppose the writer of the paper defective in understanding the place and meaning of baptism, nor that we deem him inclined to suppress the truth. Far otherwise! We are only concerned as to the use some persons may make of his words, having in mind that, of late, we have heard of an instance or so of making light of baptism by such preaching and teaching as may well suit union-evangelistic operations; leaving convicted sinners uninformed as to where, with certainty, they may secure the remission of sins.

The *Christian Standard*, now to hand, opportunely supplies an excellent article on "*Baptism into Christ*," a reprint of which the reader will find at the close of these notes.

3. On union in "Christian Effort" the paper affirms that, "so long as we are all permitted to speak out all we feel bound to say, we may associate in Christian work with others." In the same paragraph this work is designated "direct Christian effort." The "*others*" refers clearly to persons or associations which are held as not entitled to the Christian designation. This conclusion we cannot accept. It appears to us, that "direct Christian effort" can only be consistently engaged in with those whose Christian standing is admitted. Associated Christian work is for Christian people and Christian churches only. Others associate to do part of that work. We forbid them not, but leave them to do all the good they can, while we rejoice in all the good they do. Still we leave them to the Lord both as to their useful labour and their false standing. We cannot unite with them without seeming to endorse their position, nor without helping to perpetuate their false standing.

The saving clause, in the sentence quoted, is worth little or nothing. To claim permission to speak out all we feel bound to say, would, as intimated, shut us out from co-operation with nearly all the so-called Christian Sects, even the more advanced of them. It would certainly do so with those of us who feel bound to speak out all we ought to say. But union with unauthorized sects, in direct Christian effort, even with the freedom referred to, is fraught with more danger to us than with good to them. Depend upon it some among us would soon "feel bound to speak out" but very little distinctive truth needful to a fair exhibition of the church of Christ; while most of us would at times be strongly tempted to guilty silence, or to toning down apostolic testimony. These union efforts, now more than usually fashionable, seem, in a number of instances, to lower the moral conditions of certain of their adherents. An instance of this is to hand. Recently the Pittsburgh Methodist Conference met in a city in which there are several churches taking no name but that of Christ. One of our brethren of that city writes to the *Christian Standard* thus:—"On Lord's day the Methodist preachers occupied all our pulpits. In the evening one of them prayed in our pulpit that all the congregation might be baptized with the Holy Spirit and fire. Some of us were moved with pity for the man, others with indignation. I am at a loss to know whether to feel pity towards him, because I do not know whether he did it in ignorance or defiance. Can scarcely excuse him either way. Our people are numerous in these parts, and generally have the faculty of making themselves understood, and a preacher of any other body must be wilfully blind who does not know that we do not believe in the baptism of the Holy Spirit as they

pray for it. . . . The preacher who is ignorant of our teaching on this question is too ignorant to be trusted by his brethren in our circle, for he will certainly bring reproach upon them. If he knew our views, and knowingly offended, the case is worse, and he is too coarse to be allowed to enter anybody's pulpit. A man who will wilfully trample upon the feelings of others must be gross. He who enters, by invitation, the pulpit of another church and thrusts his party dogma upon the people whose hospitality he enjoys has not the spirit that belongs to the true minister. I do not remember that such a bold offence as this was ever committed in my hearing, but nothing is more common than for the Methodist preachers to repeat this thing in their prayers in our union or mixed meetings. Where we meet on common ground, and have equal rights, they will constantly thrust this objectionable thing upon us, ignoring our view and teaching and disregarding our feelings. How would it do for us to retaliate by following such a prayer by another in which we pray God to make all the congregation willing to repent and be baptized, in the name of Jesus Christ, for the remission of sins; that they may submit to be buried with the Lord by baptism? That they, like the Corinthians, might be impressed with the need of going forth, as Ananias, to say to the penitent believers, 'why tarriest thou? Arise and be baptized and wash away thy sins calling on the name of the Lord.' What a stir it would make! Would they not cry out! Would they not say he is thrusting his sectarianism upon us? Would they not call it unfair, unchristian, coarse, ungentlemanly? Well we think so, too. But is it any worse when the shoe is on the other foot? . . . I do not suppose we ever had a preacher so discourteous, uncivil and disrespectful as to offend them with his peculiar views while occupying, by invitation, their pulpit." The words thus quoted are signed by E. L. Frazier. He seems to write like a man of wide experience, and openly advocates shameful time-serving. Apostolic doctrine in the very terms of Scripture are called our "peculiar views," and he does not suppose that we ever had a preacher so uncivil as not to withhold them when filling sectarian pulpits. Methodist preachers are to occupy our chapels and we are to take part with them in union meetings, and the very thing above all others they believe to be desirable, for the spiritual good of Christians and the salvation of sinners, they are forbidden to pray for on pain of denunciation, in the public prints, as coarse fellows who should be thrust out of decent society, and that, too, by people claiming to restore Primitive Christianity in faith and practice. We do not receive the judgment of E. L. Frazier as to preaching brethren in America. We cannot doubt but that there are many who would speak out all that he cites as constituting the preacher unchristian and ungentlemanly, or who, not feeling at liberty, so to do, would refuse to occupy a sectarian pulpit or to take part in a union meeting. But these union meetings, without exception, wherever we have seen them, are cast in such a mould as to tend to the production of the craven spirit which animates him. Let the church do its own work, and leave others to do whatever good they can. If this course does not suit any liberal brother, who may read these remarks, let him produce New Testament precept or example for combining with unauthorized associations in direct Christian work; or let him relinquish the plea for Apostolic sanction as the ground of his faith and practice.

4. Our Annual Meetings. p. 331, presents an uncalled for alternative and may possibly exert injurious influence. It reads :—"We had much better sacrifice our pleasant and useful Annual Gatherings than that they should have a tendency to narrow us into a sect, or that they should be utilized for settling differences which never can be healed by resolutions, and which, as a general rule, can only be mended by those who have caused them." Now we are free to affirm that the Annual Meeting, as now constituted, has no tendency whatever in the direction, intimated. Certainly it cannot be said (as the writer put's it) that, "In drawing our line, as we seem to do, in our published list, it has come to be regarded as a line of fellowship." The churches do not so view it. If there are individuals who do so they are few indeed, and quite inexcusable. The constitution of the co-operation is most explicit. It does not limit the number of Christian churches in this country to those upon its list; it declares that its declining to place a church thereon leaves any church at full liberty, both as to fellowship and labour, in reference to the omitted church, and that its action only relates to the special evangelistic operations this co-operation is intended to promote. When the progress of evangelization is obstructed by contention between two churches, or parties claiming to be churches, the Annual Meeting has passed resolutions recommending them to endeavour themselves to settle the difference, and failing that to select for themselves disinterested brethren whose decision shall be final. In this there is no tendency to the formation of a sect, in any sense of the word.

5. The communion question, on page 333 is described as "the most difficult and the greatest hindrance." Though the writer declines to give judgment on the question, and withholds the expression of "any conclusion at which he may have arrived" (which we think he should not have withheld), he does not leave us in doubt as to his understanding of our duty, as churches of Christ, toward the unbaptized; we are not to furnish to them the means to commune with the church in the Breaking of the Bread. At least, so we understand him. Not that this conclusion is stated, on the page now under notice, as clearly as we could desire. There he says, "If it were a question of the adoption of this practice [furnishing to unbaptized persons the bread and wine] by the churches represented at this meeting, I would have no difficulty in urging, that we would have no hesitation in deciding that it is our *safety* to abide by Apostolic tradition." The only point upon which our brother hesitates is, whether we should refuse to acknowledge associations that do allow the unbaptized to commune. He says we must weigh well the grounds of our decision and the consequences to which it leads. Now we do not like the word "*safety*" as employed in the foregoing. It is more than *our safety* to abide by Apostolic tradition; it is *absolute duty* so to do. If in this thing our abiding by Apostolic tradition is not of the nature of duty in nothing else can it be proved to be so, and the fundamental plea of our reformation dissolves like the baseless fabric of a vision. Nor can we admit that, in deciding cases of this kind, we must look well at the consequences. Consequences should be left to God. We have nothing to do with them but to suffer them. Most of the elements of the Apostacy come from looking to consequences. One of old put forth his hand to stay the falling ark.

He was looking to consequences, but the Lord punished him by death. We have to obey the Law of God and leave results to Him. If we bandage our eyes with the fear of greatly reduced numbers then we become much less likely to discern the path marked out by the Lord. We feel impelled to say this much, not because we fear that the writer of the paper is going wrong, but owing to a tendency, here and there, to draw from doubtful expressions more than their author intends. Turning to another page we find a clear intimation of our duty in regard to the Lord's table, and an out-spoken testimony against those who depart from that duty. Page 327 reads: "The remarkable success of our cause, in the great American Republic, has brought with it responsibilities and trials, and, in some instances the brethren have been tempted above what they were able to bear. The consequence is that we have to mourn over a measure of departure from the primitive times, for example, in the introduction of a species of open communion be sure the same temptation is before us, and it will be our wisdom to take timely warning. Let us guard against the insidious influence of time-serving policy; it may promise us many favours, but it will pay us with counterfeit coin." With these words we shall conclude for the present, because we can scarcely close with anything better. Other matters growing out of the Meeting in Glasgow claim notice and, should time and circumstances favour, we may turn to them in our next. ED.

BAPTISM INTO CHRIST.

AS IT is common with some to depreciate, from various motives, the institution of baptism, it may be useful to present a few thoughts upon the position assigned to it in *Scripture*. It is not left to men to fix either the absolute or the relative value of the different parts of the remedial economy. Certain it is, that nothing can be trivial which appertains to so grave a matter as the redemption of mankind; nor is it to be supposed that anything redundant or superfluous has been connected with a system of salvation devised by infinite wisdom and love. It is by reverently considering the emphasis placed by the Holy Spirit Himself upon any particular part of this system, that we may alone learn to estimate, in some measure, its importance.

It is usually admitted that the frequency with which a significant word occurs in the New Testament, indicates the importance of the thing it represents. This being so, then certainly for this reason, if for no other, baptism should claim the most earnest attention. For, though, in primitive times, there was no controversy on the subject of baptism which could occasion a frequent recurrence of the term, we find it *literally* employed no less than *eighty-two* times; while to these may be added at least twenty *metaphorical* references, making, in all, about *one hundred* distinct notices of the institution of baptism. It cannot be supposed for a moment that a matter so often brought into view in the original promulgation of the Gospel, may now be safely passed by in silence, or treated with indifference.

It is worthy of note, moreover, that baptism is one of the very *first* things presented to us in the record of Christ's mission. In what Mark

calls "the beginning of the Gospel," this institution is made most prominent as the means through which the Son of God Himself was to be manifested to men. Furthermore, as it is thus placed among the *first* things in the historical record relating to Jesus of Nazareth, so is it also among the very *last* things spoken of and solemnly enjoined by Him at the close of His ministry on earth. Again, after His ascension to the heavens, we find it made conspicuous in the very beginning of the Apostolic mission, in the second chapter of Acts, and, thenceforward, throughout the narrative, in the various recorded cases of conversion; while there is hardly an epistle in the New Testament, in which it is not particularly mentioned or referred to. Every thoughtful and unprejudiced mind will hence admit, that an institution which occupies so large a space in the sacred volume, must be of no little moment among the things of the kingdom of heaven.

It is not at all difficult, however, to comprehend the reason of the great attention thus given to baptism, when we consider the objects and effects expressly attributed to it. Unqualifiedly it is declared to be "for the remission of sins," a phrase elsewhere connected only with faith, with repentance, and with the blood of Christ. So, also, as it is written of Christ that He "washed us from our sins in His own blood," Saul is divinely commanded to "be baptized and wash away his sins." We need say nothing here as to the sense in which baptism is for the remission or washing away of sins. We merely adduce the fact that the Scripture asserts a connection between baptism and pardon, or that moral and spiritual washing and purification which the ordinance so appropriately represents. To prevent misconception, we remark further, that this connection, like everything else attributed to baptism, is affirmed only of a *true* baptism—of a baptism with its necessary and proper antecedents of faith, love and penitence, and not at all of a baptism *per se*, isolated and independent, and therefore vain. Even the word of God itself is thus unprofitable, if not "mixed with faith" in those who hear it, nor is there anything in the Gospel which may not be rendered nugatory, if separated from its proper relations.

One of the most remarkable declarations, however, in regard to baptism is, that it is *into* Christ. Here the same preposition, *eis*, is used as in the case of *faith*, so that as faith is said to be (*eis*) "into Christ," so baptism is "into Christ." Surely it would be difficult to estimate too highly an institution of which *this* can be affirmed, even if it be in a merely declarative and formal sense. To be thus "baptized into Christ," we are furthermore informed is to "put on Christ." "As many," says Paul (Gal. iii. 27), "as have been baptized into Christ have put on Christ." To "put on Christ"—to become indued with Christ—is a most significant expression, and a result not affirmed of anything else in the Gospel but of a true faith; so that, in this respect, faith and baptism are here again associated. In this phrase, there is indeed much implied. It indicates the accomplishment of a union with Christ, so true and complete, that, as Chrysostom says, "we are brought into one lineage and one form with Him," or, as Calvin well observes: "Before God, we wear the name and the person of Christ, and are estimated in Him, rather than in ourselves." Paul hesitates not to attribute boldly and without qualification this result to baptism in the passage cited from

Galatians, where he also appropriately groups together with it the faith that must precede and the unity that should follow. "After that faith is come," says he, "we are no longer under a schoolmaster (*i.e.*, the tutelage of the law). For ye are all the children of God by faith in Christ Jesus. For as many as have been baptized into Christ, have put on Christ." Here the transition from faith to baptism is direct, and their intimate association is strikingly shown. He does not say, "as many as have *believed* into Christ have put on Christ," as he doubtless would have said if this result could have been attributed to faith alone, or if the obedience rendered in baptism was in any sense incompatible with that salvation by faith and grace which in this epistle he especially labours to exalt above the Law; but, on the contrary, after speaking of faith as the principle of sonship to God, he passes at once to baptism as the ordinance in which all believers had "put on Christ." It is to be noted that both of these affirmations are alike connected with the conjunction "for," in all its illative force, and that they together constitute the premises or proof from which sonship to God and deliverance from the Law had just been deduced and asserted. The Apostle thence proceeds to declare the spiritual unity of all thus constituted children of God, since in Christ Jesus all had become one, and Jew and Greek, bond and free, male and female were alike assimilated to one Divine image in being indued with Christ in baptism. It is easy to perceive, accordingly, why Paul, in addressing the Ephesians, should place "one baptism" among the marks or constituents of Christian unity, and why he should again associate it immediately with "one Lord" and with "one faith." Yet it is this "one baptism," which, in the pretended interests of "Christian union" itself, modern perverters of the Gospel would teach men to regard as unimportant—as a matter which may be wilfully and unnecessarily postponed; an institution which may be modified in form and deprived of all significance, or even be contemned and dispensed with altogether, without impropriety or loss! To other important results of "baptism into Christ," we may, however, advert at another opportunity.

Chris. Stand.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

October 3. JESUS LIFTED UP.—*John* xii. 26-30. "*Certain Greeks.*" Not necessarily of the Greek nation, but Gentiles. *Mark* v. 26. Jesus was sent only to the Jews, but these Gentiles would see Him. He takes occasion therefrom to teach that He will become the Saviour of people of all nations, *v.* 32. *Andrew and Philip tell Jesus.* A wise course—let all matters of religion and duty be settled by an appeal to the will of Jesus. It is not said that He consented to see them. But it would be very unlike Him to refuse; even though they were not of the class (Jews) that He had then come to instruct. Most likely the word "*them*," *v.* 23, refers to the Apostles and to them. "*The hour is come*"—the time of His death, to be speedily followed by His resurrection, return to heaven, and enthronement at the right hand of the Father, was close at hand. It was only by death and resurrection that He could become known as the Saviour for all nations. In His life He appeared as a Jew and for Jews only; by His death He is made a healer for all sinners. "*Except a corn of wheat.*" Till the body of the corn dies in the earth there can be no increase. The harvest depends upon and comes from the corn buried in the

earth. So the power of Jesus to save the multitudes of all nations was dependent upon His death and resurrection. His death for us shows His love and the love of God. His resurrection proves His power to save, as His love shows Him willing; and thus the hearts of people are drawn to Him. Jews and Gentiles—millions have thus come to Him, and millions more may come, for yet there is room, *v. 32*. There is another sense in which He will draw *all* unto Him, as a result of His death. All will be raised from the dead and stand before His judgment seat. Without Him there would have been no resurrection. Now all will rise. See to it then that you are prepared to stand on the right hand and to enter into everlasting glory.

QUESTIONS.—1. Who came wishing to see Jesus? 2. To whom did the Heavenly Father send Jesus? 3. What did He mean when He said "The hour is come that the son of man should be glorified?" 4. What did His death and resurrection do for the nations? 5. What did Jesus say about a corn of wheat? 6. How is His death like unto that? 7. In what other way will Jesus draw *all* unto Him? 8. What must we do to be ready for that final drawing? 9. What if we are not ready?

October 10. WASHING THE DISCIPLES' FEET.—*John xiii. 1-7.* "*The feast of the Passover.*" Give brief statement of the typical import of the Passover. Jesus was crucified at the time of the yearly observance of the feast, and died as our paschal lamb. "*Began to wash the Disciples' feet.*" State the need of feet washing owing to the then way of dressing the feet and journeying. It was not a mere ceremony and a useless service, but it was a thing for servants to do. Here Jesus taught humility and love. He, the Lord and Master, washed the feet of His poor Disciples, see *v. 14-16*. Feet washing not needful in this way now. But the lesson teaches us to be ready to do any kind of good service to those who need our help; not only to the great and noble, but to the poor and needy. Point out the happiness of those who know and do these things, *v. 17*.

QUESTIONS.—1. When was the Passover *first* observed? 2. What did it typify? 3. At what time was Jesus crucified? 4. What did Jesus do to His Disciples at the supper? 5. Why did they need feet washing? 6. What did the Saviour intend to teach by washing their feet? 7. In what ways could you now practice that lesson.

October 17. MANY MANSIONS.—*John xiv. 1-14.* "*Let not your hearts be troubled.*" The Apostles were in deep distress because He had informed them that He was about to be put to death. "*Ye believe, etc.*" Faith in God and in Christ the true help in trouble. "*I go.*" "*I will come.*" The going was painful but blessed. He was gone to prepare a place for His people, *v. 2*. Describe the place—its glory, durability, the absence of sin, sorrow, pain, and death. By His word He is also preparing people for that place. They must be made fit for it here. Only those who are made ready in this life will enter it. He will come again to raise them from the dead and to receive them, that they may be for ever with Him, *v. 3*. *Thomas did not know where Jesus was going, nor the way, v. 5.* But we now know. The New Testament shows us where He has gone and how we can meet Him in glory. "*I am the way.*" Those who love Jesus, learn His will, and follow Him, cannot miss the way, and without Him they cannot find it. He is the *truth* and the *life*—perfect and complete truth is in Him and the eternal glory only comes by Him.

QUESTIONS.—1. Why were the Apostles in trouble? 2. What is the best help in trouble? 3. Where was Jesus going? 4. What was He going to do? 5. How would they get to it? 6. What preparation is needful? 7. What was it that Thomas did not know? 8. How do we know? 9. What do you understand by Jesus being the way, the truth, and the life?

October 24. THE VINE AND THE BRANCHES.—*John xv. 1-10.* Christ is to His people as the trunk to the branches of the vine. As the branches separated from the trunk can bear no fruit, so apart from Him we are destitute of good fruit. The sins of God's people are described as fruitlessness, as corrupt fruit, and as bitter grapes. *Hos. x. 1; Isa. v. 4; Deut. xxxii. 32.* Branches in Christ, not bearing fruit will be cast out for the burning, *v. 2-7*. Remark upon the pruning and cleansing—by the Word and Providence of God; by what He withholdeth and what He

gives. "*Abide in me*," v. 4. They are able to abide or the requirement would be useless; they are free not to do so, or it would be absurd.

QUESTIONS.—1. As what is Jesus to His Disciples? 2. As what are they to Him? 3. What is the design of the union of the vine and the branches? 4. What is needful to the much fruit bearing? 5. What is the result of being out of Christ? 6. What becomes of those who do not bear fruit? 7. How does God prune and cleanse?

October 31. FRIENDS AND FOES OF JESUS.—*John* xv. 11-27. "*Love one another*:" the test of discipleship, see *ch.* xiii. 34, xiv. 15. What the love of Jesus led him to do, v. 13. What His true friends do for Him in return, v. 14. Still servants and more than servants. True friendship is ever ready to render service and obedience, not that of a slave, but as one who is trusted and who acts from love. The foes of Jesus are those who do not love Him, who do not strive to keep His commands. Some of them hate His followers; others only want to neglect His requirements. But to leave undone what He commands is rebellion against Him. His foes love self; His friends love God? Each one of you must be a friend or a foe to Jesus. Which shall it be?

QUESTIONS.—1. What is the test of true discipleship? 2. What did the love of Jesus lead Him to do for us and for all sinners? 3. What will His true friends do for Him in return? 4. Can we be friends and servants also? 5. In what way? 6. Who are the enemies of Jesus? 7. What will their neglect of Him lead to if it continue? How many of you can truly say you heartily wish to love and serve Jesus?

Family Room.

COURTESIES TO PARENTS.

PARENTS lean upon their children, and especially their sons, much earlier than either of them imagine. Their love is a constant inspiration, a perennial fountain of delight, from which they may quaff, and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerably more than many sons do, but there is a lack. He seldom thinks it worth while to give her a caress: he has forgotten all those affectionate ways that kept the wrinkles from her face, and make her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest

request, but to give her of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah, but it is the mother-heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and make the journey less wearisome. Material aid is good so far as it goes, but it has not that sustaining power which the loving, sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that

is left; but you are mistaken. Every little offer of attention, your escort to church, or for a quiet walk, brings back the youth of her heart; her cheeks glow and her eyes sparkle with pleasure, and, oh! how proud she is of her son.

Even the father, occupied and absorbed as he may be, is not wholly indifferent to these filial expressions of devoted love. He may seem to care very little for them, but, having faith in their sincerity, it would give him serious pain were they entirely withheld. Fathers need their sons quite as much as the sons need the fathers, but in how many deplorable instances do they fail to find them a staff for their declining years.

My son, are you a sweetener of life? You may disappoint the ambition of your parents; may find your intellectual strength inadequate to your own desires, but

let none of these things move you from a determination to be a dutiful son, of whose moral character they need never be ashamed. Begin early to cultivate a habit of thoughtfulness and consideration for others, especially for those whom you are commanded to honour. Can you begrudge a few extra steps for the mother who never stopped to number those you demanded during your helpless infancy? Have you the heart to slight her requests, or treat her requests, or treat her remarks with indifference, when you cannot begin to measure the patient devotion with which she bore with your peculiarities? Anticipate her wants, invite her confidence, be prompt to offer assistance, express your affection as you did when a child, that the mother may never grieve in secret for her son she has lost.

LAZINESS.

THERE is much talk about teaching ability, and the importance of a knowledge of methods on the part of those who teach, and all this is well, and in a sense essential. But failure in teaching often comes of another cause, and one which is a more prolific source of evil than ignorance or inability. This offender is inert, yet subtle and all pervading. Its characteristics are innate and constitutional with some, and very many people are in constant danger of becoming victims of its evil tendencies. Not to put too fine a point upon it, one great cause of want of success in Sunday school teaching is laziness. It is too much like work to study up a Bible lesson, and to understand it so thoroughly as to be able to teach it enthusiastically and well.

Really, one cannot forego time from newspapers and stories, and novels and polite literature. One cannot be expected to give up or abridge one's social pleasures. It is too much trouble to look after a lot of boys and girls during the week. Besides, it might be disagreeable to go to their homes, and so know their occupations, habits, temptations and needs. We do not want a lot of boys always at our heels or a bevy of girls always around. It is only half an hour a week, and we can somehow manage to get through with the matter respectably. And the class—well, may-be it is only a lot of ragamuffins, any way! The great trouble about instructing large classes arises, not so much from want of teaching ability (as much felt in small as

large classes), as from laziness, a want of the love of the Saviour, and a want of enthusiasm for souls which love begets. We have never yet seen children who could not be kept quiet by one who had anything to tell them worth listening to.

THE VALUE OF WORK.

THE value of all works may be proved by this great test—will they follow us? Accompany us out of this world, will they go with us into the next? That only is of real value to a man which he can carry with him. A touchstone that, which neither gold, nor houses, nor broad acres, no sounding titles, nor household comforts, can stand; with ruthless hand death strips all alike; nor is it true that one dies poor, and another rich. All die equally poor, the results of death being as impartial as its pains. It is as hard to expire with kings

amid silken curtains and on a bed of down, as with beggars in a barn on a pallet of straw; and indeed I have thought that death, with its filmy eye, and restless head, and panting breath, and pinched, pallid face, looking to the full as terrible in the gilded halls of nobles, as in the barest cabins of the poor. "There is one event to all," says the wise man; and the question of true importance touching the dead is not the common one. What have they left?—but this—What have they carried away?

DR. GUTHRIE.

COME, LORD JESUS!

My Jesus! my Jesus! Thy love is most dear;
More precious than rubies to me.
My hours are all joyful whilst Thou art so near,
Thy love from my bosom expels every fear,
And makes me exultant in Thee.
My Saviour! my Saviour! what tongue can proclaim
The glories in Thee I behold!
Like ointment poured forth in Thy wonderful name
Earth's voices united to spread forth Thy fame
But feebly Thy love could unfold.

I love Thee! I love Thee! my Brother,
my Friend,
My Prophet, my Priest, and my King!
But what is my love, to Thy love without end!
Wings—wings—to old Time's lagging chariot lend,
The day of Thy coming to bring.
Come quickly! come quickly! Lord Jesus, I pray;
Earth longs Thy salvation to see;
She cannot be happy whilst Thou art away,
But, oh! with what joy will we welcome the day
That brings Thee to earth—and to me!
Southport. E. C.

OUR SCHOLARS, AND HOW TO DEAL WITH THEM.*

DEAR BRETHREN, firmly believing that it is to our Sunday Schools we must look for the most regular, as well as the most satisfactory source of addition to our churches; and that, consequently, anything

* A paper read before the Annual Sunday School Conference of the churches of Christ held in Glasgow, by G. Y. Tickle, Junr., of Thirlmere Road School, Liverpool, August, 1875.

tending to make this branch of Christian labour more useful in the future than in the past, will be of interest to my fellow-workers, I beg to invite your attention this morning to the subject of "Our Scholars, and how to deal with them." Many pious and earnest teachers, failing to study the collective and individual characteristics of their scholars, fail, therefore, to secure such results in their work as the careful study they bestow upon their lessons would seem to deserve; and I feel that if this paper creates an interest in this most important subject, my object in writing it will have been fully secured.

Speaking of our scholars collectively, the first principle of success with all children is, I submit, *Order*; as without this, all attempts at usefulness, in any direction, will be in vain. How, then, is it to be secured? In schools or classes composed principally of children into whom obedience to parents has been carefully instilled from infancy, very little trouble will be experienced, as obedience to the Sunday school teacher, and consequent order, will come as a matter of course. Few, however, are the schools so composed. Indeed, it should be our constant aim to fill our schools with children who are not of this class—with children to whom order and obedience are almost unknown. Very different, then, would be the task of conducting our schools. Accustomed at home (if home it may be called) to habitual disobedience to their guardians, and in the streets, to the undisputed indulgence of their every fancy, it would not be far short of miraculous did these arabs at once quietly submit to the regulations the order of the school demands. In dealing with this class of children especially, and indeed with all our scholars much, very much, depends upon the unfaltering unanimity of purpose which the whole of the teachers exhibit, and the ready, cheerful submission they each and all render to the one who for the time being is in charge of the school. However much we may dissent from the action of our superintendent or fellow-teachers, we must not let our scholars see it. We need not allow such difference of opinion to pass unnoticed; but as we value the usefulness of our schools, let us arrange all our difficulties either privately or at a teachers' meeting. With this deeply impressed upon our minds, let us proceed.

No school can be orderly where the teachers stand in groups around the fire-place or door until the opening hymn is announced, and then rush off to their classes, finishing their laugh or the last sentence of their conversation as they hurry through the room. Rather let each teacher be in his or her place a few minutes before time, with a cheerful "Good-day" for each scholar. This will have a wonderful influence in subduing the tone of the school, and will prevent much of the mischief being commenced that is invariably carried on during a teacher's absence, and which has so frequently to be checked when the afternoon's service has been commenced.

Having once begun, let all the services be carried through with earnestness and spirit. Let the hymns be distinctly announced, and sung to well-known cheerful tunes; let the prayers be *short*, pointed, and reverently devout; let the lessons, addresses, etc., be carefully prepared, interesting, and earnestly delivered; and, generally speaking, an orderly school will be the result. Of course, this is not invariably the case, as disorder will crop up in the best regulated school, and special means.

must be adopted to meet the special circumstances. Let us, however, always bear in mind the following axioms, viz. : (1.) Continual nagging and fault-finding will never produce order in any school; disorderly children get so accustomed to it, that it fails to produce the slightest impression upon them. (2.) Never threaten any punishment, which, if necessary, you would consider it unwise to carry out; and what is still more important, which you do not feel yourself quite competent to enforce to the very letter. If we wish our word to be law, our scholars must distinctly understand that we never either promise or threaten anything in vain. (3.) We must always remember that children are, and ever will be, children; we cannot put old heads upon young shoulders. We must, therefore, be ready to make many little allowances, and quietly overlook many mischievous sayings and doings that are not really wrong. We must enter into their childish joys and pleasures, and if possible, share their childish griefs and difficulties.

Important as order is in our schools, it is but the introductory means to get the great end of Sunday school work. The most orderly school will be a complete failure in everything worth the name of success, if the true aim of our labour be not continually kept in view. Brethren and sisters, ours is an exalted calling. The longer I am engaged in it, the more I am convinced of the true dignity of our work. Ours is the blessed privilege of directing young, tender, and unbiassed minds to the Good Shepherd who gave His life for the flock. Ours is the honour to unfold the words and love of the Son of, and equal with, God, to those He specially blessed, and to tell them Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." But while it is a work of the highest dignity, it is also a work of the gravest responsibility. These children's souls are, at the most critical period of their existence, placed in our hands to mould for eternity. Of no light moment is it, then, to deal with our scholars so as to WIN THEM FOR JESUS.

Having reduced the school to something like order, the next thing is to *gain the love of the children to ourselves*. To do this we must show love, and show it not only in school, but wherever we meet our scholars. Never must we pass them in the street without a friendly word, or recognition of some description. Especially is this important among the poorer class of children. I have had considerable experience in Ragged School work, and often have seen the ragged children leave their games, and with a happy "here's teacher," run across the street to meet me. It was indeed worth much to see how their faces would brighten with a kindly word; it seemed like a ray of sunshine breaking in upon their too often dark and wretched lives. To neglect these opportunities, may cost us a star in our crown in the day when Christ shall make up His jewels. Children are keen reasoners; and it is not unreasonable for them to conclude, that if we have not sufficient love to give them a moment's notice, the love we talk about on Sunday must be pretty much of the same nature too. Love must be our power, the forge to which we bring all our difficulties. We know how many of the hardest substances soften under the influence of fire. Some melt readily under a gentle heat, others require an intense protracted heat before they yield; many, such as glass and iron, which

fracture with violence and are marred under the heat of the furnace, yield us the most beautiful and delicate patterns. So will we find it with our pupil's hearts. We must bring them under the warm glow of Christian love; and stony indeed will be the heart that does not yield at the furnace of tender, persevering love. We must in the next place *Lay ourselves open to study their varied characteristics*, because, in most classes, I think we will find as many varieties of character as there are scholars in the class; and what would be most successful dealing in one instance, would be utter failure in another. But, says one, in classifying a school, would it not be very desirable to arrange all similarly constructed minds in one class, and place them under the teacher who, in most respects, is suited to deal with such children? Very desirable indeed, had we only, first, the opportunity of studying the minds of the children before classifying them; and secondly, a sufficient staff of teachers to undertake the work. Unfortunately, however, very few schools are so blessed. Most have to take things pretty much as they find them; and it, therefore, becomes the teacher's duty, if he wishes to be successful, to carefully study every member of his class. This must be done quietly, steadily, and prayerfully, with the desire to cultivate all that is good and noble in our scholars, and to eradicate all that has an opposite tendency. It must be done quietly, or else the scholar may resent it as inquisitiveness, and either leave the school, or set himself to defeat your object on every possible occasion. It must be done steadily, because no person can read another in a single meeting, as many, and especially children, in the presence of strangers, frequently assume both virtues and failings that do not form part of their character. It must be done prayerfully, as only by God's blessing and help can we attain to any usefulness in any branch of His work.

Teachers will find great assistance in this study of character from the children themselves, if they can only get them to feel that they (the teachers) really desire to be the children's friend. This can best be done by taking a kindly, not too pressing, interest in all that concerns them, and encouraging them to tell their little joys and sorrows, their adventures and misadventures, gently bestow a word of warning here or approval there. The scholars will thus, almost before they know it themselves, begin to make their teacher their confidant, and the great difficulty of the study will at once be overcome.

Having solved this problem, and in some measure become acquainted with our scholars, the next and far more important question is, how to manage their peculiarities. With this end in view, suppose we take our place for a short time in an imaginary class. School has been opened and the teacher is commencing his afternoon's work. At the head of the class there is, of course, what we shall call the *good* boy of the little company. Neatly if not well dressed, clean and tidy in his habits, he is always in his place in good time, and is thoroughly prepared with the appointed lesson. No coarse word or troublesome conduct from this boy ever disturbs his teacher's comfort; in fact, it is a pleasure to have him in the class. In your visits to his home, you find he bears the same character there; respectful to his parents, gentle with his brothers and sisters, he is the bright spot in, perhaps, a very dark surrounding.

But still the faithful teacher is not satisfied. Sunday after Sunday does he draw the picture of the Saviour's love with all the earnestness in his power, and yet Sunday after Sunday does the good boy go away as unmoved as if his heart were a stone. Weary and sad the teacher may well ponder over his work, and wonder when the seed so earnestly sown will begin to bear fruit. Brother, weary not in well-doing; sow and pray, pray and sow, and some day, sooner perhaps than you dare now anticipate, a tear will glisten in that boy's eye, and the glad words will thrill your soul. "I want to love Jesus." We have had some wonderful examples of this in our own school, such as make us thank God, and take courage in our work.

Sitting No. 2 in the class, is a boy who is always ready with his lesson, can say it perhaps better than No. 1; no question seems too difficult for this young man, and he rather prides himself upon being able to put posers to his teachers. This is the *clever* boy. Foremost at every festival, and on public occasions never at a loss for a good long reading or recitation, active and intelligent, full of mischief, without being really disobedient, the *clever* boy is a general favourite with teacher, scholars, and friends. Yet this is the boy that should arouse our gravest fears, our most watchful care. Unless checked, the very qualities that make him a favourite now, will lead him into company which, in after life, will be his ruin. Wise as serpents must we be in treating the clever boy; gently holding him back from too great a display of his powers, and, while not snubbing him, certainly discouraging his amusement of posing the teacher. Very earnest must be our efforts, to show him the utter weakness of all human wisdom, and constant our endeavours to teach him that the surrender of all his abilities—of his body, soul, and spirit—to the service of Christ is the highest wisdom, the purest joy.

The class is a large one, and we are unable to face all the boys at once. Engaged longer, perhaps, than we should be with Nos. 1 and 2 we are aroused by a shrill, "Please, sir, Tom's pinching me." This is the "tell-tale;" one of the most disagreeable characters we meet with in our Sunday school work. He is always leading his companions into mischief, at least showing them the way, and then drawing the teacher's attention to them. In the class he will first pinch his neighbour on the sly, and, if he retaliates, he will at once burst out with the cry which introduced him to our notice. Looking into characters of this description, we will generally find them stamped with both deceit and cowardice. So long as your eye is upon him, he is as meek and mild as a lamb, with a sleek, respectful "Yes, sir," to everything you say; leave him a minute, or turn your back to him, and he has the whole class in a laugh at your expense, by either making faces for them, or mimicking your manner. Never allow your boys or girls to get into this most detestable habit of tale-bearing. It works nothing but mischief, and is a habit which will grow more than any other if it has the slightest encouragement; while, on the other hand, it will very soon die out when the children find their tales receive no sympathy at head quarters. Let not the least of our objects be to make our boys manly men, and our girls true and modest women.

Quietly sitting next to our friend the clever boy, is No. 3 in the class; a boy with whose personal character we seldom can find the slightest

fault; he is always in good time, steady and attentive, yet, when speaking of him, we always feel inclined to say, "He is really a good fellow, but dreadfully 'dull.'" He will stammer through his home lesson, though it is quite evident he has made an effort to learn it, and, attentive as he invariably is, you cannot but feel he does not understand many things that have been said. Great care must be exercised in dealing with such scholars as this. Generally speaking, they are of the most sensitive disposition; a kind word will make their eyes sparkle with delight, while a cross, sharp sentence will bring the flush of keenly felt pain upon their face. We will nearly always find that they try to do well, and we must ever be ready with a helping hand, and never, by either word or action, let them feel any slight or rebuff. Dr. Arnold, the celebrated and successful head-master of Rugby, once spoke sharply to a dull boy, who replied, "Why do you speak so angrily to me, sir? Indeed, I am doing the best I can." Dr. Arnold said he never felt a rebuke so much in his life. And, again, speaking of pupils who zealously cultivated inferior powers of mind, he said, "I would stand to that man hat in hand." Then let our manner to such be gentle and encouraging, leading them, step by step, through their difficulty, until, at least in some measure, it be overcome.

Very different is the "lazy boy," who, when the lesson is half through, comes shuffling into the class, upsetting everything that comes in his way; never prepared with his verse, he will not even take the trouble to follow you while you read the lesson to the class. When spoken to directly, he will look at you with a vacant smile on his face, which seems to say, in order to save his tongue the labour of speaking, "I dare say it is all very true, but you really appear to take a great deal of unnecessary trouble." Nothing interests him, and nothing disturbs him. We have one or two examples of this character in our school, and I confess I do not know how to improve them; perhaps some one present can suggest a plan of action.

Few classes, still fewer schools, are free from that plague of teachers, the "incurable boy"—he whose chief delight seems to be, not only in keeping his class, but the whole school, in a state of feverish unrest. So tiresome is his defiance of all order, his bullying conduct to lesser scholars, that we cannot but feel a relief when his seat is vacant for even a single day. "Turn him out," I fancy I hear suggested as the *modus operandi* with this party. So should I have said myself some time ago, but now think it would be the worst thing we could do. It is, if you look at it calmly, a dreadful thing to turn any boy out of a Sunday school, as it will generally drive him from bad to worse. Our plan has been to entirely separate the really troublesome ones from the whole school, and place them under a volunteer teacher in another room. With them it is of no use to begin the afternoon with, "Be quiet," "Sit still," etc., but, with some stirring anecdote or reading, at once fix their attention upon you, and before they are well aware, thrust home some sound truth that may one day leave its mark for good on their character. Much must be overlooked with this class of boys, and everything depends upon the presence of mind of the teacher to act with love, decision, and firmness, as successive emergencies arise. One thing we must ever remember in dealing with all our scholars is, that an ounce of

practice is worth a pound of precept; we must not direct their steps in one path and walk in another ourselves. Children are quick observers; we must, therefore, be very circumspect, lest by our actions we ruin more than we save by our teaching.

There are many other interesting characteristics we could examine did time permit; but for one class of our scholars I must recommend a separate address, in which perhaps the most difficult Sunday school question might be fully dealt with—I refer to our converted scholars; how shall we keep them interested as scholars until, fully equipped, they shall swell the ranks of qualified teachers?

In conclusion, however correct our ideas of school discipline may be, they will avail little unless we practice self-discipline, one and all; a word spoken in temper may ruin the work of years, as readily as a false blow on the chisel may destroy the nearly finished marble statue. Let us, then, be watchful, prayerful, faithful, sowing the seed of good words and good example wherever our lot may be cast, comforted by the assurance that, though sown in much weakness, difficulty, or discouragement SURE, yes SURE, will the harvest be.

UNION MEETINGS.

NOT long since the writer was waited upon by three very respectable "evangelical" clergymen for the purpose of arranging a union protracted meeting. It was at the close of a week of prayer in which all churches had united. It was requested to suggest a plan of co-operation and accordingly proposed, that if such a meeting was feasible at all, each preacher should in turn conduct the services and do it as it seemed to him right and best. The question was at once asked: "suppose there should be 'seekers' when it came your turn?" I replied that I should give the answer given by the Apostles, under like circumstances, and in every other case would confine my answer and teachings to the words of Scripture admitted by all to apply to the subject. Without assigning reasons they promptly rejected my plan. In turn I requested them to suggest one, which they did by proposing that we ignore our differences concerning conversion and speak only such things as we held in common. They urged that the interest of the cause demanded such a union and that we all should be willing to sacrifice church distinctions for the common cause. I replied that I would accept their plan and engage in the meeting if they still thought best, but added that I should expect them to use the same care not to say anything conflicting with what I understood to be the scriptural view of conversion, that they would expect me to use respecting theirs. For some reason they unanimously rejected their own plan. Thus was made plain an adroit effort to compromise the truth in its purity, but which ended in casting the responsibility of separation and disunion entirely upon its authors. This unimportant circumstance is of course not uncommon, but it serves to illustrate the "cheap imitations" of union, so often advocated. Let us not be misled by them, but insist with unflinching firmness that we will abate not a jot the plain teaching of Christ and His Apostles. In this

we shall not retard but greatly speed the day when the followers of Christ shall be really one. Having on the whole armour of God let us stand. To falter now is to lose all.

Messenger and Labourer.

RASH CONCLUSIONS.

It is curious and instructive to note how many of the brilliant conjectures of science dissolve into nothingness, when subjected to crucial tests. Sir Chas. Lyell, when in America, computed that the delta of the Mississippi at New Orleans, must have been a hundred thousand years in process of formation. As human fossils have been found in this delta many feet below the surface, and as other fossils have been found in districts around Natchez, the conclusion was inevitable that men must have inhabited the continent a hundred thousand years ago. Such was the modest estimate of science, through the lips of one of its great masters.

But such theories cannot be trusted, even when propounded by eminent men. Facts make up the law and testimony by which everything must be tried; and the facts in this case refuse to come to its support. The Government survey has examined with great care the mouth of the Mississippi, and the gradual extension of its delta into the gulf. Messrs. Humphreys and Abbot, who conducted the exploration, have published a full account of their discoveries. The result may be briefly stated. They found the delta to be two hundred and twenty miles in length, from its apex to its base, and that it is advancing into the gulf at present, at the mean annual rate of two hundred and sixty-two feet. At this rate it would require forty-four hundred years to form the delta. There is only a slight difference of ninety-five thousand years, between the facts of the Government survey and the conjecture of Sir Charles Lyell.

A similar conjecture made by scientific men in regard to the bed of the Nile. Mr. Horner found, in one of his excavations, a piece of pottery, some forty feet in the Nile mud. As it was computed that the rate of deposit in the river is about five inches a century, the conjecture was a natural one, that the pottery was at least eight thousand years old, and demonstrated a great antiquity for civilization and the arts, in the valley of the Nile. But a closer examination of the pottery proved it to belong to the olden times, and Roman art, and brought it within the brief period of two thousand years, proving science to be at fault, either in its estimates of the rate of deposit, or in the certainty of its inference from buried implements and fossils. One learns to distrust scientific guesses, and we wait for the more certain testimony of scientific facts.

Chris. Stand.

ROBERT DALE OWEN.

THE *Chicago Tribune* has the following paragraph. There is a great lesson in it:

A dispatch of this morning tells a sorrowful story. Robert Dale Owen has become insane. After a long life of earnest effort this terrible infliction comes. The cause

of it probably does not lie many months back. When the heartless imposture of the Holmes mediums, the Philadelphia conspirators with "Katie King," was exposed, the shock to Mr. Owen was tremendous. He had accepted the pretended "manifestations" of these rascals with implicit faith. He lived some time in Philadelphia in order to miss none of the *séances*. The repeated apparitions of "Katie" were to him conclusive proof of immortality. He pinned his faith in the life hereafter, in reunion with his father and his wife, on what Spiritualism, and especially upon what this pretended spirit showed him. Readers of the *Atlantic Monthly* upon "Katie King" will remember the syllogism which the good old man painfully constructed therein, by which he proved to his own perfect satisfaction that the visitor was indeed a disembodied bit of supernaturalism. The day before the article appeared, the fraud was exposed. Mr. Owen wept bitterly, it is said, when a conviction that he had been made the dupe of a trio of knaves forced itself upon him. He telegraphed to Boston to cut out the article, but it was too late. The magazine was already printed. A thin slip of paper, disclaiming any editorial responsibility, and thus ruthlessly increasing that of the author, was prefixed to the sketch. And thus it came to pass that Robert Dale Owen's syllogistic proof that "Katie King" was a spirit and "Katie's" own confession that she was a fraud, were published together throughout the country. The mind once so vigorous could not stand the blow that shook the faith of half a life-time. The insanity feared at that time has at last come.

Intelligence of Churches, &c.

WIGAN, 13th September, 1875.—Since we reported progress up to the end of July, or so, we have been further cheered by the addition of thirty souls to our fellowship, twenty-six having been immersed, and four restored. We look upon this as resulting from the blessing of God upon a vigorous effort, which is now in the fourth week of operation, and at the time of writing seems to suffer no abatement of interest. During the time indicated large audiences have been gathered in the Public Hall, who have given earnest attention to the preaching of the Gospel, by Bren. Hay and Ellis; such attention, indeed, as is seldom witnessed, and of which this circumstance affords illustration, viz.: At intervals between the speakers' references to passages of Scripture, great stillness often prevails, a stillness which is at times broken in quite a startling manner, by the rustling of hundreds of leaves, the speaker having referred to some new text, and every one having been provided with a copy of the New Testament Scriptures. Thus the speakers are followed through discourses of great convictive and persuasive power, and the consequence is a considerable stir in the minds of the people. Many have been impressed, a number have decided, and others are inquiring. On the other hand, the first faint murmurs of jealousy and opposition

are reaching us, doubtless to be followed by a more declared antagonism; with what effect on our continued success remains to be seen. If it shall arouse either curiosity or interest over a wider area, and lead greater numbers to come and see a movement, about which they have only heard in condemnation; then we shall thank our Father in Heaven for enlarged opportunities, to pour into human ears the tale of Calvary, and direct human hearts to the great love of God in Christ. That such may be the result, and that we may be wise to enter into the "open door" and win trophies for Jesus, we pray for ourselves, and ask the brethren everywhere to pray for us. It has been suggested that a sketch of our plans of operation might be useful to others, and in few words it may be said, that the honour of proposing and urging the effort upon the church belongs to a brother who entertained a strong conviction that the time, both as it affected the condition of the church and the sensitive state of the surroundings, was seasonable. Evidence was soon forthcoming that the church had not been mis-judged, for the church meeting, called for the purpose, closed with a declaration that the promises handed in showed an aggregate engagement to provide at least £100 towards a special effort to bring souls to the Saviour. The first practical form the work assumed

was the visitation of all backsliders within reach, without exception; when, together with good counsels, an earnest invitation was accorded to each to come and take tea with the church and hear the report of delegates to the Annual Meeting. Next, large bills were posted announcing the date on which the series of services would commence; and subsequently the meetings in the Public Hall were announced in the same way, weekly, for Monday, Wednesday and Thursday, with the names of speakers, and, so far as possible, the subjects of discourse. Besides the posters and newspaper advertisements, ten thousand invitation cards have been distributed weekly, accompanied by tracts; every house within a given radius being visited for this purpose. Boards have also been carried by boys, who perambulate the streets on the afternoon preceding each meeting. At the close of each meeting all interested and anxious persons have been invited to go into the inquiry room, and a good use has been made of this provision. Our ordinary Tuesday night meeting for reading and prayer has been kept up at the Chapel, when good audiences have witnessed the confession and immersion of the converts; Friday nights have also been brought into request for the same purposes, and on last Thursday night the meeting at the Hall was continued down to 9-20 p.m.; when at its close an adjournment to the Chapel was announced and a large company again assembled to witness Bro. Coop (in the only way appointed to embrace Christ and come into the consequent privilege), baptize five confessors into the ever-blessed name. Inquiry afterwards, carried the meeting till late, led up to a scene never before witnessed in the history of this church, viz., the decision of others, who after further help on Lord's-day morning, were then baptized, and it became the privilege of another brother to give the right hand of fellowship to *seventeen* individuals, besides taking the church's acceptance of a returning wanderer. The theme is a tempting one, but your space is valuable, and subject to other claims. God willing further results shall be reported next month in the fulness of gratitude. It is due to Brn. Ellis and Hay to say, that their labours have been such as can only be adequately commended and rewarded at the coming of the Master. It should also have been said, that a strong band of brethren and sisters occupied the platform, from whence sweet and touching strains were poured forth, consisting

chiefly of discriminating selections from Sankey's collection. J. COLLIN.

BEDLINGTON.—The church here has been cheered by visits from Brn. J. Bea, of Spittal, and D. Scott, from Newcastle, when we had good meetings. We are happy to report five additions since the Annual Meeting, one restored to fellowship, and *four* buried with Christ by immersion. One of them was an avowed Secularist for a number of years, but confesses that the last time Bro. King lectured in Bedlington, on Secularism, his eyes were opened to the absurdity of Secularist teaching; thus giving an answer to the question, "What good comes by lecturing on Secularism," and verifying the word which says, "Cast thy bread upon the waters, for thou shalt find it after many days." We trust there will be an open door to accomplish much good in this place when we open our new meeting house, which is approaching completion. B. M.

GLASGOW.—Now that the Annual Conference is over, we are happy to express the gratification felt in associating with so many of our brethren from distant churches, we were much refreshed by the Christian fellowship of so many kindred spirits, and trust that we will again have the pleasure of welcoming them to our city before many years pass over our heads. For a few days after the Conference we had assistance (kindly granted us by the Evangelist Committee), from Brn. Hindle and Coles, from whom we had excellent teaching and preaching, and we trust the seed sown will bear fruit to the glory of God. Bro. King remained with us for two Lord's-days after the Conference, teaching the church and preaching the Gospel to appreciative audiences. He also delivered a course of lectures during the week, on important subjects, after which he gave opportunity for asking relevant questions which gave additional interest, and were answered. The audiences appeared deeply interested, and already we know in some cases with good results, both in the brethren being built up and established in the faith, and hearers being led to decide for Christ. Since the Conference three persons have already made the good confession, been immersed, and added to the church. This is the first time we have had the pleasure of Bro. King labouring amongst us, but we trust it will not be the last, as in a city such as this, of such vast population, and so many opposing elements, we very much need brethren of known ability to

expound primitive Christianity and ably plead for Christ, as well as to defend the truth once delivered to the saints. In no city with which we are acquainted can a readier hearing be got for such as can really present the truth in its simplicity, and who are able to cope with the errors and conflicting sentiments of the times.

A. Y.

DOUGLAS, ISLE OF MAN, has been refreshed, and the cause of Christ advanced by the instrumentality of Brn. Sanders, Andrews, and Thomas, of Birmingham; who have been with us over two Lord's-days. The two latter have given several discourses on Christianity as it was at the first, in the most prominent parts of the town, which have been listened to by large and attentive audiences, but not without questions and opposition. A discourse on Lord's-day morning, in the market place, resulted in one immersion. A visitor from Warrington, an earnest and zealous believer in the Lord Jesus Christ, heard words on this occasion that staggered him. He had been several years a member of a church in that town and the means of bringing many persons to join the congregation to which he belonged. After hearing more of the truth he said, "I want to be with Christ, and whatever has not been shown to me that the Saviour requires, I am willing and anxious to receive. I purpose returning to my wife and family in the morning, if the Lord will, I therefore desire to be immersed at once." In the afternoon a few of us went to Tromode, where our friend was immersed by Bro. Thomas, in the stream adjacent.

G. DEAN.

BULWELL.—Some *thirty-two* years ago the present Chapel was erected, and the inscription stone of a new and commodious building was laid by Bro. Dawson, on Monday, the 9th of last August. The stone bore the inscription "Christian Meeting House," the brethren in Bulwell have not got the length of designating a building by the term church. There was a large audience, and addresses were delivered by Brn. Dawson, Mumby, Thompson, and Langton, after some 200 friends had been refreshed by tea, and the Sunday school children had enjoyed a repast provided for them.

WHITEHAVEN.—Other interesting immersions have taken place since the last recent notice.

MANCHESTER.—As Thursday, the 16th of last month (September), was the

twentieth anniversary of the organization of the church in Manchester, there was something more than the usual remembrance. Tea was provided in the chapel, Grosvenor Street, of which a considerable number partook, including friends from Liverpool, Stockport, and places near. Bro. and Sister King, from Birmingham, were present as having taken part in the planting of the church. After tea a company (almost entirely of brethren), nearly filled the chapel. After prayer by Alex. Brown, Bro. W. Perkins gave an interesting account of the planting of the church. He said:—"Through the abundant mercies of the Great Head of the church, we are spared to meet together at another of our annual gatherings, and this the twentieth of our existence. The past twenty years of our pilgrimage to the better land, form part of the history of our career as a congregation of disciples of Jesus, the results of which are chronicled in heaven, and judgment will be given when the secrets of all hearts shall be revealed at the world's tribunal. We now meet to take a retrospective glance of our actions as a church, collectively, we shall then meet to hear a record of individual action. It is a blessing to lose one's individuality in Christ, but to lose one's individuality in the church of the living God is a perilous and momentous matter. The church of the redeemed ones at the great decisive day will be individualized, and to each, separately and distinctly, it will be 'Come, ye blessed,' or 'Depart, ye cursed.' Many a church in the past for not fulfilling its high and noble destiny, has had its landmarks removed; and such judgments in the past should cause us as a church to regard the Spirit's loud thunder that falls upon our ears in respect of such, 'Repent, or I will come quickly and will remove thy candlestick out of its place.' Let us, then, as a church, take the admonition. 'Be watchful and strengthen the things which remain, that are ready to die;' for it may be that the Lord has not found our works perfect before Him. On the other hand, may we as individuals composing this church, hearken to the Spirit's sweet promise, 'He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his holy angels.' It is now twenty years since the church of which we form a part was planted in this city. In the summer of 1855, an effort was put forth to present Christianity as

it was in the beginning and as taught in the New Testament Scriptures. In the autumn of the same year, September 16th, fourteen disciples banded themselves together without any designation save that of Christians, taking the Bible as their only rule of faith and practice, determined to contend for the faith once delivered to the saints. The pioneers of this movement had no certain dwelling place, their voices were first heard in an upper room in John Dalton Street, then occupied by the Young Men's Christian Association. The alarm bell was soon sounded, and having notice to quit from thence, they migrated to a cheerless unoccupied chapel in Oldham Street. Resting a very brief time there, the building being doomed to destruction. Again they had to migrate, and found a temporary abode in an unoccupied chapel in Strangeways, and there it was that the present church had its origin. A few months only elapsed and that building was sold over their heads, and the newly-formed church had to take refuge in a rude upper room in Miller Street. A few months' probation there sufficed, and again the church wandered to this side of the city and found a home in a commodious and comfortable upper room adjoining this building; in that room the church worshipped for nine years, when the brethren determined to make a strenuous effort to secure a permanent home of their own, where they could command its use at all times to propagate and extend the truth, which heretofore they had not been able happily to do; the result was the present building in which we are now met, and wherein we have worshipped for the past ten years. All praise and thanksgiving to the King of Kings and Lord of Lords, that we sit under our own vine and fig tree, none daring to make us afraid. I will now read the records of the church at its formation, which I find to be in the hand writing of our sister King, now in our midst." The interesting statement here read from the church records appears in the *British Millennial Harbinger*, October, 1855. Those who have not seen it will do well to turn to it, while those who have may do themselves a service by going over it again. From further information presented it was seen that, in reference to the *fourteen* of whom the church was composed at the commencement, *six* had been immersed just previously, *four* were from the Baptists, and *four* had been already in the ranks of the reformation. Since then, *two* of the

number have been excluded from fellowship, *four* have fallen asleep in Jesus, *four* have gone elsewhere, and *four* remain to the present time. Since the formation of the church there has been in its membership 520 persons, 300 of whom have been, by its agency, led to confession of faith and immersion into the name of the Lord Jesus, the remainder having been previously immersed. Of this number *forty-four* are known to have fallen asleep in Jesus, 160 have removed with letters of commendation, and many have emigrated, some of whom are known to have done good service in spreading the truth in distant places of the earth. Then some *twenty-three* have wandered from the church, having been carried away by divers sects, and *ninety-eight* have turned again to the world, leaving 180 as the present membership. After statistical information, of which the foregoing is the substance, the meeting was addressed by several members called upon in the order of their standing (as to time), including Brn. Davies, Ross, Burns, Scott. Brn. Tidswell, and Dawson, of Stockport, and David King, of Birmingham, addressed the assembly, as having been present at the formation of the church. Praise and prayer, brought to the close a truly interesting meeting. Deep regret was expressed at the absence, owing to indisposition, of Bro. M. Harvey. On Lord's day following, Bro. King preached to a large audience, being also announced for subsequent evenings.

BIRMINGHAM.—Since the report to the Annual Meeting several have been immersed into the everglorious name—*four* of them having taken membership with the church in Great Brook Street, and others at Charles Henry Street.

CANADA.—The additions in Ontario to the Disciples by the labours of the brethren within June and July, so far as we have learned, number *one hundred and seventy-two*. We have had a most agreeable and profitable time in connection with Bro. O. A. Burgess's preaching in Dorchester. There were one discourse to about a thousand hearers in the Baptist chapel, Aylmer; two discourses in the Baptist chapel, St. Thomas; and the rest in our own Meeting House in South Dorchester. The preaching was of high order. The interest intense; the immediate result,—the edification of the church, and the induction of *forty-four* persons to the church. May truth still abound and be triumphant!

R. SHEPPARD.

Obituary.

MARY JOSEPHS fell asleep in Jesus August 29th, age *sixty-seven*, after only a few days illness. She had been in the church in Charles Henry Street for some five years, adorning her profession and possessing the esteem of those who knew her both in the church and in the world.

JOHN LAW died September 7th, aged seventy-four. He was an old disciple indeed, having confessed the Lord Jesus and been baptized into Him many years

ago. He occupied the Farm of New-house, at his decease, near North Berwick. There being no conveyance he was latterly unable to be with the church except at considerable intervals. The promises of the Gospel sustained him in his sufferings. He has left his widow and several sons and daughters to mourn his departure. A large number of his neighbour Farmers, Christian brethren and friends, followed his remains to their resting place, to await the summons of the Master.

R. McDougall.

RELIGIOUS TWADDLE.

(From Hugh Stowell Brown's "Plain Talk.")

TWADDLE of all kinds is vexatious to listen to ; to talk without sense upon any subject is sufficiently annoying ; but talk without sense upon religious subjects is almost past endurance. For something really trying to one's patience we should certainly look to religious twaddle. The worst of it is that it is so good, at least apparently so ; it is so sweet, nice, and sentimental, and has such charms for some ears, that it is at the risk of our reputation for being the recipient of sanctifying grace at all that we refuse to be captivated by it. Because, whatever grace the lovers of twaddle may admire, they are often prone to overlook the grace of Christian charity, and to denounce, as careless Gallios or lukewarm Laodiceans, all who do not see precisely as they do.

It may sound very ungracious and not at all orthodox when we say that not a little of the talk about "coming to Jesus" appears to us to be twaddle. Still such is the case. We hear people constantly talking about "coming to Jesus," and somehow or other they mix it up with so much "Singing for Jesus" and "Sweeping through the gates ajar," that they seem to lose sight of the object for which Jesus is to be sought. No doubt this will be denied, but, except salvation be a mere sentiment, we maintain that to a considerable extent it is true. Conversion is not merely a sudden and ecstatic feeling which leads a man rapturously to declare that he is saved, but that renewal of the heart which relieves it of the old love of sin and inclines it to love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. We do not say that the peace which is to be found in believing may not suddenly fill a man's heart, so that he cannot resist making known immediately the joy he experiences. All we say is that a great deal more than this is involved in coming to Jesus ; and if the joy is to be well founded, the fact that a man comes to be made a purer man, a kinder man, a more generous man, a better tempered man, a better master, a better servant, an infinitely better man in all the relationships of life, should be kept prominently in view. Unless this fact be clearly identified with conversion, kept side by side with it and be borne out by the results of conversion, shrewd men of the world will regard it as mere sentiment, and the talk about it as a little bit of pious twaddle.

In much that is said and more that is sung nowadays about conversion, there is a good deal that is as inconsistent with scriptural truth as it is repugnant to common-sense.

No small amount of religious twaddle is talked about faith and Divine Providence. Some people, if we are to judge by what they say, have most curious notions of faith in God. Their highest conception of faith consists in forgetting God's ordinary mode of procedure, and relying on His interfering in some extraordinary way on their behalf. Led by such expectation, such persons are continually praying that their "steps may be directed" and their "path made plain." They forget that guidance is often given in the guise of everyday things. The "plain path" is usually put before us in a very ordinary and commonplace sort of way, and by reason of its very plainness and simplicity it is not unfrequently overlooked by people who are on the lookout for some mysterious revelation of duty. God is to be served as nobly, as grandly, as truly, though not perhaps with as much *clat*, in the quiet everyday walks of life as ever He was served by the leader of the Israelites or the great apostle to the Gentiles, and we cannot see why it should not be considered faith, and grand faith, when a carpenter or a mason does an honest day's work, and takes his wages with thankful heart, as the evidence that God has directed his steps aright. A man will sometimes persevere in a work for which his friends doubt his fitness, and which brings him in no sufficient means of support, but we never could see why such perseverance should be called "relying upon the Lord." No doubt a case occasionally arises in which a man is specially called to some particular duty, and at the risk of being considered foolish and imprudent is bound to go on with it. Such cases are, however, necessarily rare. Everybody is not an Elijah for whom the Lord will provide special means of subsistence. For an Elijah, doubtless, He will. But let a man be quite sure that he is an Elijah before he goes to Cherith and looks for the ravens.

Finally, there is much twaddle in the talk about special seasons for prayer, and special efforts for the conversion of the masses. Far be it from us to say a single word against any earnest effort to make the Gospel known to those who know it not. Still less would we decry the anxiety which ought always to pervade the church on this point. To all faithful effort we wish God speed, and care not how curious the effort may seem, provided it be, as true Christian effort always must be, guided by common sense. There are, however, two classes of professors who do a good deal of mischief—those whose sole care seems to be for themselves, and those who are always in a fever of excitement about the wants of somebody else. With regard to the latter, excitement, stir, novelty, seem to be essential to the very existence of their religious life. We wish such people could be taught that it was not the stir and mighty noise which caused the day of Pentecost to be celebrated.

CAN I NOT BE SAVED WITHOUT?—Without *what* is immaterial, as the question is rarely or never proper. What has the Lord ordained is the proper inquiry. The next question is—Is it possible to comply? If so, then render prompt obedience. If to obey be impossible the result must be left to God, who is too wise to err and too good to be unkind. "Can I not be saved without," when the thing referred to can be done, generally indicates a mind not reconciled to the will of God.

PRINCIPLES.*

THE writer has often wondered why so many able brethren who can write and speak on the *seven ones* of the Ephesian letter should pass by utterly the *six principles* mentioned in the sixth of Hebrews. True, some of these are spoken of and well enough understood; but even some of our commentators have very crude notions about others of the group, and the relation they have to each other in the *foundation* of Christian truth seems generally to be little thought of.

The passage we refer to, commencing with the seventh verse of the fifth chapter, is very far from being complimentary to those to whom it was written, and has considerable similarity to the commencement of the fifteenth chapter of 1 Cor. . *There*, in one particular *principle*, error had crept into the church which the Apostle rebukes, and refers back to the beginning for the proof that he had taught them that one thing aright. *Here* the church has so neglected progress in the Divine life that he finds himself unable to proceed with a difficult exposition without reference to *principles* which had been forgotten, or were being rediscussed among them as debatable matter, or were in danger of being thrown down altogether. He tells the Hebrews that it is necessary to teach them again what are the *chief elements* (first principles) of the Word of God; and then he names six that he calls simply "the chief of the Word of Christ," for so we may safely paraphrase the passage. Then the Apostle leaves us in no doubt as to what he means by a chief thing, or element, or principle. He does not mean that these things are to be taught and retaught, to the exclusion of anything else, or the lessening of the value of anything else. *Principles*, with him, are things that, in order of time, are before anything else—are *first* only in that sense, and are valueless, or nearly so, if not followed by something else. *Principles* are the first steps in the ladder of learning, which must be passed over but not rested upon. *Principles* are the first stones in a building, the glory of which is that they are hidden from sight by a magnificent superstructure. This last is the apostolic figure. The writer to the Hebrews does not want to have to lay again a foundation for a building that is overturned by relaying foundation stones. Let us take an illustration from the common school. Visiting such a school, you find a boy eight years old learning the multiplication table. You go again in two years, and you find the same boy at the same work. Your language to that boy would be as uncomplimentary as was the language of the Hebrew letter. You would tell him that he ought to be working interest or cube root by this time, having built a fine arithmetical structure upon that multiplication table. He ought to have left it long ago.

So with the Christian: the principles enumerated in the Hebrew letter must be thoroughly mastered at the beginning of Christian life, and used as first steps in the ladder to heaven, made so sure in the heart that anything may be built on them—that a life pure and strong may be grown therefrom, and we may at all times be able to help others to form a similar beginning of good.

* An Exposition, by ROBERT HAY, from the *Chris. Stand.*

Let us now notice somewhat at length, though far from exhaustingly, the six things that the Apostle here declares to be the foundation of Christian life.

1. Repentance from dead works.
2. Faith towards God.
3. The doctrine of baptisms.
4. Laying on of hands.
5. Resurrection of the dead.
6. Eternal judgment.

We inquire whether the Apostle has given these in the order of succession or of relative importance. We answer: Neither; for, logically, the second should come first; and none would affirm that the doctrine of baptism is of greater importance than eternal judgment, or that *the laying on of hands* is of greater value than repentance from dead works. These are not arranged in either ascending or descending scale; but the Apostle adheres to his illustration, and, as no building rests on one stone only, so these *principles* are all in the lowest stratum of the foundation of Christian life. They are together; not superposed, but alongside. Thus, without faith, there is no resurrection unto life; and, if there be no resurrection, your faith is vain and your repentance naught—you are yet in your sins.

First, then, in the order given, stands *repentance*. We notice the words with which it is construed—*from dead works*. Repentance *from*. This is the only place where we find *from* in this connection; but more than once we have repentance *to*, or equivalent phrases, thus:

Acts xi. 18: Repentance unto life.

Acts xx. 21: Repentance toward God.

2 Cor. vii. 10: Repentance to salvation.

These passages, compared with the one above, give us the root idea and scriptural use of the word repentance—*change, turning*. It is almost identical with the word *conversion*. Repentance is the change of a man's heart, the turning point of a man's life. *Before* repentance he thinks evil is pleasant, God harsh, and sin is not sin. *After* repentance he loathes sin, he loves God. *Before*, he had his face *towards sin and death*. *After*, he is looking *towards* God and heaven. *Before* repentance, his face and thoughts were away *from* God and the life that is in Him. *After* repentance, he looks away *from* evil; he is hastening away *from* death. Thus it is, then, that the Apostle declares *repentance from dead works* to be a primary element of Christian life. He must have it. It is not necessary that a man should be able to expound this thing clearly, but have it he must; the works of death, that is *sin*, he must turn *from*. He must not be repenting always, for then he is as a wave of the sea, tossed about; but, having once repented, he, with his face steadfastly looking *unto* Jesus, must work the works of God—must do those things that are pleasing in His sight.

Faith is toward or upon God. This being the only attribute of faith, we may perceive a rhetorical reason why the Apostle spoke of repentance *from* dead works. But faith must look at God—at Christ. Its gaze is ever heavenward. It begins, it terminates, there. Faith most assuredly is a cardinal, foundation principle of Christian life. It is absolute trust in God. It is complete reliance on Christ. Without it,

prayer, repentance, baptism are alike vain, for they are alike impossible. Without faith, it is impossible to please God. The conviction—the heart-felt conviction—that God has made known to the world His love by Jesus Christ—this is *the* foundation principle of Christianity. We would give faith a pre-eminence in the foundation above other principles this much: we would call it the tap-root of the tree, which goes straight down into the depths of our nature, while the others spread out around it. These principles are declared to be of the Word (oracles—doctrine) of God and of Christ; but the Holy Spirit is not referred to in the context. Why? Because it was not necessary, for there can be no faith in Christ without belief in the Holy Spirit. Christ came as an *advocate* for God to plead with men, that they might have faith in Him and turn from their sins and live unto God. Christ, when about to leave His Disciples promised them another . . . *advocate* who should continue His work, assure them of a Father's love, and convince the world of sin, of righteousness, and of judgment. The Words of Christ we know only by the revelation of the Spirit. Hence, God, Christ and the Spirit are as one in the Christian's faith, the Christian's life.

As with repentance, so with faith, the necessity of defining it, or explaining the word, is not required to place us on the foundation, but the thing itself. Belief, trust, confidence, FAITH in, toward, upon God must be the *moving* principle. A mere *credo*, pattered glibly at Easter-tide or recited in Sunday school, is not faith. Faith works—works—ever works by love. The proof there is a foundation is the fact there is a building. The proof that we have faith in God is that we are *co-workers* with God for the salvation of the world.

The doctrine of baptisms, the Apostle writes next. Is there not redundancy in this expression? If we might judge by what has been said about it sometimes, we should say the Apostle had done wrong in introducing any part of this phrase. Dean Alford, for once pretending to translate any of the baptismal words, mistranslates and misleads, by putting for *baptisms*, washings. An editor of a religious paper, not long ago, told a correspondent that this phrase referred to the *divers washings* of the Jews, as if any knowledge of them could be placed by a New Testament writer as a foundation truth of Christianity.

This is the only place in the New Testament where we have baptism in the plural number. Now the writer to the Hebrews makes a change in the style of his enumeration. First we had repentance, then faith, but it is not now "*baptisms*;" nor even "*baptism into Christ*;" but it is the *doctrine* of baptisms. But it is said elsewhere there is *one* baptism. Here the teaching about baptisms is declared to be a principle of the oracles of God. It is so. The teaching, the New Testament teaching, about baptisms is necessary to be *understood* before a Christian life can rightly progress. When the teaching is understood, if there is faith in the heart, all that is done or required to be done about baptism will be done cheerfully and enjoyed. Without the teaching understood, faith will miss some of its reward, and doubt will take the place of blessed joy. What then is the teaching about *baptisms*? Omitting figurative usages of the word, we say there are *four baptisms* more or less fully described in the New Testament. We designate them as they are named by the sacred writers.

1. The baptism of John.
2. The baptism in the Holy Spirit.
3. The baptism in fire.
4. The baptism in the name of the Lord Jesus.

With most persons and denominations of our time, the first, if not always clearly understood, is generally easily distinguished from the others, but the last three are much confounded; but, by attention to the sacred teachers, it is easy to distinguish wherein they differ, for the differences are great. The third chapter of Matthew mentions those which are numbered 1, 2, 3. Acts xix. 3-5 mentions those which are numbered 1 and 4. These two passages clearly distinguish all the four baptisms. Luke iii. 16 is the only other passage that speaks of the *baptism in fire*; and the context clearly shows in both passages that it means that punishment of the wicked which Christ personally shall outmete in the day when He shall burn the chaff with fire unquenchable. Mark i. 8, Luke iii. 16, Acts i. 5, Acts xi. 10 are the only other passages which speak of being "baptized in the Holy Ghost." By necessary inference from Acts i. 5 and xi. 16, we say that Acts ii. 2-4, x. 44-46, and xi. 15-17 describe the baptism in the Holy Spirit; and beyond this there is no teaching on this subject in the New Testament. This baptism had these characteristics:

1. It was administered by Jesus from heaven.
2. The subjects were specially selected persons.
3. They were not only immersed in Spirit, but, as it were, saturated with the power of God.
4. They manifested their baptism by miraculous results.

Surely this cannot be confounded with baptism administered by any man, or even with that participation, communion of the Holy Spirit, common to all saints, which in the New Testament is nowhere called a baptism. The references to the baptism of John are not very numerous, and may be easily found; but we simply remark of it that the sum of the teaching is that John, at the command of God, preached the baptism of repentance, and the subjects of it received remission of sins, and looked for the coming of the Redeemer, who, John announced, was coming immediately after him.

The baptism *in the name of the Lord Jesus* is more often referred to in the New Testament than all the other baptisms together. It is manifest from Acts ii. 38, x. 47, viii. 12-15, xix. 5, 6, that the presence of the Holy Ghost, so far from being a substitute for this baptism, furnished a strong reason for it. John's baptism was superseded by it. Most assuredly this is not the baptism in fire. Looking at Matt. xxviii. 18, 19, we learn that Jesus commanded His Apostles to baptize as they preached the gospel of salvation through faith in His shed blood. Then this is undoubtedly the *one baptism* (Eph. iv. 5) that remains in and for the use of the churches of God. About the action of baptism we have no controversy. Dipping is baptism. All scholars are agreed that the Greek word means this; and the unlearned may settle the question by substituting dip and dipping, or immerse and immersion, wherever the Greek baptize or baptism occur, and then trying what the sense would be if *sprinkle* or *pour* was substituted. Thus Rom. vi. 4:

Buried with Him by baptism into death.

Buried with Him by *sprinkling* into death.

Buried with Him by *pouring* into death.

Buried with Him by *immersion* into death.

It would be strange burial by *sprinkling* or *pouring*.

Then about the action of baptism we have no more to say. No question would arise on this point, if the Greek words were merely translated into English. We can only briefly summarize the teaching (doctrine) as to what this action of baptism is for. It indicates—

1. Discipleship to Christ. (Matt. xxviii. 19.)
2. Union with Christ and death to sin. (Rom. iv. 3-6; Gal. iii. 27; Col. ii. 12, 13.)
3. Forgiveness of sin. (Acts ii. 38; Acts xxii. 16; 1 Peter iii. 21.)
4. That the believing, trusting soul desires in this ordinance to express its living faith and true repentance. (Acts viii. 12, 36-39.)
5. That it is the beginning of a new life; that is, it is a new birth. (John iii. 5; Titus iii. 5.)
6. This baptism is performed by Christ's Disciples on those who wish to become such.

An ordinary reference Bible will enable the student of the Word of God to find all other teaching on this subject; and then, having faith in God, he will readily obey the teaching of the Holy Spirit. Anyone who has not faith will not care what is the doctrine of baptisms.

We take it that the phrase, "*the doctrine*," is not only to be construed with *of baptisms*, but also with the remainder of the six principles that follow. Thus we would say:

4. The doctrine of laying on of hands.
5. The doctrine of resurrection of the dead.
6. The doctrine of eternal judgment.

If, however, some should consider it doubtful about the grammar of the text actually indicating this, yet the fact would remain that it is the doctrine, *i.e.*, the New Testament teaching on these subjects, that interests us, and that teaching which was given by the Apostles in their first promulgation of the Gospel. For teaching obtained from later revelations (*e.g.*, the Apocalypse) could not be in the *foundation* truths of Christianity. It strikes some people strangely that laying on of hands should be mentioned in the same breath as faith and repentance; but so it is. We learn from this that *non-essential* is an *unchristian* word—that whatever God has appointed is absolutely essential for the purpose God associated it with; and that we may not leave out or substitute any of God's ordinances.

For the doctrine of the laying on of hands we must look into the Old Testament; for we find the custom existed under the patriarchal and Mosaic institutions, and it was adopted in Christian churches for similar purposes. See the following passages, among others: Gen. xlviii. 14-16; Lev. viii. 14; Deut. xxxiv. 9; Matt. xix. 13-15; Mark xvi. 18; Acts vi. 6, viii. 17, 18, ix. 17, xiii. 1-3; 1 Tim. iv. 14, v. 22; 2 Tim. i. 6; Gal. ii. 9.

The substance of these and other passages may be stated:

The laying on of hands—

1. Is a strictly natural action. We touch with the hands the persons or things that please us.

2. God has expressly enjoined this action in His public service.
3. When one person lays hands on the head of another, they are not equals; but the person who does the act is the greater personage.
4. Officially, it was a sign of a charge conferred.
5. Blessing and miraculous powers were conferred by it; and sin was imputed to sacrifices of the altar.
6. In the New Testament, besides being used for a special purpose by the Apostles, it was also used in the churches, in the ordination of officers, as deacons and evangelists.*
7. When equality is indicated, shaking hands, or the right hand of fellowship, is used.

This act is a congregational act, lying at the foundation of the order of a Christian assembly. So let it be done decently and in the due order.

That the *dead shall rise* was taught by Christ and His Apostles, is generally admitted, but is in danger of being regarded in our time as a truth unessential, or practically no truth. It was, however, distinctly taught by Christ Himself. (Matt. xxii. 30-32; Luke xiv. 4; John v. 28, 29, vi. 44-54, xi. 24-26.)

The resurrection of the dead was also a substantive part of the preaching of the Apostles. (Acts i. 22, ii. 31, iv. 2, xvii. 18, *et al.*) The Apostles regarded this doctrine as the revelation of all others the most intimately fundamental. See Paul's strong language 1 Cor. xv. 13, 18, his warning in 2 Tim. xi. 18, and Peter's glorious thanksgiving, 1 Peter i. 3, which is based on the assurance of the resurrection. Swedenborgian and Spiritualistic error are alike remote from the apostolic teaching, and the scientific doubt about possibility was as common in the Apostles' days as in those of Strauss. "With what body do they come?" is the unbeliever's question; but the Christian's answer is: I do not know; but this I know, that when my Lord shall appear I shall be like Him, for I shall see Him as He is. (John iii. 1, 2.) The Gospel has one *fact* for its corner-stone. God raised Christ from the dead, and till the day of His appearing we shall never know *all* the power of His resurrection. How our own shall be accomplished we know not, though the growth of a grain of wheat may illustrate it; but the presence of the Son of man alone can accomplish it. But without this for our *hope*, faith is dead; we are yet in our sins, deluded and deluding.

Eternal judgment! Fixity of state for ever! Several of the passages referring to the resurrection of the dead refer also to the *fact* and the *day* of judgment. Paul, preaching before the Roman governor, warned him of a *judgment to come*. (Acts xxiv. 25); And when talking to the philosophic Athenians, he told them that God had appointed a day to *judge the world* in righteousness. Writing to the Romans, he says we must all stand before the judgment seat of Christ (xiv. 10-12); and, for himself, he is assured of reward from God, the righteous Judge; at that day. The New Testament gives no uncertain sound about the *fact* and the *day* of judgment. Christ shall appear on the throne of His glory. All peoples shall be gathered before Him, and the deeds done in the body

* There is no instance of the ordination of an evangelist in the N. T.—Ed.

shall be the matter of record. A self-accusing or approving conscience shall be the witness in the heavenly court; and the individuals arraigned will aggregate themselves in masses, two companies, by virtue of their moral affinities. God's judgment is not harsh or arbitrary, but simply according to law—the law of our own moral nature, of our own highest good. See *inter al.*, Matt. vi. 17, vii. 1, xxv. 31, 46; 1 Peter ii. 23; 2 Peter ii. 9; 1 Thess. iv. 16., v. 2; 2 Thess. i. 6; 1 John iii. 1-21.

These, then, are *principles* of the doctrine of Christ. Let us then build on this foundation of faith and hope a superstructure of love, and garnish the temple of God with goodly stones, well shapen and tried, and *wait* for the Master-builder to come to inspect the *work* and judge the *deeds*; and, as we know not the day of His coming, let us evermore WATCH.

PREACHERS WITHOUT PLACES.

IN a communication recently published in the *Evangelist*, we find the following sentence in Italics:

"Just now there are more preachers without places and places without preachers, than were ever known among us before."

To speak of a preacher without a place to preach, is like speaking of a bird without a place to fly, or of a ship without a place to sail. There may be birds with crippled wings that cannot fly, or birds too old to fly; there may be ships with tattered sails and rotten hulls which cannot venture into the open sea; and so there may be preachers who cannot preach, or who cannot go to the place in which they ought to preach; but as the whole boundless atmosphere is for the birds, and the whole surface of the ocean is for the ships, so the whole world is the place for the preachers.

The talk about preachers without places is the cry of an imbecile. It means that there are preachers who preach only when some church or churches will guarantee them a salary ample for their support. And it means that if this is not done they will abandon preaching, and go to selling sewing machines, or obtain an insurance agency, or find some other employment suited to their capacity. The same writer proceeds in the following strain:

"What will our young men do who have laid out their hard-earned means to prepare themselves for the ministry, when the churches will not employ them? They will turn their backs upon the ministry for ever, and their history will ever prevent their places being filled by others. The writer of this is seriously contemplating another calling in a few short months, when in all probability he will bid farewell to the ministry. It is needless to conceal longer the fact that a heavy per cent. of our ministry will soon be sacrificed unless their services are appropriated by the churches."

We say with a hearty good will concerning all such preachers, let them go; and the sooner the better. Their call to the ministry is not a deep and solemn sense of obligation to God, but a mere choice of professions: and consequently they have missed their calling. "He that puts his hand to the plough and looks back is not fit for the kingdom of God."

But perhaps someone is prepared to ask seriously, what shall a man do who wants to preach but has no place offered him in which he can be supported. We answer, first of all, let him starve to death rather than advertise himself in the newspapers as a seeker for a place. This custom, which is beginning to show itself among us, is degrading to preachers, and no man who has proper self-respect will descend to it.

We answer, in the second place, let no man go around among the churches that are hunting for fine preachers, and preach trial sermons. This also is a degrading practice, and one that should be broken down at once. If a church thinks of securing your services, she can, through a judicious committee, learn far more about you from those who know you than she can by setting you up in her pulpit as a mark to be shot at, while you, in your efforts to dodge the arrows of criticism, make a ninny of yourself and spoil your sermon. Let the abomination of trial sermons be laid in the dust.

We answer, in the third place, let every man who has taken it upon himself to preach, go forth and preach wherever he can find people who will hear him; and where he finds that they hear him with the greater interest, let him preach the more. If he find that by this means he does not receive a support for his family, let him add tent-making like Paul, or something else that he understands, as a means of support, and still preach as much as he can. He can find some place to preach every Lord's day at least, if it only be in some neighbouring school house, or in some shady grove; and he should fix his residence where he will be most accessible to places in which his preaching is acceptable. At times when his means of livelihood will allow it, he should make extended tours through regions in which he can be useful, or hold protracted meetings in communities where he can find an audience. If, through want of better encouragement, he should spend all his life in this way, he will be doing only what thousands of good men have done before him, and will be doing his duty. But if a man labour thus and possess the real elements of usefulness there is no portion of our country in which his labours will not eventually be so appreciated that he can receive a support for his preaching alone.

Above all things, let us shun, as fatal to our souls, all selfish views of gospel work, and remember that to spend and to be spent is at once the duty and the glory of the servants of Christ.

The foregoing editorial, from the *Apostolic Times*, shows that the Disciples of Christ, in America, can make no better hand than do the denominations generally of the hired preacher-pastor system. Young men go to College, prepare themselves for a profession, and seek a vacant church so soon as possible. Many of them are not sufficiently up to the mark to secure a place in a church willing and able to pay a fine salary, and after knocking about for awhile they turn away to some other calling; and, too often indicate that there was but little anxiety to make known the Gospel, save that which appertains to the professional aspect of the work. The system fails everywhere. Each sect as it comes to depend for its edification and enlargement chiefly upon a stated preacher-pastor fails in most vital points. A few large congregations are kept up, making very few converts, and scarcely at all influencing the masses, who are left without contact even with the truths those sects would gladly disseminate.

The apostolic methods of making known the Gospel can alone save us from confirmed inefficiency. The Disciples in America are not progressing towards those methods, but in the opposite directions. There are no special reasons for concluding that, in this country, if placed in their circumstances, we should prove very superior. They have their departures from Apostolic lines and in many places they are glaringly exhibited. Unless we watch and stand by the truth, zealously determined to resist small departures, we shall wander as widely as they, and not be very likely to stay where they are. We do not think that, either here or there, we are sufficiently alive to doing the Lord's work by His own methods. There is almost constant temptation to promote the prosperity of the cause of God by departure from His ways. But such departure never answers in the end, never has His approval, and is always an offence. It is ours to watch, pray, labour and wait. Results we have nothing to do with; they should be left entirely with the Lord. Let us *be* right and *do* right; if but little prosperity He will make the results praise Him in the end; and will say to those who have thus served Him, Blessed are ye, enter into the joy of your Lord.

Ed.

MISSHAPEN CHRISTIANS.

THEODORE PARKER declared of a great revival in Boston, that a score of such excitements would never close a dram-shop or liberate a slave. He saw through jaundiced eyes, and yet he caught the shadow of a truth; What was it? Not that Christians have no religion, but that their religion needs to be better distributed over the character. It does not fit them. There is cloth enough, perhaps, in the garment; but here it draws and pinches, and there it bulges out too far to even touch the wearer.

We have in mind, for example, one, who, in some things, is a model. He is orthodox. He is generous. He loves prayer and prayer-meetings. But he has a temper like a bomb-shell! We have heard it explode in the parlour and at the dinner-table, to our utter consternation. We remember also a Christian woman, whose good works were carried on night and day at high pressure. There was hardly a ragged boy in the neighbourhood who had not been clothed by her busy fingers. No collection without her generous contribution. But her self-will was simply a nuisance to her husband and her friends. Conceited, squeamish—she seemed to feel that anybody so efficient could afford to be unlovely. What if a machine-shop is a perfect Babel of harsh noises, and a den of ugly Vulcans, all begrimed with oil and dust, provided the establishment turns out good work? She considered herself a sort of spiritual machine-shop.

Now, why do many Christians make this sorry figure of mingled beauty and deformity, like statues finished half by a sculptor and half by a stonemason; or trees, loaded with foliage and fruit on one side, and gnarled and blasted on the other? If we only were creatures of a normal growth and development, doubtless, either good or evil would wholly pervade us. There would be no mixture. A healthy, vigorous

body digests a poison, and sends it with quick pulsations through the arteries to envenom every limb. A diseased, enfeebled circulation leaves it in the stomach, to gangrene and inflame. So too with the mind. Some men have a logical straight-forwardness that darts right on from the premises to its conclusion. Their chain of reasoning flashes, like chain lightning, in an instant through its length. They can hardly imbibe an error without becoming all error. But many a good soul, short-sighted, illogical, and self-contradictory, will hold a truth and a deadly heresy, lying snugly side by side—the most peacefull bed-fellows in the world.

But what is the remedy for all the distortion in Christian lives? "More religion"—many reply. But more religion, merely, will never answer. The fact is that genuine piety, true love to God, may go on increasing, and yet hardly touch these strange self-contradictions. The Baptist *Watchman and Reflector* declared, just after the great revivals of 1857, that there were, at that time, more dissensions and bickerings in their churches than almost ever before.

The difficulty is the want of a special application and enforcement of religion on the special sin of the church or individual. We have gone on the false assumption that religion, once received, would apply itself. We have expected that in its liquid flow, it would diffuse itself through all the channels of the soul; as it *would* in any warm, generous nature uncursed by depravity.

The good man we mentioned, with the explosive temper, apparently never thought of bringing his religion to bear on that infirmity. The redoubtable sister, with her bustling charities and her ugly will, asked God for everything but the ornament of a meek and quiet spirit. The churches, in the great revival, were more anxious to save souls, than to temper their zeal with love.

Now there are disciples who, it may be with no more sincerity or self-denial than the one-sided Christians we have alluded to, have a rounded and admirable beauty of character. Take them in any state of fortune or misfortune, turn them upside down and over and over with agitations and calamities; and somehow, like a kaleidoscope, they will come up as orderly and beautiful as ever! The reason is plain. They carry their religion around the whole scope of their character, bringing the whole equally under its power. They "grow up into Him in *all things* which is the Head, even Christ." What cares your neighbour for your closet hours, or your heavenly experiences, provided you meet him in a passion or over-reach him in a bargain? Be strongest at the decisive point. And the decisive point, in practical life, is the point of contact with the world. If you are weaker than your godless neighbour there, no matter how mighty in grace or works you may be elsewhere.

We need more religion in every church and every heart. But if we can learn to make the best use of what religion we already have, the gain will be immeasurable! We want a balanced character, every grace holding every other in counterpoise. We want the circle of virtues complete.

THE BAPTISTS AND BAPTISM AND REMISSION.

THE Baptists, impelled by the force of truth, are discussing among themselves the relation of baptism to the remission of sins. One of the ways in which this is carried on is by letters in the weekly issues of "*The Baptist*." One on October 8th, almost called for a reply on behalf of brethren known by the designation *Disciples of Christ*, as their teaching is freely referred to therein. This, however, was not the beginning of the matter, and the next week brought a reply from a well-known *Baptist*, who is prone to keep closer to the New Testament than many of his brethren. Perhaps it is better to leave, for the present, our Baptist friends, whose increase in the knowledge and favour of God we greatly desire, to enlighten each other, so far as they can and will. Only one word, then, at this time, on the following letters (the reproduction of which we deem likely to advantage our readers), viz., that we see no difference whatever in signification between baptism (preceded by faith and repentance) FOR the remission of sins, and baptism INTO that remission. "FOR" in the one case means *in order to*, and "INTO," in the other, denotes translation into a sin-remitted state. Just as we may say that a certain slave underwent a given ceremony *for*, or *in order to*, liberty, meaning precisely the same as when saying that the ceremony in question was *into* freedom—that is out of the state of bondage into that of liberty. We are not, then, careful how our friends translate *eis* in Acts ii. 38, as in either case it intimates motion, or progress toward, terminating in a state of pardon. The reader may conclude that Mr. Norton, though surrendering Matt. iii. 11, maintains his ground as to Acts ii. On our part, however, the text is not surrendered, we hold that John's baptism was *in order to* repentance, while that instituted by the Saviour follows repentance and is *in order to* pardon. But on this point we have before written.

THE DISCIPLES AND BAPTISM.

To the Editor of the Baptist.—DEAR SIR,—However unwilling I am to trespass upon your space, I trust you will consider the importance of the subject, as it has now developed itself in this correspondence, excuse enough for my craving an opportunity of answering the letters in last issue. I would desire, however, just to say regarding my original question in the *Baptist* of September 3, "Who ought to be baptized?" that personally I agree with the reply given by Mr. Dick, in the issue of the 17th, "we have no right to refuse baptism to anyone who is born of God." Passing from this, I would crave your indulgence in making a few observations on the very serious difference evidently existing between the Baptists and the "Disciples" regarding the way of salvation. I have not consciously used one disrespectful word of the latter. I bear them witness that they have a zeal for God, but it is (I think) without knowledge.

The discussion has arisen out of Mr. Thomson's challenging my statement that they consider baptism a seal to the believer. As he frankly acknowledges now I was justified in my statement, I need not say more on that score; he further candidly admits that the primary meaning of *eis* is *into*, whatever its application and context may in certain cases imply. So far so good. I would now, as briefly as I can, notice the doctrine advanced by him—recognised by the "Disciples," and I regret to see homologated in some measure by Mr. Norton. Stated in these words, "Baptism is the completion of the new birth;" baptism "*inducts* the true subject into Christ;" and in the words of Mr. Norton, baptism "has been made by God a *part of the way of salvation*." These statements are explicit enough. I hesitate not to say they are dangerous in the extreme. That there are passages, which, if interpreted

literally, would seem at first glance to countenance these views, I readily admit, just as there are passages which, taken literally, teach the doctrine of the real presence; nay, more, the ideas of the Disciples are the logical sequence of the meaning attached to certain passages by some commentators who are directly opposed to their doctrines. But be that as it may, the careful, explicit, and detailed teaching of the inspired Apostle Paul on the subjects of faith, salvation, and justification, is in direct opposition to that of the "Disciples," as formulated by Campbell when he says ("Baptism," page 276), "*In our baptism, we are born into the Divine family, enrolled in heaven; we receive justification or pardon, we are separated or sanctified to God, and glorified by the inspiration of His own Spirit.*" In other cases they describe "repentance, faith, and baptism"—as concurrent means, as conditions—or terms—of salvation. These views they support by reference to passages in which baptism is "related to salvation," they say *actually*, where others say *symbolically* or *figuratively*; also those passages referring to the new birth, which they, begging the whole question, say is completed in baptism, an assertion which I maintain is an unfounded assumption. In opposition to the views advocated by them, I would state that baptism is *no* part of the way of salvation. That we are justified by faith alone (not faith which "is alone," dead, without fruits), and although our brother be grieved that I should say it, for the third time, I repeat, "Whosoever *believeth* shall *not* perish, but hath everlasting life." There is no one, that I know of, bearing the name of Christian who maintains that a belief which does not bring forth fruit is the saving faith of Scripture. There is therefore no need of wrangling over definitions of this. But that is one thing, and it is quite another to teach that the salvation of the believer depends upon, or is in any way accomplished or secured, in the administration of a particular rite or ceremony. Now as to the passages on which the latter doctrine is founded, they consist mainly of two classes. First, those of baptism into the remission of sins—into Christ, etc.; and second, those relating to the new birth. In considering them I almost feel impelled to ask in despair of these modern "Disciples," so like the first Disciples in their early inability to comprehend the symbolism of Christ's teaching. "How is it that ye do not understand?"

Under the old covenant, every transgression and disobedience received a just recompense of reward; under the new, confirmed in the blood of Jesus (after which nothing could be taken from it or added thereto), God says, "Their sins and iniquities I will remember no more." He sent John with His message of mercy, His call of repentance, and His command to baptize, described or formulated in the phrase, "the baptism of repentance into the remission of sins," a formula repeated almost *verbatim* by Peter, with the addition, "in the name of Jesus." Now, what we have to determine is, is *into* to be understood in these cases in the sense of *in order to*? Is baptism described as a *cause*, whether originating or contributing; or as a *medium* through which the remission of sins is obtained or bestowed? or is it only as I contend (in words of "Handbook," page 266, 5), "Into, *symbolically*, as marking the entrance into a state or sphere?" or (as in the words of Robinson, "Lexicon"), "To be baptized into anything, *i.e.*, into the belief, profession, observance of anything?"

Providentially we have a passage which ought to settle the matter beyond the possibility of dispute—which I find, however, the "Disciples" avoid quoting, and which when it is forced upon their attention, they meet with sophisms unworthy of the name they assume (Matt. iii. 11), where John the Baptist says, "I baptize you *into* repentance." Now, if baptism *into* means *in order to*, if it is a preceding cause or medium leading to, then baptism precedes and conducts to, and inducts into *repentance*; if, conversely, it is the symbolical representation of an accepted and accomplished truth, then baptism *into* the remission of sins, as baptism *into* repentance, represents that which is *already* accomplished *previous* to baptism.

There is the other class of passages referring to the new birth, which the Disciples interpret to mean as follow: John iii. 5, "*Except a man be baptized and converted, he cannot enter into the kingdom of God;*" Eph. v. 26, "*Jesus died in order that He might cleanse His church by baptism in water;*" and Titus iii. 5, that "God in His mercy saved us by *baptismal regeneration* and renewing of the Holy Ghost." A more unfounded and unwarrantable assumption in doctrine I never met with; there is not the slightest hint in the context in any of these passages that baptism is alluded to in the most remote way. The new birth is exclusively a spiritual act; that which is generated of the flesh is flesh, that which is generated of the Spirit is spirit. It is

parentage and offspring that is spoken of (John i. 13; John v. 1.) It is *γεννα*, referring to generation, not *τικτω*, simply to bring forth, which latter could only be applied fitly to emerging from the baptismal waters. In conclusion, I ask the attention of the Disciples to the fact, that nowhere does Jesus in all His teachings about salvation ever couple it with baptism. His own gracious promises, which can never be broken, are all repeated assurances to the humble heart-broken sinner, that whosoever should trustingly come to Him, look to Him, or believe in Him should certainly be saved eternally. The one passage on which they have founded so much in Mark xvi. 16, is now clearly beyond doubt, recognised by every modern biblical critic of any eminence—I may add almost by every biblical scholar of any research, to be an uninspired addition to Mark's Gospel, and an incorrect paraphrase of the actual words of the commission. (Matt. xxviii. 19.)

I further ask them to notice the fact that nowhere in Scripture when the question is, "What must I do to be saved," is the answer other than, Believe on the Lord Jesus Christ; see John iii. 15, 16, 36; vi. 40; Acts x. 43; xiii. 39; xvi. 30.

It is different with respect to our duty, "What must I do?" Acts ii. 37; ix. 6, 7, 18—then baptism is a primary step in the path of duty, followed by continuance in all things whatsoever Christ hath commanded.

I gladly avail myself of the opportunity presented of thus directly joining issue with the "Disciples" in regard to their peculiar tenets, as besides them, many others whose ideas are a little indistinct on the subject have an impression that there is more in baptism than "evangelicals" are prepared to admit. Whatever that may be, of this we may be assured—it is not in the direction of invalidating or rendering dubious the salvation of any one who comes as a lost sinner to Jesus for salvation. Whosoever believes in Him—gladly in his heart accepting the appointed Saviour—shall never perish; whenever he believes he hath everlasting life, he is born of God, a son of God, and no one shall pluck him from his Father's Hand.

Edinburgh.

H. McINTOSH.

BAPTISM AND THE PARDON OF SINS.

To the Editor of the Baptist.—DEAR SIR,—Before attention is turned to other passages in which salvation is spoken of as related, in some way, to baptism, a few remarks seem to me to be still needed on the meaning of *eis*, the *pardon of sins*, in the three passages, Mark i. 4; Luke iii. 3, and Acts ii. 38. There is evidence which, I think, makes it highly probable, if not almost certain, that the meaning of *eis* there is *for*, as in the common version, and not *into*, as Mr. McIntosh contends. His endeavour to prove that it means *into* there is founded on a great mistake, and, therefore, he fails utterly to prove it. But even if *eis* could be supposed to mean *into* in those passages, there would still be reason, I think, to conclude that it must mean *into the hope* of pardon, and not *into* a profession that pardon was "already accomplished previously to baptism," as Mr. McIntosh thinks he has proved it to mean.

To prove that *eis* means *into* in these three passages Mr. McIntosh assumes that it *never* means *for* or *in order to*, and, therefore, cannot mean so here. But a greater mistake he could scarcely make. *For*, or *in order to*, is frequently its meaning. It is in the words which I named before, in Mat. 26—28, "this is My blood . . . shed *eis* the pardon of sins:" words which cannot possibly mean that the blood of Christ was shed "into"—a declaration that sins had "already" been "previously" pardoned; but must mean that it was shed *for*, or *in order to*, the pardon of sins. We find it said that Christ came to call sinners (*eis*) unto repentance—that is, in order that they might repent (Luke v. 32), and that "Godly sorrow works repentance *eis* unto salvation." (2 Cor. vii. 10). Therefore, as *eis* sometimes means *into*, and sometimes *for* or *unto*, the fact that it means *into* in one form of words, is of itself no proof whatever that it means *into* in another form of words. This is quite as obvious to one who knows only English as to one who knows Greek.

Mr. M. says of Mat. iii. 11, "I immerse you *eis* repentance" that this passage "ought to settle" the meaning of *eis* in the above three passages "beyond the possibility of dispute." I admit that in this passage *eis* does not mean *in order to repentance*, as

a future thing, but into the profession of repentance as a present thing. Baptize usually employs *eis* to denote the person or thing to which the profession made in baptism refers, as when we read of baptism into the name of Father, Son, and Spirit, Mat. xxviii. 19; into Christ, Rom. iii.; into Moses, 1 Cor. x. 2. But in the expression, "the immersion of repentance *eis* the remission of sins," there is no proof that *eis* is in the immediate employ of the word baptize at all; it *may* be used to express a distinct idea: namely, the purpose for which baptism into the profession of repentance is observed; it *may* mean *for* in these passages although it means *into* in Mat. iii. 11. So that its meaning in Mat. iii. 11 is no proof of its meaning here, and Mr. M's supposed *proof* is no proof at all. In your paper of Sept. 17th, he said, "*eis* does not mean *in order to* but *into*. If baptism *eis* the remission of sins means *in order to* (Acts ii. 38), then baptize *eis* repentance (Mat. iii. 11) means *in order to* repentance." The argument would be good if the premises were true, that *eis* never means anything but *into*; but the premises happen to be untrue, and, therefore, the meaning of *eis* in Mat. iii. 11 does not prove that it *must* have the same meaning in Mark i. 4, etc. In your last number Mr. M. says, "The disciples meet (Mat. iii. 11) with sophisms worthy of the name they assume," and after this severe rebuke he argues that *eis must* have the same meaning in Mat. iii. 11 that it has in the other passages; that either Mat. iii. 11 *must* mean that baptism is *in order to* repentance as a thing which is to *follow* baptism, or else Mark i. 4, etc., *must* mean that baptism is *into* the pardon of sins, and convey an implication that pardon was previously existing, just as repentance exists before baptism. But the *must* depends entirely on the assumption that *eis must* have the same meaning in both cases, and as this assumption is a great mistake, the whole argument when touched explodes, and springs back with a strong recoil upon the person who used it.

But the mere fact that *eis may* have the meaning of *for* in Mark i. 4, and Luke iii. 3, and Acts ii. 38, though that fact is sufficient to explode an argument founded on the assumption that *eis must* mean *into* there, yet it is not sufficient to prove that it really means *for*, and denotes purpose in those three passages. So far as the preposition *eis* itself is concerned, it may mean *into*, or it may mean *for*, there. We must refer to other evidence to decide which of these meanings is the true one. The expression *eis* the pardon of sins occurs, I think, only four times in the New Testament, that is, only in one passage besides the three in question; but in that one passage (Mat. xxvi. 28), Christ's blood is said to have been shed *for* the pardon of sins; and this fact tends to the conclusion that the same words have the same meaning—"for the pardon of sins," in the three other passages. Secondly, the words, "baptism of repentance," in Mark i. 4, Luke iii. 3, mean, no doubt, baptism *into* the profession of repentance. If the reference to pardon were meant to speak of pardon as part of what is *professed* in baptism, that meaning would have been better expressed by speaking of baptism as "the baptism of repentance and of pardon;" but pardon is disjoined from repentance by a change from the genitive to the use of the accusative with *eis* which seems to imply that pardon is not spoken of as a thing *professed* in common with repentance in baptism, but as the object kept in view. Thirdly, pardon is not, in its own nature, a thing to be professed by man, but a thing granted by God. Fourthly, the repentance professed in baptism is always spoken of as being enjoined in order to the pardon of sins as a result which is to follow repentance; so that all passages which speak of *repentance* as being *for* the pardon of sins, imply that "the baptism of repentance" is "for the pardon of sins" also. It was said, "Repent and be converted, that your sins may be blotted out." (Acts iii. 19.) Paul was sent to turn men "from darkness to light . . . that they might receive forgiveness of sins." (Acts xxvi. 18.)

If these considerations be weighed without prejudice, I think that they will lead to the conclusion that it is *highly probable* and *almost certain* that in the above three passages "the baptism of repentance" is declared to be *for* or *in order to* the pardon of sins.

But if we assume for a moment that *eis*, in these passages, means *into*, what else could "*into* the pardon of sins" mean in connection with "the baptism of repentance;" but that men are baptized *into* the hope of that pardon which is promised to those who repent and confess their sins, as those do who are baptized with "the baptism

of repentance," "confessing their sins?" (Mat. iii. 6.) For pardon is not promised and made sure to any *before* repentance, of which baptism is the expression.

Mr. McIntosh professes to find in the words, "the baptism of repentance *as* the pardon of sins," the meaning that "baptism represents" pardon "accomplished previously to baptism." How he finds that meaning in them he does not say, and he despairs of making some people see how it can be found. So great is their "inability to comprehend" what he sees so clearly, that he exclaims, "How is it that ye do not understand?"

He is meanwhile horrified at the idea that baptism should be said to be part of the way of salvation as planned by God. He thinks such talk "dangerous in the extreme." But what the danger is of maintaining that conformity to God's will is part of God's own way of salvation, he does not say.

He tries, however, to comfort those who may feel a fear lest their neglect of baptism should be a more serious thing than they had thought it, by assuring them upon the credit of his own pen, that there is nothing of importance in it which can "render dubious the salvation of any one who comes as a lost sinner to Jesus for salvation." He admits that "baptism is a primary step in the path of duty;" but seems to affirm that if a man feels that he is lost, and entreats Christ to save him, the manner in which he may treat so sacred a duty as baptism, cannot render his salvation doubtful. Such teaching seems to me, I regret to say, very nearly akin to the immoral doctrine that sin can do a believer no harm. How can a lost sinner come to Christ so as to be saved unless he treats every duty enjoined by Christ as binding on him? "Ye are my friends if ye do whatsoever I command you." (John xv. 14.) To say that if a person feels himself lost and comes to Christ to be saved, he needs not fear that the neglect of "duty" will render his salvation doubtful, has a tendency which may with reason, I think, be regarded as "dangerous in the extreme." How different from this is the holy, heavenly sentiment that "by works" of faith, faith itself is "made perfect," and that "faith without works is dead." (James ii. 22, 26.)

Outland, October, 1875.

WM. NORTON.

THE TEACHER'S MODEL.*

It is an acknowledged truth that success in any pursuit, whether in the higher walks of art, literature, and science, or the more lowly paths of commerce, mechanics, and agriculture, is always attained by moulding the conduct in accordance with those principles by which those who may be considered models in any trade or profession have risen to eminence therein. Thus, the art student devotes long years to copying the old masters, not so much for the purpose of producing mere copies of their works, but rather with the desire to discover the secrets, and with the intention of forming into new combinations the subtilty of touch, the delicacy yet distinctness of outline, the harmonious blending of colours, the wonderful effect of light and shade, so characteristic of the painters of ancient times. The poet, by poring over the legacies of harmony left us by the old masters of song, endeavours to woo from the works of the dead the syren-like music of their verses, so that he also may express his thoughts in sweet entrancing tones. The embryo merchant gleans from biography, and gains by personal observation and experience, the principles of buying and selling and getting gain. And even the meanest hind who treads the furrowed field, must first learn the principles and practice of his more lowly calling from some master ploughman.

* A Paper, by J. HANDYSIDE, read before the Annual Sunday School Conference, held in Glasgow, August, 1876.

Even so, also, he who would be a successful labourer in the vineyard of the Lord must study the great Model in His labour of love, and must embody in his own life those principles of conduct pursued by "Jesus of Nazareth" during His public ministry on earth. As the Sunday school teacher's work is one of the highest to which the human mind can consecrate its energy and devote its attention, so, also, His model is the noblest, the best, and the purest the world has ever seen, for He "did no sin, neither was guile found in His mouth."

Looking upon Jesus merely from the human point of view, considering Him as only a teacher, who spread among His fellow-countrymen certain doctrines, different on several points from those taught by the recognised instructors of His day, it is evident, from the records of His life and labours which have been handed down to us through successive generations, that in this character He was eminently successful. "All men seek for Thee," was the message brought to Him by His Disciples when He had retired to a solitary place. "All men come to Him," said the Disciples of the Baptist to their master, when baptizing in Ænon. "The people resorted to Him from every quarter;" "The multitudes gladly received Him: for they were all waiting for Him;" "Many of the Samaritans believed in Him for the saying of the woman, and many more believed because of His own word," are some of the testimonies borne by the writers of the Gospels to the popularity and success of Jesus as a teacher.

What, then, was the cause of this success? What were the subtle influences which acted on the people like a magnet, drawing all men unto Him? There was, first of all, His consecrated zeal for, and holy devotion to, His work. Every page of an incident recorded in the four Gospels, unmistakably proclaims these features in the character of Jesus. To use a common expression, His heart was in His work; for it He lived, for it He died. About His Father's business was the purpose of His life. "Early in the morning," and when "the day was far spent," in the "Temple" and "by the wayside," "on the mountain top" and "by the sea shore," "in the corn-fields" and "on the cross," by precept and parable, Jesus taught the people.

From it no temptation could allure, no threat dissuade. "My Father worketh hitherto, and I work," was His reply to fault-finding Scribe and Pharisee; "For this cause was I sent," His answer to well-meant attempts at dissuasion from His Disciples. In spite of all opposition from enemies, and remonstrances from friends, He prosecuted faithfully, even to the death, the work His Father had given Him to do.

Jesus, however, was not only animated by zeal for, and devotion to, His work, but was also possessed by an overwhelming sympathy with, and love for, the people. He was not merely their teacher, He was their benefactor and friend. He identified Himself with them in their pleasures and pains, rejoiced with them in their joy, and wept with them in their sorrow.

Present at a marriage feast, He contributed to the festivities of the day. He was the guest of all classes, ate and drank with Pharisee, Publican, and sinner. "When He saw the multitudes, He was moved with compassion for them;" "On the four thousand who had continued with Him for three days, He had compassion, and fed them;" on the

lepers "He had compassion, and healed them;" on the mourning widow of Nain He had compassion, and restored her dead son to life; over the sinful, yet beautiful city of Jerusalem, He shed bitter tears; when He saw Mary and the Jews weeping together as she spoke of her dead brother, "He was greatly moved in His spirit, and was troubled;" on His way to the tomb of His friend Lazarus, "Jesus wept," so that the Jews said, "Behold how He loved him!" in the midst of His own great trials, with the agony in the Garden immediately before Him, and the ignominious death on the cross looming in the distance, He yet prayed for His disciples, and sought to comfort them; on His way as a prisoner to Annas, He healed the ear of one who had gone "to take Him;" and, even when suffering on the cross, He cried, "Father forgive them, they know not what they do."

"To human weakness not severe,
Is our High Priest above;
His heart o'erflows with tenderness,
His bowels melt with love."

In His teaching—its simplicity, attractiveness, and aptness—Jesus ought ever to be the teacher's model. Unlike the dull, dead routine of Pharisaic, or the cold, barren scepticism of Sadducean teaching, the doctrine of Jesus was "spirit and life." Unlike the metaphysical hair-splitting systems of human theologians, too often far beyond the comprehension of "the common people," and exercising little or no influence whatever on the lives of either their authors or supporters, the Gospel of Christ is contained in a few simple propositions, easily understood by all, and having so intimate a connection with the lives of all professing to believe therein, that the Lord Himself said, "Ye are My friends if ye do whatsoever I command you."

These simple truths were presented by Jesus to the people in a way calculated to attract their attention and arouse their interest. He illustrated His teaching by references to the realm of Nature; told them to lift up their eyes "and behold the fields;" to "consider the lilies;" to "behold the fowls of the air;" "the fig-tree, and all the trees of the field." In His addresses He spoke of events and customs with which they all were familiar; "what David did when he was an hungred;" "the Galileans, whose blood Pilate had mingled with their sacrifices;" a camel passing "through the eye of a needle;" putting "new wine into old skins." He also "taught them many things in parables," as that "of the leaven;" "a grain of mustard seed;" "the wicked husbandman;" "the marriage supper," "and with many such parables spoke He the word to them, as they were able to hear it."

Though the Gospel of Jesus was suited for all men, was necessary to all men, and was the same for all men, He yet did not reply in the same manner to the questions of all who came to Him. Some He rebuked, others He encouraged, to some He gave plain, direct answers to their questions; others He put to silence and confusion by asking them, in return, questions which they either could not answer through ignorance, or would not "for fear of the people," or of accusing themselves of wrongdoing. The doubts of every honest inquirer were removed and his fears allayed, while cavilling Scribe and Pharisee who "came tempting Him," were compelled to hold "their peace."

Two other features in the teaching of Jesus were, the spirit of prayer, and the consistency of His own life with the principles He proclaimed.

In the garden of Gethsemane He prayed "in an agony;" "He went up into a mountain, and continued all night in prayer." He prayed for His disciples, that they all might be one; for Peter, that his faith should not fail; for His enemies, that they might be forgiven; for Himself, that He might be glorified.

But Jesus would have had little influence as a teacher over the people of His own day, or those of succeeding generations, had His life not been a practical embodiment of the doctrines He taught. So pure, so holy, so just had His earthly career been, that even His bitterest enemies, when thirsting for His blood, could not get the false witnesses to agree in their accusations against Him; and Pilate, before whom He was accused of "perverting the nation, forbidding to give tribute to Cæsar, and saying, He Himself is Christ the King," declared, "I find no fault in Him," "what evil hath He done?" And one of the latest objectors to the supernatural origin of Christianity, has confessed that Jesus "presented the rare spectacle of a life uniformly noble, and consistent with His own lofty principles."

These we consider to be the chief elements in the teaching of Jesus; and would we, as Sunday school teachers, reach the limits of possible success, we must be stimulated and guided by similar principles. Let an untiring and undaunted zeal for, and devotion to our work, animate our breasts and encourage our hearts; let love for, and sympathy with those under our care dwell in our hearts, and express itself in loving looks and kind words and deeds; let our teaching be simple, interesting, and suited to the age, spirit, and intelligence of the children, not only viewing the parables and other utterances of Jesus in their relation to Jewish history and customs, but explaining Christian truth and Gospel history by modern events and habits; let us be constant in prayer, asking for strength, wisdom, grace, and every needed endowment of body and mind; and let us never forget to regulate our own lives in strict accordance with those principles which we are endeavouring to lead those whom we instruct to accept as the rule of their life. Then shall men take knowledge of us that we have been with Jesus; then shall they learn that Christianity is a life, and a glorious reality; then shall we commend, both by precept and example, the Gospel of God to the young in years and tender in heart; then shall we ourselves be more and more conformed to the character of Him who in all things has left us an example, that we should follow in His footsteps. J. H.

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

November 7. THE WORK OF THE SPIRIT.—*John xvi. 1-15.* "*These things.*" Largely the hatred and persecutions coming upon them. "*Offended.*" Estranged or caused to fall from Him. *Matt. xi. 6.* "*Put out of the Synagogues.*" Exclude them from worship and religious services, see chap. ix. 22. "*Whoever killeth you.*" Including persecution both by Jews and Gentiles. "*Service.*" The word here used means an offering to God; or, among the Gentiles, to the Gods. "*They have not*

known." The Jews knew the name and power of God, but they would not learn His will, and therefore knew Him not as to His requirements, His love, and His way of salvation. "*Sorrow hath filled your hearts.*" They were so given up to grief at His foretold departure that they did not seek particulars as to His purposes. "*The Comforter.*" It was God's plan that Jesus should go to heaven and then send the Holy Spirit, here called the *Comforter*. The word means an *Advocate*, to guide them and defend them, to teach them what to say and do when in danger from enemies; and to guide them into all truth. The Spirit was to "*Reprove the world of sin, of righteousness, and of judgment.*" The word translated, "*reprove,*" means to convince, or to convict. "*Of sin*" because of not believing on Jesus. "*Of righteousness*"—i.e. of the righteousness of Jesus. "*Of judgment*"—of, or concerning judgment, because the Prince of this world is tried and condemned on account of the rejection of Christ.

November 14. JESUS INTERCEDING.—*John xvii. 9-26.* "*I pray for them.*" For the Apostles. They were of God's people; God had given them to Jesus, v. 6. "*I am no more in the world.*" He knew that He would be put to death almost directly. "*Keep them.*" Preserve the lives of the Apostles, that they might reveal His truth, plant and set in order His Church. "*Sanctify them through Thy truth.*" That is separate them from evil, devote them to holiness and the work of the Lord. This was done through the truth. The Word of God, the great sanctifying power; not only to them but to us. "*I sanctify myself*"—devote myself to that work of salvation which requires my death. This done that they and we might be enabled and impelled to devotion to God. "*Neither pray I for these alone.*" He then prays for all believers up to this day and to the end. He prays that they may be one—one church—one body—one in spirit—one in love. And this in order that the world might believe on Him. Without that oneness the world will not believe. The end is to be one with Him in glory.

November 21. JESUS THE KING.—*John xviii. 28-40.* "*Caiaphas*" was, by office, President of the Council, or Sanhedrim, before which Jesus had been brought (Matt. xxvi. 57). "*The Hall of Judgment.*" The official residence of the Roman procurator. "*Last they should be defiled.*" They were careful about ceremonial defilement, but were quite ready to stain their souls by sin, even with the murder of Jesus. "*Art thou the King of the Jews?*" Jesus here proclaimed Himself a King; not after the fashion of the kingdoms of the world. He has gone to heaven. He now invites all to come into His Kingdom. The way is by a new birth. See John iii. 1-5. Those who take Him as their King now, and continue faithful will reign with Him in glory. He will come again to raise them from the dead, and to give them an abundant entrance into His everlasting Kingdom. Only those who here obey His voice can come to the glory, v. 36.

November 28. JESUS ON THE CROSS.—*John xix. 16-30.* "*Bearing His Cross.*" See Matt. xxvii. 32. Jesus bore it part of the way, Simon the other part. The title on the cross not being exactly the same in each of the Gospels may be accounted for by the three interpretations, v. 20. The inscription, though Pilate did not intend to do so, proclaimed the Kingship of Jesus. Sinners often do work for God when they do not know it.

Gather up, from Matthew, Mark, and Luke, the particulars of the crucifixion, and enlarge upon the love of Jesus as manifested therein. His love for His Disciples, for His enemies, and for all. His suffering from God forsaking Him as the bearer of the sin of the world—cast out as our sin-offering.

STUDYING HISTORY TO SOME PURPOSE.

THE Professor of Church History in the Bangor (Me.) Theological Seminary (Congregationalist) must be a man who is more thoroughly imbued with the historic spirit than many who teach in theological

seminaries. He has the sense to see that his function is to report, not make history, and the candour to report what he finds. And it appears that his finding is to the effect that "the Apostles and all the church until four or five hundred years ago understood by baptism immersion, and never sprinkled anybody except sick." Such, at least, was the substance of what was recited by students at the last Annual Examination, and was not called in question by Professor Paine. But the Rev. A. L. Park, of Gardiner, was stirred up to write as follows to the *Christian Mirror* :—

At the anniversary of our Theological Seminary at Bangor, a few days since, the class under examination in Church History gave some answers which struck me as extremely remarkable. The questions of the Professor and replies of the students were substantially as follows :—

Q.—What was the apostolic and primitive mode of baptism ?

A.—By immersion.

Q.—Under what circumstances only was sprinkling allowed ?

A.—In cases of sickness.

Q.—When was the practice of sprinkling or pouring generally introduced ?

A.—Not until the fourteenth century.

Q.—For what reason was the change adopted ?

A.—As Christianity advanced and spread in colder latitudes, the severity of the climate made it impracticable to immerse.

The Professor of Church History approved the answers, which faithfully represented his teachings, and none of the clergymen present seemed to call these statements in question. Yet if such are the facts, the Baptists are historically correct, and we as a denomination are wrong, both in our literature and our practice. Our publishing society has issued a good deal of chaff about the broad interpretation of *baptizo*, and the impossibility of immersing thousands of people in a single day in Jerusalem, and all other familiar arguments in favour of sprinkling or pouring as the primitive and scriptural method of baptism, if it be true that the Apostles and all the church until four or five hundred years ago understood by baptism *immersion*, and never sprinkled anybody except the sick. Our usages need reforming, for nearly all our ministers have a decided preference for the unscriptural, unhistorical method of affusion, even in the summer months, when immersion in any river or pond is attended with no pains or perils. The vast orthodox church of the East, which has over sixty million communicants, in the rigorous climate of Russia, contrives to immerse all its men, women and children, and that thrice, and no doubt our ministers can find means to bestow the rite properly upon the few persons who are received into our churches during the winter months.

If the Baptists are *historically* right, and we wrong, let us discontinue our disputes with them as to the meaning of Greek verbs, and give due honour to the original mode of baptism, both by our preaching and practice. Let us administer by immersion as the rule, and use easier methods only in cases of necessity. If not, will some one tell us why not ?

If Professor Paine teaches that *the Apostles* sprinkled sick persons as a mode of baptizing them, he has need to examine still more critically

into the evidence. But, apart from doubt on that point, he must be reckoned to have done a valuable service to so much of the rising Congregationalist ministry as it falls to his lot to instruct during their novitiate. And it may be safely assumed that others besides his critic in the *Mirror* will ask further questions, and draw inferences.

Examiner and Chronicle.

DECLINE OF THE BAPTISTS IN IRELAND.

WILLIAM HAGUE, D.D., an American Baptist, who has been recently visiting Ireland, writes a long and exceedingly mournful letter on "the decline of the Baptist cause" in that country. He states that in Belfast, Dublin and Cork, he has seen signs of vitality in every department of human activity except within that very sphere where he had anticipated an intensity of religious life; namely, within the limited area of Baptist churches, hedged in by extreme antagonisms, and face to face with Jesuitical Romanism. At Belfast, his disappointment, he says, was bitter when Mr. Henry informed him that he had resigned the charge of the Baptist church; that he had renounced all connection with the Baptist denomination as an organism with a distinguishing "faith and order;" and that he was expecting to begin anew, in a hired hall, the gathering of a church that should be recognised as simply "Christian," uncompromised by any such limitation as the Baptist name is intended to designate. Mr. Henry explained that he could not conscientiously remain pastor of an open communion church. Dr. Hague says his Sabbath in Dublin was a gloomy one. In the morning he sought out the church at Rathmines, but found that it had "run down," and the building been sold. Cardinal Cullen was on the point of securing it, when some Christian gentlemen intervened and bought it for union services. In the evening the sorrowful American went to the ancient church in Abbey Street, founded in 1660, and there discovered that it was without a pastor. A "supply" was preaching to about twenty people. At Cork he found the Baptist church had "about dried out;" there was a decent church edifice, but he was told it had been offered for sale. However, he went thither, and, to his astonishment, found a minister, the Rev. Mr. Skelly, of Queenstown, preaching to exactly two persons—a man and a woman, to whom the sermon was being addressed as earnestly as if there had been hundreds to listen! The late pastor, Mr. Skuse, has taken orders in the Episcopal Church; and the records of the church are in the keeping of Mr. Seymour, an Episcopalian. The Baptist church of Cork has a history of two centuries. The records begin in Cromwell's time; the founder of the church having been Colonel Rigg, the patron and educator of Thomas De Laune, the author of a work in vindication of Nonconformity that is not yet forgotten. "Thus it appears," says Dr. Hague in his closing paragraph, "that in the three chief cities of Ireland the last signs or indications of the existence of a Baptist cause have nearly passed away from the sight of this generation." He seems to be of opinion that the root of the evil is open communionism.*

Christ. World.

* Open communionism will kill not only Baptist churches, but any other churches holding immersion as the one baptism, in which it is adopted.—Ed.

ISLE OF MAN—THE STATE CHURCH AND BAPTISM.

ENLIGHTENMENT is going on in Douglas by means of the public press. A gentleman was brought to the Presbyterian Chapel to discourse upon "God's Way of Converting the World." A notice of his discourse in the *Isle of Man Times* produced a short letter in the same paper, signed "A Tradesman." The following correspondence has also appeared—

LETTER I.

SIR,—“A Tradesman of the Town,” whose letter you inserted on Saturday last, seems to be under strange teaching, and anxious to propagate the same among those who are as ignorant, or more so, than himself. He seems to belong to the Campbellites—the latest and wildest of the many sects that have risen up to dishonour the name of Christianity—who have lately got themselves a footing in this town.

As I understand, they differ from ordinary Anabaptists by maintaining that baptism by immersion in more or less adult years is necessary to salvation. According to them, 999 out of every 1,000 of the most eminent and saintly Christians that have ever lived are eternally lost, and never were or will be in the kingdom of God, *having only been baptized in infancy in the mode that has (unhappily as I think,) been for so long the usual mode—I mean by the pouring of water upon the person.* This notion, particularly as regards the adult years, your correspondent supports by a characteristic use of Holy Scripture. He says, “We must enter into the kingdom in God's way—‘Except a man (not a babe) be born of water and the Spirit, he cannot enter into the kingdom of God’ (John iii. 5).” This is very startling; for, certainly, if the word “man” in this verse implies “not a babe,” it equally implies “not a woman.” And how, then, are the babes (of whom our Lord said “of such is the kingdom of God,”) and the women to enter into the kingdom?

But your correspondent's whole theology is upset by the fact that, in the original of the verse he quotes, there is no word for “man” at all. I do not in the least mean that it is mistranslated, but literally it is “except *anyone* be born,” etc.; and is as absolute and universal in its reference as words can make it. It refers just as much to women and to babes as to men. If the passage refers, as your correspondent evidently thinks it does, to the rite of baptism, it is the strongest passage possible in favour of infant baptism; unless, indeed, with those who, in spite of our Lord's express words about them, would exclude infants from the kingdom of God. I believe there is an *indirect* reference in the passage to baptism, but that it directly refers to what is the inward part or thing signified by baptism—i.e., spiritual regeneration; without which, of course, no one born in sin can possibly enter the kingdom of God.

Your correspondent has a very wholesome, but strangely inconsistent, dislike to the little sect he has joined having a name given to it. He even speaks very truly and properly about “division and Sectarianism.” But he cannot escape the consequences of having become a Dissenter any more than the members of much older and more respectable dissenting bodies here or elsewhere. *The Church of Christ was planted on this Island many centuries ago. It was in the providence and by the mercy of God reformed at the time of the Reformation.* It exists still in a more or less flourishing condition. All professing Christians who do not belong to it are dissenters from it. With, perhaps, some individual exceptions, they belong to different dissenting bodies. These dissenting bodies must have names to distinguish them from each other and from the National Church. Here, for instance, there are Romanists, Wesleyans, Primitive Methodists (or Ranters), English Presbyterians, Independents, Plymouth Brethren, Quakers, and lastly Campbellites. Some of these bodies and their members have the sense to perceive this necessity, and submit to it cheerfully enough. But others, like your tradesman correspondent, have the grace to wince under it. Romanists would like to be called “Catholics,” and some Christians are foolish to give them that name, which, however, belongs far more properly to the National Church than to any dissenting body. Quakers like to be called “Friends,” but I hope *friendship* is not confined to the unbaptized. The Plymouth Brethren insist on being “Brethren,” but then we of the Church are “brethren” also, and I dare say the Wesleyans would say the same for themselves. The Irvingites in like manner are quite angry if they are not recognised as “the

Catholic Apostolic Church," to the utter stultification of all other Christians who repeat the Nicene creed. So it seems with the Campbellites, or at least with your correspondent. He has "learned that to take any name but that of Christ, is to depart from God's Word." But I would remind him that those of Corinth who said, "I am of Christ," were just as blameworthy, and as much rebuked for their carnality by St. Paul as those who said, "I am of Paul" and "I am of Apollos." What was wrong in them all was the schismatical or party spirit, which he prophesied (1 Cor. xi. 18, 19), would ripen into downright heresies or separations one from another, instead of all the Christians in the one place showing forth their oneness in Christ, by "with one mind and one mouth glorifying God" (Romans xv. 6), in united public worship, and, above all, by all meeting in holy communion round the one table—showing that they are one body by being all partakers of the one bread (1 Cor. x. 17).—Yours, &c.

A MANX CHURCHMAN.

LETTER II.

SIR,—“A Manx Churchman” whose letter appears in a recent issue, does not seem to understand that it is both unchristian and ungentlemanly to affix nicknames upon persons who repudiate them, and who are not entitled to them. A true Christian would not do this. A State Churchman may deem it quite in place, because members of the Establishment are, ordinarily, arrogant and insulting to persons not of their sect; and that, not because in themselves they are so much worse than others, but owing to the vicious influence of their system. Why does “A Manx Churchman” designate the few Christians who worship in the upper room in Fort Street *Campbellites*? They have not taken that name, and they repudiate every name of the sort. If during the days of the Apostles the terms Christian, Disciples, Brethren, and the like, were sufficient to designate the church of that time, why are they not now enough for those who determine in all things to adhere to the faith and order of the Apostles? I can admit that a distinctive name can be justly applied to some sects, because these sects have distinctive features which were totally unknown to the Apostles of Christ. There is no wrong in calling certain people *Wesleyans*, because they took the name, and are entitled to it, inasmuch as their system originated with John Wesley; their church government and conditions of membership were his invention, and, therefore, they rightly bear his name. But the people designated *Campbellites* by “A Manx Churchman,” have no item of faith or practice which originated with A. Campbell. Not only do they insist that all they hold and do can be found in the Bible, but that every item of their faith and polity finds expression and advocacy centuries before the life and labours of Alex. Campbell; whose office was that of an elder in one congregation, upon whose authority the people referred to receive nothing. Then “A Manx Churchman,” designates us Anabaptists. But we do not baptize persons a second time. We only baptize those who have not been baptized before.

Pouring water is not a mode of baptism, but only an unauthorized substitute, and at its adoption was so acknowledged. Next, he informs your readers that according to us, “999 out of every 1,000 of the most saintly Christians that ever lived are eternally lost, and never were, nor will be, in the kingdom of God, having only been baptized in infancy by the pouring of water.” Now, sir, if your correspondent knows nothing about our doctrine, or has not sufficient perceptivity to discern what it involves, he should keep out of the newspaper, and seek information. Be it then understood that we neither believe nor teach anything of the sort, nor did A. Campbell, nor can anything like it be found in our literature.

We do teach, that unless by a birth of water and the Spirit, there is no entrance into the kingdom of heaven. The Saviour Himself is our authority for that. We also teach that that birth is not completed without baptism, and the State Church holds the same; so that if “A Manx Churchman” does not believe it, he ought to quit his church. We also teach that pouring water on a babe is not baptism, and, therefore, that these rhanitized babes are not in the kingdom. But the kingdom to which these things apply is not the eternal kingdom of glory. We neither believe nor teach that only baptized believers will enter there. Abraham, Isaac and Jacob will sit down there, and thousands of others who were never born of water and the Spirit. Before men undertake to tell others what their neighbours hold, they should make sure that they understand them.

The criticism on the word "man," in John iii. 5, is correct; and if "A Tradesman of the Town," intended that the occurrence of the word "*man*" in the English version, implies "*not a babe*," then he is wrong. But I do not so understand him. I take his parenthetical words to mean, merely that he affirms, not from anything in that verse but from the general teaching of Scripture, that what is there affirmed does not apply to a babe; and, in that case he is right.

But suffer me briefly to note the arrogance of "A Manx Churchman." He puts it that "A Tradesman" speaks very properly about *division and sectarianism*, by which he intends that it is very improper to separate from the State Church, and that those who do so are sectarian. But this putting of it is absurd—mere assumption and folly. He tells us that we "cannot escape the consequences of having become Dissenters any more than can the members of older and more respectable dissenting bodies," and "that all professing Christians who do not belong to it (the State Church) are dissenters from it." Now, this State church is but a dissenting church from a much larger community—the Church of Rome. Though it contains much Roman rubbish it is a distinctive institution, neither like the Church of the Pope nor like the Church of God. The Saviour never instituted and never owned a church anything like it. I am not a Dissenter from "A Manx Churchman;" he dissents from me to the full extent of the difference between us—that is, it is just as proper to put it the one way as the other, with this difference in favour of myself and those with whom I am associated, we hold to the Apostolic faith and polity, and, therefore, belong to the one and original church, while "A Manx Churchman" and his associates belong to a church which is, as a daughter of the Papal Church, subverting the polity of the Church of Christ, and playing the harlot with the world. "A Manx Churchman's" idea of Christian union seems to be that of the entire professing population of the Island "meeting in holy communion round the one table" of his church. But he entirely misunderstands the matter. Were the entire population to do so, and the Island freed from Dissenters and conventicles, there would remain only a *sect*, an apostate church, usurping the place of the church of God; its every member a dissenter from Apostolic Christianity.—Yours, &c.

DAVID KING.

LETTER III.

SIR,—“David King,” though he objects to himself and his co-sectarians being called “Campbellites,” really justifies their being so called by answering to the name as if it belonged to him, to “A Tradesman of the Town,” and a few others, who, as he says, “worship in the upper room in Fort Street,” though I believe he himself resides in Birmingham.

As to the propriety of their being termed Campbellites rather than Kingites, or any other name, I am no judge, and I do not much care. I only know that, right or wrong, that is their distinctive name, just as other Dissenters are distinctively called Irvingites or Plymouth Brethren—though I am aware the former wish, very unreasonably, to be called instead the Catholic Apostolic Church, and the latter simply Brethren.

I never imagined, of course, that they would plead guilty to having derived their faith and practice, or any item of either, from A. Campbell. Like the Quakers and others, they no doubt profess to derive all their tenets from Scripture. And they have just as good a right to say so as the Quakers.

When he says, “We only baptize those who have not been baptized before,” he implies that none are baptized who have not been immersed. Indeed, he says that “pouring water” on a person “is not a mode of baptism.” Here he shows his ignorance of Scripture. The greatest baptism spoken of in Scripture was by the “living water” (John vii. 38. 39,) being “poured out upon” the disciples (Acts ii. 16, 17, 18.) It was thus they were baptized with the Holy Ghost. The “fire,” too, with which they were also “baptized” (Matt. iii. 11) came “upon each of them.” Again, “the washing (literally, the baptizing) before dinner, in Luke xi. 38, was certainly not by immersion of the person so baptized, but by pouring water on a part of his body, i.e., his hands, as in 2 Kings, iii. 11. And the washing (literally, the baptizing) of cups and pots, brazen vessels, and of tables (or properly, as in the margin, beds), was not by immersion, certainly not in the case of the beds or couches. These cases show, beyond a doubt, how in the New Testament times the word “baptize” was used of affusion as well as of immersion. The first of the three shows how, in religious discourse as well as in the language of common life, it was so used.

There is no doubt that the Campbellites attach immense importance to baptism. Well, I suppose they will admit that there have been thousands of cases in which persons converted to Christianity, in perhaps their last illness, have desired Christian baptism. Would Mr. King have said to such, "You must, however unable to move, or however it may be at the risk of your life, be immersed, else you cannot be baptized or enter into the kingdom of God?"

He says that pouring water was "at its adoption acknowledged" as "an unauthorized substitute" for baptism. I deny this, and call on him to prove it.

I confess I do not understand his mode of dealing with our Lord's words in John iii. 5. He says, "the kingdom to which these things apply is not the eternal kingdom of glory." I wish he would tell us what it is, instead of what it is not. And I wish he would use Scriptural expressions, which "kingdom of glory" is not. Does he make John iii. 5, to apply only to some earthly organization, consisting only of immersed adults? He evidently makes "the kingdom of God" in John iii. 5, something quite different from "the kingdom of God" in Mark x. 14, 15, 23, 24, 25. Does he distinguish it again, I wonder, from the "kingdom of heaven" in Matthew xiii. 24—30; and 47—50? Or is it only among immersed believers that we are to look for the tares among the wheat, the bad fish among the good? It seems to me that he makes the kingdom of God something not much worth entering. Since it does not mean what he calls "the eternal kingdom of glory;" and since men and women and "rhantized babes" can enter that "eternal kingdom of glory" without passing through it.

But, independent of this confusion in his mind about the kingdom of God, I know it as a fact, that Campbellites in this town do hold as one of their trusts (as their distinguishing trust), that immersion, in more or less adulthood, is essential to salvation. They quote, and I imagine Mr. King himself would quote (he would only be consistent in his error if he did) Mark xvi. 16, to this effect, that "A Tradesman of this Town" says much the same thing, when he says, "We must have remission of sins, and that we are commanded to be baptized for," by which he means "to be immersed for."

He says that "what is affirmed in John iii. 5, does not apply to a babe." I say it does, for it is absolutely universal in its application, and that the "tis" rendered man includes babes. Besides, Mr. King himself applies it to all babes, whether "rhantized" or not, for he holds that none but immersed believers are born of water and of the Spirit, which of course means that babes, who, according to him, are not so born again, cannot enter into the kingdom of God; though our Lord said, "Of such is the kingdom of God."

I have not time, and I daresay you have not space for more at present, but with your permission I will notice in another letter other of Mr. King's utterances on the subject of Church and Dissent, which I think ought to be exposed and refuted.—I am, sir, yours.

A MANX CHURCHMAN.

LETTER IV.

THE STATE CHURCH AND BAPTISM.

SIR,—A Manx Churchman seems determined to demonstrate that he has no idea as to what constitutes Christian conduct and gentlemanly behaviour. He now writes that he is no judge of the propriety of our being called Campbellites. Then why does he thus call us? Should he not at least be in a position to judge that it is right so to designate before he thrusts upon us a name which we disown, and which he can show no reason for our bearing, merely because he seeks to reserve the term church for his sect.

Careful readers of my last may have discerned that my intention was not to seek discussion in your columns as to what constitutes baptism. My purpose was to correct misrepresentations as to what we teach. He represents us as holding that all unimmersed persons are eternally lost. It was needful therefore to inform your readers that we teach nothing of the sort. I did not intend to offer proof of the Scripturalness of our teaching, not supposing that your columns could afford space for that, but merely to point out that a Manx Churchman did not know what we teach, or that he intended to misrepresent us.

Then this discourteous and uncharitable Manx Churchman intimates that he never imagined that we would plead guilty to having derived any item of our faith or practice from A. Campbell. In this he favours us with another gratuitous insult, and without any fact to justify it. Why should we not acknowledge it if it were true? There are sects which derive items of practice and polity from their founders, and who acknowledge it. The Wesleyans, for instance, admit that leading items of their church polity originated with Wesley, and they do not object to be called by his name. Why, then, did Manx Churchman never imagine that we would plead guilty to the like thing if we were thus guilty? I cannot answer the question; unless it be that he is so acquainted with non-natural suscription and evasion, in his own church, as to be unable to imagine simple truthfulness and honesty anywhere.

Manx Churchman informs your readers that Mr. King shows his ignorance of Scripture. I retort that the ignorance is on the side of the Manx Churchman, so we are now equal. I will prove his ignorance, by referring to one or two of his statements upon baptism. Let it be remembered that I am not attempting to prove what baptism is: I only refer to it to show his unacquaintedness with what he writes about. Now I know all that Scripture says about the pouring out of the Holy Spirit (Acts ii.), and I also know that the pouring was not the baptism. But that I pass, and come to his assertion that "the fire, too, with which they were baptized came upon each of them." Now it is not said that fire came upon them on the day of Pentecost; nor did it. It was not said that any one on that day was baptized with fire, nor was it ever intimated that then any one would be so baptized. Not many days before, the Saviour repeated the promise of baptism in the Holy Spirit, as about to be fulfilled in a few days, but He carefully left out all allusion to baptism in fire, because that was a distinctly different thing, which was to come upon the wicked, in which the Apostles had no share.

The next display of ignorance on the part of Manx Churchman is his assertion, that "the washing (literally, the baptizing) before dinner, in Luke xi. 38, was certainly not by immersion of the person so baptized, but by pouring water on a part of his body: i.e., his hands, as in 2 Kings iii. 11." Now here our friend ventures, in a delicate way, to correct the translation, by telling that the word translated "wash" literally rendered would be *baptize*. That the word translated wash in the State Church version of the Testament is from the same Greek word that designates the ordinance of baptism. He then turns to 2 Kings, where Elisha is said to have poured water on the hands of Elijah, and says that the action is the same, that is, *pouring*, and that consequently pouring is baptism. Now let us see. On turning to 2 Kings we find the word *poured*, but in Luke xi. 38, we do not find that word. Then I take up the Greek version of the Old Testament and find that the Hebrew word translated "poured" in 2 Kings iii. 11, is not represented in the Greek by the word which designates the ordinance of baptism and which occurs in the Greek of Luke xi. 38, but by the usual Greek word for pour, which is never anywhere used to express baptism or immersion. This might very well settle the question as to that text, and show Manx Churchman in the wrong. But to show that ignorance of this sort is inexcusable on the part of one who flings out charges of ignorance so readily I will quote a more complete account of the case from Mark vii. 3, 4—"For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from market, except they wash they eat not. And many other things there be which they have received to hold, as the washing of cups and pots, brazen vessels and tables." Now here the State Church translators have given us the word "*wash*" twice, leaving ignorant people to infer that the same Greek word is found in both places, which is not the case. In the first instance the word used is one rightly translated wash, and which is appropriately used where a partial washing (as of hands or feet), is intended. In the second instance an entirely different word is used. The whole truth expressed is, that ordinarily they did not eat without washing the hands, and that on special occasions, as coming from the market place, where they would be likely to contract special defilement, they bathed, or immersed, the whole person. To show this I add a translation by Dr. Giles, late Fellow of C. C. College, Oxford. "For the Pharisees and all the Jews, unless they shall have washed their hands frequently, eat not, holding the tradition of the elders; and, coming from the market, unless they shall have dipped themselves they eat not." Ignorance may not know that this rendering is accurate, but a scholar dare not denounce it as false. The *American Bible Union* version reads substantially the

same. Dr. Halley (who is an Independent, pleaded for sprinkling), says—"That Pharisees, as early as the time of our Lord, practised immersion after contact with the common people." GROTIVS remarks—"With greater care they purified themselves from contact with the market, not merely by washing their hands but by immersing their bodies. MAIMONIDES says—Wherever in the law washing of the flesh or clothes is mentioned, it means nothing else than the dipping of the whole body in a laver; for if any man dip himself all over, except the tip of his little finger, he is still in his uncleanness. VATABULUS, a distinguished Professor of Hebrew at Paris, for whom the Jews of his acquaintance entertained high regard, says on the text in question, "They bathe the whole person." The Bible Union rendering of these verses has recently been submitted by a friend to G. R. LEEBMAN, a converted Jew and Editor of the *Israelite Indeed*. In reply he observes, "Jews, the orthodox of course, do still hold the tradition of the Elders respecting washings or immersions as far as they deem it necessary and practicable. The mode of washing either vessels or their bodies is unchanged. They wash their hands when sitting down to their meals, and they immerse their cups, plates, etc., when they purchase them from the shop. The mode of immersion is the same among modern Jews, as it was among the ancients, plunging over head into the water. . . . The tables were mere boards laid upon low blocks. The couches were but low cushions, and sometimes only pieces of carpets or mats. The latter had to undergo washing (consequently immersion), only in cases where a person in a state of defilement had sat on them." More might be added but these suffice. These men who bound heavy burdens on the shoulders of the people did require an immersion after coming from the market, and washing of hands after ordinary contact with home things, and in expressing this difference Mark used *baptize* to indicate the immersion.

Manx Tradesman cannot understand my dealing with John iii. 5, and the Kingdom of God, and he asks a number of questions. I am sorry I cannot attend to them, the reason being that if I do so my letter will be excluded on account of length. On one point only may I stay. He asks whether I make the text refer to "some earthly organization consisting only of immersed adults." I do understand it to refer to an earthly organization, and the Saviour calls it an earthly thing, in the same chapter. Paul writes of the Colossian Christians as already translated into it, and they certainly were in an organization upon earth, having been born into it by a birth of water and the Spirit. Manx Churchman holds that in baptism persons are born again, and clergymen in his church refuse to read the burial service over an unbaptized infant; which he says is of the Kingdom of Heaven, and which his church treats as outside of it till baptized.

Yes, I say that John iii. 5, does not imply that babes can be born again. Manx Churchman replies that it does for it is absolutely universal in its application, and that the "*tis*" rendered man includes babes. Now for this to mean anything relevant it must mean that because "*tis*" is used babes are included, and that, therefore, whenever "*tis*" is found babes are embraced. Well, let us see Matt. xxii. 24. "If a man (*tis*) die, having no children, his brother shall marry his wife, and raise up seed to his brother." This then, according to our friend, includes babes, for "*tis*" is "absolutely universal in its application," consequently, if a babe die not having had children its brother shall marry its wife. Again, Luke ix. 23. "If a man (*tis*) will come after me, let him deny himself, and take up his cross daily, and follow me." This then includes babes because "*tis*" is of universal application, and, therefore, little eight-day-old cannot be saved, unless he daily take up his cross and follow Jesus. But enough of such nonsense, certainly any one who can send such argument to press should not hurl charges of ignorance against those who are ready to correct him.

Manx Churchman promises to deal, in another letter, with Mr. King's utterances on Church and Dissent. Well, I advise him to let them alone, as clearly he is not the man to do it. Still, if he prefer to meddle, so let it be, only I do beg that in that case he append his name.—I am, Sir, yours etc.

DAVID KING.

THE PLAN OF THE HOUSE.

"What saith the Scriptures?"

Mr. R. M. HENRY, lately Baptist Minister of Belfast, has published the following circular. We give it entire, with brief comment in foot notes.—Ed.

"AS SEVERAL persons have expressed a desire that I should write a brief tract on some matters in which many Denominational Churches seem to have departed from the primitive order laid down in Scripture, I have noted some passages of the Word, which may assist those who desire to know and do the will of God in such things. And may His Spirit guide them and us into all truth.

THE NAME OF THE CHURCH.—The word "church" means simply an "assembly," as translated (Acts ix. 32.) In 112 places—all the places in the Word where "church" occurs—it never bears any *denominational* name, but we read of "the Churches of Christ" (Rom. xvi. 16), and "the Churches of God" (1 Thes. ii. 14) in many places. Believers are called "Christians" in Acts xi. 26; 1 Peter iv. 16, and "Disciples" and "Brethren," each above 200 times, but never by any denominational name. Sectarian titles are expressly forbidden. "I beseech you that there be no divisions (schisms or sects) among you"—for, "everyone of you saith I am of Paul and I of Apollos," etc.—"Is Christ divided?" (Why then should his people be divided?) "Were ye baptized into the name of Paul?" Why then take the name of Paul? (1 Cor. i. 10.) Why take the name of any man or body of men, instead of the name which God has given to His church and people? Why assume such denominational titles, without either precept or example, without the Word and against the Word, without one passage in the Bible to warrant, but inspiration itself to condemn it? *

THE MEMBERSHIP OF THE CHURCH.—The church was composed of all believers. "*All that believed were together.*" "The Lord added to the church such as should be saved." (Acts ii. 44—47.) There is no law in Scripture which limits communion or membership to the baptized. "We being many are *one body in Christ*, and *everyone members one of another.*" (Rom. xii. 4.) Persons heretical in doctrine, or unholy in life, were excluded (Rom. xiv. 17; 1 Cor. v. 12, 13), but the "weak in faith" was not to be rejected or received to "doubtful disputations." Differences of opinion on matters not essential to salvation, were not to separate from fellowship, but perfect liberty of conscience was to be given to all. (Rom. xiv. 1—6.)†

In the Epistle to the Corinthians, addressed not only "to the church of God which is at Corinth," but to all believers—"to all that in *every place* call upon the name of Jesus Christ, both theirs and ours," it is said, "Ye are the body of Christ and members in particular." In the

* On this and other points we believe the writings of brethren with whom we stand, together with our former labours in Belfast, have aided the writer in reaching conclusions more Scriptural than those held by the denominations generally.

† Here the writer is completely astray. There is no instance of an unbaptized believer having communion, or membership in the church of Jesus. The texts cited are ALL applied by the Apostles to persons who had been BAPTIZED into Christ. What right has Mr. Henry to apply them to any other class? The instruction is as to forbearances in matters not of Divine appointment (baptism is not of that class), and it is applied only to those who had been "born of water and the Spirit—to those who had been changed in heart by the gospel, the Word of the Spirit, and been baptized on confession of that change.

Epistle to "the 'faithful (believers) in Christ Jesus' at Ephesus," Paul says, "We are members of his body" and "members one of another." Where, then, is denominational membership taught in the Word? Is not every believer in Christ, of every sect and name, a member of His body, everlastingly united to Him, and to one another in Him? Why, then, should they not be united to one another in visible fellowship? Are believers fit to be members of Christ's body; but not fit to be members of "our body?"—then Christ and we are not agreed. If he "sets the members *everyone* of them in *His body*," but we will not suffer them to be set in *our body*, Christ and His servants cannot be of the same mind.

A church, then, confined to a single sect or party, cannot be in accordance with the Word of God, or in perfect harmony with the mind and Spirit of Christ.*

THE PASTORS OF THE CHURCH.—These were not made by man, but given by God, Christ "gave some pastors and teachers." They were "set in the body" by God and not by man; "as it hath pleased *Him*," but not always as it pleased man.

"Pastor" and "Shepherd" is the same Greek word in Eph. iv. 11, and John x. 2. There were elders who were shepherds, or pastors. "The elders which are among you I exhort." "Feed (in Greek, shepherd, pastor), the flock of God which is among you." When Paul "sent to Ephesus and called the elders of the church," he said to them, "Take heed unto yourselves, and to all the flock over the which the Holy Ghost (not man) hath made you overseers to feed—to shepherd—to act as pastors to) the Church of God." The elders here are called "*overseers*"—the same word which is translated "bishops" in Phil. i. 1. "To all the saints in Christ Jesus which are at Philippi with the bishops and deacons." In the Word we find several bishops for one church; now there are several churches for one bishop. Formerly there were several shepherds for one flock, now the almost universal rule is but one shepherd to one flock. Is this Scriptural? Should not the churches seek to be conformed to the Divine order, remembering that it is not for them to create elders, pastors, or teachers, but simply to "know" and accept those, and those only, whom Christ has given and fitted for their office?

The government of the church was a gift from God. "He that ruleth," and "governments" were "set" by Him in the Church.

The Church of God is not subjected by Him, either to tyranny or anarchy. Elders were not to be "Lords over God's heritage," but they were to "rule well," and believers are commanded to obey them that have the rule over them, and submit themselves. An elder, "bishop," (overseer,) must be one that ruleth well his own house; "for if a man knows not how to rule his own house, how shall he take care of the Church of God?" and he must not be "a novice," (a new convert,) "lest being lifted up with pride, he fall into the condemnation of the devil."

These passages of the Word are opposed: 1st, to elders which have not the scriptural qualifications (Titus i. 5—10); 2nd, to deacons (servants) taking the place of rulers; 3rd, to recent converts assuming

* Sects are sinful whether single or united.

the place of elders or overseers, as in the case of many young men called pastors of Churches.

THE SUPPORT OF THE MINISTRY.—This is often unscriptural. In the Word, we are taught that “they which minister about holy things, live of the temple, and they which wait at the altar, are partakers *with the altar*, even so hath the Lord ordained that they which preach the gospel, should *live of the gospel*.” The early evangelists and ministers of the Word were not supported by assessments or donations solicited from unbelievers. The world was not their “altar;” “For His name’s sake they went forth taking nothing of the Gentiles.” (3 Jehn 7.) The Lord proved that He could sustain His servants, when He sent out seventy evangelists without “purse or scrip,” and they “lacked nothing.” The master Himself had not enough to pay the “tribute money,” yet He told His disciples,—“Take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed”—“Your heavenly Father knoweth that ye have need of all these things.” Is God’s care for His people not still the same? Has His promise failed? Has Christ or His Churches changed? Why then should His servants go down to Egypt for help, instead of trusting Him for all they need?

THE WORSHIP OF THE CHURCH.—In Apostolic times—“Upon the first day of the week, the disciples came together to break bread.” (Acts xx. 7.) This was the principal object for which they met; and departure from this is rebuked. “When ye come together, therefore, into one place, this is not to eat the Lord’s Supper.” (1 Cor. xi. 12.)

In these days, Churches assemble chiefly to hear a sermon, or to engage in other “religious exercises.” The Primitive disciples in their meetings had liberty to use whatever gifts God had bestowed on them for mutual edification—as “he that teacheth, on teaching; or he that exhorteth, on exhortation,” (Rom. xii. 4,) and it is said of the Church, that “the whole body fitly jointed together, and compacted by that which *every joint* supplieth, according to the effectual working in the measure of *every part*, maketh increase of the body unto the edifying of itself in love.” Hence, when the Church came together, the Apostle says, “Ye may all prophesy (‘speak to edification,’ etc.) one by one that all may learn and all may be comforted.” (1 Cor. xiv. 31.) And in connexion with this, we are told, that “the manifestation of the Spirit is given to every man to profit withal, for to one is given by the Spirit the word of wisdom, “to another the word of knowledge by the same Spirit; to another”—“to another,” repeated eight times, to show us that He does not bestow all gifts necessary for His Church on *one individual*; but “divideth to every man severally as He will;” and that the body is not one member, but many—each having its own office, so that “the eye cannot say unto the hand, I have no need of you, nor again, the head to the foot, I have no need of you.” In accordance with these passages, how can the office of the Spirit be duly recognized in the gifts or worship of the Church, where every part of the “service is conducted” by a single individual—the prayers, praise, reading, preaching, teaching, exhortation, all by one and the same person, acting in the manifold capacity of evangelist, pastor, teacher, exhorter, elder, and ruler, to the partial if not total exclusion or suppression of those varied gifts which God has bestowed on the different members of His Church, for the good of the whole body?

Are such meetings like those of the early Churches at Antioch, Acts xiii.; Jerusalem, Acts xv.: Corinth, 1 Cor. xiv.; or Rome, Rom. xii?*

See, saith God, that thou make *all things* according to the pattern showed to thee in the mount. (Heb. viii. 5.)

"Behold they had done it as the Lord commanded—even so had they done it, and Moses *blessed them*." (Ex. xxxix. 43.)

Family Room.

A FAITHFUL DEACON AND THE OLD RUT.

"How do you like the preacher to-day?" said the Deacon to Mr. Symonds, who was not a church member, but was a great stickler for morality of conduct, as being sufficient for any one's salvation.

"I thought him, on first acquaintance, a sensible man, ready to meet the demands of the age, but I confess to disappointment in his preaching, he don't get out of the old ruts. Instead of aiming at something definite, like dishonesty, drunkenness, profanity, or Sabbath breaking, he is everlastingly talking about repentance and faith."

The deacon looked aroused at this, and straightened up his tall form, as he replied with some vigour: "Don't you approve of direct preaching, Mr. Symonds?"

"Most certainly, sir; and I want to see sinners hit," was the reply.

"And those most in danger most faithfully preached to?"

"Yes, of course."

"Well, sir," continued the deacon, "you know I am in the habit of saying plainly what I mean, and

you will not be offended when I say that if he sticks to the old ruts in his preaching, it is because sinners stick to the old ruts in their practice. He no doubt considers you in a most dangerous condition, and he did not dare to leave you in the fearfully deep rut you are travelling in without effort to get you out. You think if you can appear upright outwardly, the state of your heart towards God is of no consequence. Now an outwardly wicked man might have his conscience alarmed by his own evil deeds, and so is more likely to be saved. But though 'man looketh on the outward appearance, God looketh on the heart.' With faith and repentance in your heart, your outward morality would follow as a matter of course."

"Don't waste your probation, Mr. Symonds, trying to put new cloth upon an old garment. 'Make the tree good, and the fruit will be good.'"

The Deacon stopped rather suddenly in his vehement preaching, with a choke in his voice. He

* Truly good is his conclusion as to the mutual edification in the Church of Christ, which was clearly so at the first and is intended to be so to the end. But if we understand Mr. Henry's application of certain texts he has yet to learn their full meaning. He seems to define *prophecy*, as speaking to edification, and in so doing mistakes a stated *result* for a *definition*. We have no prophesying now. Neither have we the "manifestation of the Spirit given to every man," nor to any man. The manifestations were wholly and entirely miraculous gifts; all of which have answered their purpose and ceased. We rejoice in Mr. Henry's progress, and shall be glad to find him correcting the errors indicated. May the Lord use him to His own glory.

had a warm heart, and his emotions were apt to get the better of him. He had that rare gift, that his feelings were easily and deeply moved in view of old truths and plain oft-told doctrines.

Mr. Symonds went his way, and business absorbed him for some hours. In the twilight he sat in his office alone, and the conversation of the morning came back forcibly to his mind.

"Such sinners as you are in the most dangerous condition."

He was not accustomed to being treated as a sinner. He felt a little angry and disquieted.

He began to review the day just passed, and from that his whole life. The strictest observer would have called it an honest, upright life, in all outward showing, and marked the frequent deeds of benevolence that appeared in it. But it did not satisfy Mr. S. as it usually had.

"It is no credit to you," said his conscience. "Your natural disposition and favourable circumstances have made it easier for you to be an outwardly good man than not. What temptation have you ever had to drink, for instance? Many a poor wretch that has at last lain down in a drunkard's grave, has struggled harder against this vice than you ever did in your life against any. Then how amply has your benevolence been rewarded by the praise of your fellowmen! You have done your duty to your fellowmen," continued conscience, with startling emphasis, "but how

much have you cared about pleasing God all your life long? God, who has placed you where you could hardly help being moral and upright, also said: 'Give me thine heart.' What is it to send a load of wood to a poor widow, when all the trees of the forest are His to supply His poor saints with? You never gave a cup of cold water for Jesus' sake."

Mr. Symonds felt confounded by his own reflections. "It is true," he acknowledged, to himself, "my situation is dangerous." He pondered the matter for several weeks.

He could not get back his old complacent feeling. At last—it was the hardest thing he ever did—he went to the Deacon, and said, "I am getting old, and I find that my good character and deeds, that I have always depended on to justify me before God, do not seem sufficient as formerly. I am convinced that although I have done well by my neighbour, I have not loved God with all my heart—in fact not at all—and there, I feel, is the worst place to fail. How can I undo the past? How can I secure that, in the future, I shall place God first in my motives?"

The moralist had found himself in the preacher's rut. Faith repentance and surrender to Christ were the only things to meet the case of this calm, correct, moral man, who worked out his salvation in such a business-like way, as they had also formerly been essential to the Deacon.

Selected.

HOUSEKEEPING A PROFESSION.

AS REGARDS the subject itself, hardly too much can be said of its importance. Indeed, one chief cause of the poor housekeeping of

which we hear such loud complaints, is that neither men nor women fully recognise it as a dignified and worthy profession. As a general

thing, both its value and its difficulties are greatly underrated. Those who have had no experience in the matter regard it as a simple, straight-forward business, requiring only moderate intelligence and industry, and a fair share of good nature. They imagine that somehow or other the necessary qualifications for successful housekeeping will come of themselves, when they are needed. They are astonished when they witness the many failures of the housekeeper, whose mind and hands have hitherto been absorbed by wholly different matters. It is taken for granted that to enter any other business, due preparation must be made, and responsibility must only be assumed gradually. Years of patient toil are often spent in acquiring the requisite knowledge and skill to pursue some handicraft demanding not one-tenth of the ability, judgment and circumspection which is necessary to guide a household. If those who make light of this occupation would but consider the great variety of talent required to fulfil its duties well, the numerous different offices it includes, the multifarious knowledge it demands, the continual occasions for the exercise of patience, judgment, ingenuity and skill it offers, and the frequent exercise of self-denial it calls for, they would alter their opinions sufficiently, at least, to accord the highest respect to those who do succeed in this very complex profession.

Let us not then be too severe upon the young wife and mother, who, without any true recognition of the position she has assumed, without any previous training or experience, without any knowledge even of the great principles which

lie at the foundation of her life-work, and with only a human proportion of the high moral quality so needful for its success, fails in producing the manifold delightful results of a carefully ordered household, where enjoyment and economy go hand in hand; where children are healthy, happy and intelligent; where servants are well trained, faithful and contented, and where everything is so arranged that each member of the family regards his home as the happiest spot on earth. Surely the marvel would rather be if in a single instance such grand and extensive results could follow such meagre and feeble causes. We have no desire to magnify the difficulties of this profession or to discourage in any way those who are called to cope with them, but we do insist that the first step towards successful housekeeping is for both men and women to appreciate its dignity and understand that its manifold duties demand at least as full and thorough preparation as those of any other profession.

As to the means of obtaining this preparation, we must confess that they are as yet quite inadequate. There are all sorts of educational enterprises and systems, but, hitherto, none that we know of, to prepare students for the profession of housekeeping. There are, doubtless, peculiar difficulties in the way of such an undertaking, yet they are not insuperable; and when technical education in all its branches is fully established, we trust that this profession will obtain something like its merited consideration. Meantime much can be done by mothers, in the family home, that is now thought impossible.

Intelligence of Churches, &c.

BELFAST.—Through the Divine favour I landed in Belfast the last day of August, and returned safely to Whitehaven at the end of September. We commenced outdoor meetings on the evening after my arrival. Bro. Hurte joined us on the 4th and continued till the 11th. The Orange Hall, where the disciples meet, is not the place to get the liberal-minded portion of the community into. We were encouraged, however, by a few coming from the outside meetings, to whom Bro. Hurte proclaimed the glad message of salvation. During the week our souls were revived by hearing *five* attentive hearers make the good confession, and request to be baptized into Christ. We express our thanks to our Baptist friends of Regent Street for kindly lending their bath. We were glad to hear that *seven*, from different religious parties, were to be immersed the following evening, in the same place. There are five or six separate parties of immersed believers in Belfast, though, with the exception of ourselves, baptism is seldom mentioned in public teaching. Still baptisms are frequent, and there can be no doubt but that were an evangelist or two stationed in Belfast for a year many would be added to the saved. The brethren in Belfast have to strive against great odds; no one amongst them has time or much aptness for public speaking. Nevertheless, in their own quiet way, they point friends and neighbours to the truth. I have not much to say about myself, between us we raised a storm in one quarter of Belfast which we hope will blow good to some. The united prayer of the brethren is, that the Lord will raise up labourers for Belfast who will teach the honest hearted "the way of God more perfectly." The disciples of Belfast express their thanks to Bro. Tener for the interest he took in their case, and also to the Evangelist Committee, and hope to be visited earlier next summer that outdoor labour may be carried on through the season. G. SINCLAIR.

WIGAN.—Since our last report the work here has gone steadily on, increasing in interest, and bearing fruit to an extent that calls for reverent gratitude in all Christian hearts. Bro. Hay, of Iowa, continued labouring with us until within a fortnight of his departure, and on the evening of Friday, the 24th ult., after a very pleasant tea meeting, followed by a

public meeting in the Public Hall, he said farewell to the many friends he had made during his stay among us. Since Bro. Hay's departure Brn. Ellis and Hindle have worked together, spending considerable time in visiting, in the company of Wigan brethren and that of Bro. Evans, who also did excellent service during a stay of as many days as he could give before going to Scotland. The three brethren named have also shared with each other the preaching of the Gospel, which has been kept up at the rate of three nights per week until the present. The services have now been transferred to our own Chapel, in which, for the present, we are holding meetings four nights per week, and trust to keep alive for some time to come a movement which has seemed to receive so largely of the Divine blessing. We have now the privilege of reporting, in addition to the numbers given last month, the following increase, viz., thirty baptized, nineteen restored, and one formerly baptized.

LIVERPOOL.—Since the Annual Meeting we have had the joy of receiving into our fellowship *five* who having confessed their faith in the Lord Jesus were baptized into His name. These additions are the result of individual labour for Christ at home and in the workshop. One brother employed in an engineering establishment in the town has by Christian example and faithful teaching brought three of his fellow-workmen to obey the truth, and there is prospect of still further good in the same quarter; while another brother recently added to us has induced a fellow-railway employé to accompany him in his journey heavenward. Such results are very encouraging, and should stimulate all to increased individual effort to win at least one soul for Christ, then the church will become a mighty power.

H. E. T.

LINDAL.—Since the Annual Meeting the new meeting house in Lindal has been opened. Over 800 took tea in the school room. The meeting after tea in the chapel was as large as could be. It was presided over by James Marsden, of Wigan, and addressed by Brn. Ellis, Hindle, Coles, and others. Brn. Coles and Hindle remained over the next week. Four have been added to the saved by baptism. A Sunday school is commenced, with about thirty children, with expectation of in-

crease. Some are enquiring as to the good old way, but others are hindered by opposition now actively put forth by the State Church parson.

NOTTINGHAM.—The editor of the *E.O.*, at the time of this writing, is spending a fortnight in Nottingham, almost every night being engaged with discourses in the Mechanics' Lecture Hall, Sherwood Street Chapel, and places in the neighbourhood, as Bulwell, Langley, Underwood. Good meetings so far, taking into consideration the almost continuous wet.

LIVERSEDGE, YORKSHIRE.—It gives us pleasure to report that since the Annual Meeting *two* more have been added to the church here, by a confession of faith and immersion into the name of the Father, Son, and Holy Spirit. May they prove faithful unto death and receive the crown of life! We expect others shortly to follow their example.

WM. KERSHAW.

LONDON, Oct. 15.—We have just had two social tea meetings, one at College Street Chapel, Chelsea (Sept. 30), and another at Hope Chapel, Kentish Town (Oct. 13), the latter being their fourth anniversary. Mutual invitations were given and gladly accepted, the brethren from both churches fully intermingling, and by hearty fellowship, stirring addresses, sweet singing, and fervent prayer, at both gatherings, making the happy re-union an earnest of heaven. All the London churches were well represented, and are now rejoicing in the blessedness of Christian union which promises so much for the Southern Division. Our local Evangelist Committee is bracing itself for the arduous task before it, the difficulties of evangelization here being of a very peculiar and trying kind, as all agree who know London. Brethren, pray for us, that the Word may have free course and be glorified through us in our *districts* of the metropolis of the world. I may also say that our dear Bro. Jennings, of New Zealand, spent several weeks here in waiting for his vessel, and during that time confirmed the churches, and preached to the unsaved. We are thankful, and will long remember his visit, and now wish him "God speed!" in his new field of labour, which he has travelled so far and struggled so nobly to fit himself for. He sailed (Sept. 28) in the "Margaret Galbraith," of P. Henderson and Co., and expects, with fair winds, to land in Dunedin about Christmas.

JOSEPH ADAM.

WREKHAM.—Having passed through a

"great fight" of affliction" lately from deaths, removals, and separations, we are cheered by *three* additions to our church by immersion and by one restoration. We have good hope of others, whose "hearts the Lord hath opened."

T. COPLESTON.

GREEN HILL LANE.—The glorious Gospel of blessed Jesus is prospering in our midst. During the past month *two* more have been added to us by immersion.

W. H.

ASPATRIA.—Having heard that a number of people had been baptized at a sea-bathing village, called Allonly, five miles from here. Bros. Cheyne and Barr, the latter being here on a visit from Kirby, with myself, decided to visit them, after calling as many together as possible, we had preaching and conversation, which led to three sisters joyfully accepting the teaching of the Lord, as to the design of baptism. They desired us to visit them again, which we did, and attended to the Apostles' doctrine, the fellowship, the breaking of the bread, and the prayers. After preaching, we were gratified by two females requesting to be baptized into Christ, which was done in the river, before a number of people, by Bro. G. Collin, of Carlisle. The example is worthy of imitation, they boldly confessed the Saviour, fearless of consequences. I again visited Allonly and met with a young man, who had been baptized for some years, and Apollos like had been preaching the Gospel. When reasoned with he gave himself to the cause of the Lord, and is now with us. Again we visited them, and after Bro. Cheyne had preached the Gospel, an aged female, nearly 70, confessed the Saviour, and desired to be buried with Him in baptism, which was done on Wednesday last in the public baths. We have the satisfaction of knowing that they are all rejoicing in the truth.

JOHN FERGUSON.

SPITAL.—We have been favoured with a visit from our respected Bro. Abercrombie during the month of September, and have been much refreshed by his labours. We would have been glad to have had large additions to report, but the Head of the church has seen fit to withhold these for the present, but since our Bro. left us we have had our hearts cheered by one having been "delivered from the power of darkness and translated into the kingdom of God's dear Son, in whom we have redemption through His blood, even the forgiveness of sins." The great Teacher says, "Likewise I say unto you, there is

joy in the presence of the angels of God over one sinner that repenteth." J. R.

AUCKLAND.—We had four immersions last evening, making twelve in all during Bro. Lewis's stay with us. He goes to the Thames next week for a month or so.

T. BAILEY.

DUNEDIN.—The cause here progresses favourably. We have established a missionary association, and expect are long to be in a position to procure another evangelist, and place him in some large hall in the city, if we can manage this I am confident we shall make headway. We have a fine Sunday school with about 260 names on the roll, and a branch school at the end of the town with 60 on the roll, which was established about six months since, both schools are doing well and have a good staff of teachers.

A. R. HISLOP.

PRUSSIA.—Recently the Baptists in Prussia have secured an official recognition. A law was proposed by the Government, which gives to the Baptist Churches the right of incorporation. It was discussed very fully, but it was finally passed by both Houses. One of the speakers in the Upper House said: "There is probably no one among us who does not wish that to our poor people our people's church may be preserved. *It is impossible to preserve a people's church without infant baptism.* The danger is not small, when on the one side you take away the obligation to infant baptism, and on the other side bestow privileges on a society which contemns infant baptism." Notwithstanding, however, the opposition that was made, and notwithstanding the danger to the State-Church from the granting of privileges to the Baptists, who always have opposed infant baptism, the law was finally carried in both Houses. It was proposed by the Government, and was carried successfully through. According to the *National Baptist*, the Rev. G. W. Lehmann, pastor of the Baptist Church in Berlin, said to Dr. George W. Anderson, after the law was adopted, that he was not aware of the design of the Government to propose it, until he saw a notice of its presentation, in the daily papers. This is another step in advance for the Baptists of Germany.

SWINDON.—The *Unitarian Herald* reports that Mr. F. Young, for the past fourteen years minister of the "Free Christian Church," New Swindon, Wilts, has withdrawn his name from the list of Unitarian ministers, and his church from the list of Unitarian churches. It is not

Mr. Young's intention to affiliate himself or the church with any other body, but to stand alone; while at the same time they will sympathise with, and willingly "co-operate with all churches, acknowledging the Lord Jesus Christ as the Son of God, the Saviour of the world, and man's infallible Teacher, from whose words their lies no right of appeal." We know not how near this step brings them to New Testament faith and order, but evidently the change is in the right direction.

Obituary.

MRS. WALKER.—At Viewforth House, Grangemouth, on the 7th September, in the eighty-third year of her age, Mrs. Capt. Andw. Walker, calmly fell asleep, in Jesus, beloved by all who knew her, being cheerful, frank, and affectionate to the last; throughout a long life manifesting her faith by her works. Early brought to the Saviour, and being of an inquiring turn of mind, she saw it her duty to unite with a few believers to break bread on Lord's-day, and in 1842, she was led from the study of the Word to obey the Lord, in baptism, and united with the church here, since which she has never been absent from the Lord's table, unless duty called, or trouble prevented. She always took a lively interest in the cause of truth and righteousness. On the night before her departure, when the xiv. chapter of John was being read, she said in her usual emphatic way, "Precious, precious, promises!" none of us thinking it was her last night on earth. At six o'clock next morning her redeemed spirit departed to be with Christ. W. W.

DEATH OF JOSEPH BARKER, IN NEBRASKA.—A name familiar to Yorkshiremen of two generations is now only a memory. A correspondent, resident at Lincoln, Nebraska, writes that Joseph Barker died in Nebraska, on September 15th. In 1856 he went to Nebraska with his family, and selected a farm a few miles west of Omaha. Subsequently he came back to England, and worked in connection with the Methodist church. But he retained his Nebraska farm; and returning thither his last days were spent in retirement. He died on his farm. Mr. Barker was honoured in his Nebraska home. It was remembered of him that he had taken an active and useful part in the abolition struggle. Mr. Barker was a Yorkshireman, having been born at Bramley, near Leeds.—*Nottingham Express*.

THE COMMISSION AS GIVEN IN MARK XVI.— IS IT GENUINE? *

I HAVE stood up in defence of this passage on a former occasion, and I feel called upon to buckle on the armour, to do battle for it again. An Edinburgh gentleman hath said, "The one passage (Mark xvi. 16) on which the Disciples have founded so much, is now clearly beyond doubt recognised by every modern critic of any eminence, I may add, almost by every Biblical scholar of any research, to be an uninspired addition to Mark's Gospel." In view of these sweeping assertions, to attempt to defend the passage in question may be considered on my part as a fool-hardy effort. I run the risk of being classified with those who are not "scholars," because he says "almost every Biblical scholar of any research" has refused to accept it as an inspired passage. My nervousness is however somewhat relieved by that lucky *lapsus penne*, "almost." Under cover of that word I may show myself and at least try to feel that I am one of the exceptions pointed out by this almost. But appearing on the field, Mr. M. may enquire, who are you? I have not found you classified among Biblical scholars of eminence, with whom I am familiar, and whose works I have critically consulted. My reply is. It does not matter who I am, or what my place on paper may be, I am here to throw a spear in defence of Mark xvi. 16, and you would do well to see to your shield. Although my spear is a borrowed one, you shall be enabled to judge whether it has point, or the arm strength that has it now poised for the throw.

Reader, please attend! A difference of opinion has long existed among critics as to the genuineness of the last twelve verses of Mark. Let it be observed that it is *not the authenticity* of the passage, by which is meant the *historical correctness* of its representations, that is called in question, but only its genuineness as a part of Mark's original manuscript. All the historical statements of the passage are known to be true, because they are found in the other Gospels or in Acts. This is conceded, even by Alford, who is one of the most confident writers in opposition to the genuineness of the passage. He says, "It seems to me to be an authentic fragment placed as a completion of the Gospel in very early times, by whom written must of course remain wholly uncertain, but coming to us with very weighty sanction, and having strong claims on our *reception and reverence*." Is Dean Alford a Biblical scholar of any research? The authenticity of the passage being conceded, the question of its genuineness might be waived without detracting from its authority or credibility; for a time-piece of history, attached to Mark's book, is not less valuable or authoritative because some other person than Mark may have been the author.

The passage is omitted from a few of the manuscripts, and among these are the Vatican, and the Sinaitic, the oldest and best manuscripts extant. Jerome, and some writers of the fourth century are also quoted as affirming that the passage was wanting in most of the Greek copies of their day. On the other hand, the passage is found in nearly all of the other ancient manuscripts, including the Alexandrine, which stands

* In reply to H. McIlross, reprinted in November N. O., from *The Baptist*.

next to the Vatican, in accuracy. It was also cited by Irenæus and Tatian, of the second century, and by Hyppolytus and Dyonisius of Alexandria, of the third century, all of whom lived *before* the earliest existing manuscript was written, and from one hundred to two hundred years *earlier* than Jerome. The words of Irenæus show that it was not only a part of the book of Mark in his day, but that Mark was regarded as the author of it. He says, "But Mark in the end of his Gospel says, And the Lord Jesus, after that He had spoken to them was received up into heaven, and sat at the right hand of God." Dr. George Campbell says, referring to this testimony, all the manuscripts that want the 19th verse, want all the last 12 verses of the chapter, and all the manuscripts that have the 19th verse have all the 12 verses called in question. The manuscript that Irenæus quoted from had the 19th verse, so, unless it can be shown to be an exception, it had all the 12 verses. [I have quoted from memory. The reader may refer if he please to George Campbell's Notes on the New Testament, where he will find the testimony which I have in substance given]. From these writers, Irenæus, Tatian, Hyppolytus, and Dyonisius, then, it appears that the passage was a part of some copies of Mark's Gospel, at least as early as the second century. The *preponderance* of evidence from this source is in favour of the passage. The evidence from ancient versions is altogether in favour of the disputed passage; for *all* the ancient versions contain it, and thereby testify that it was in the Greek copies from which they were translated. If at this time the Greek copies did not generally contain it, that all the versions were made from those that did contain it, is at least a very remarkable circumstance. Among these versions are the Peshito Syriac, the Old Italic, the Sahidic, and the Coptic; all of which were in existence earlier than the Sinaitic and Vatican manuscripts, and before the time of Jerome.

The relative probability of the passage having been written by Mark, or added by a later hand, is next to be considered.

Those who adopt the latter hypothesis think that the addition was made on account of the want of completeness apparent in closing the narrative with the 8th verse of this chapter. But while this consideration would account for the addition of the passage, it leaves unaccounted for the fact that Mark cut short his narrative so abruptly. If we suppose that the passage was written by Mark, its absence from some copies is at once accounted for, by considering the many accidents by which the last leaf of a manuscript may be lost. Alford admits the force of this consideration and says, "The most probable supposition is that the last leaf of the original Gospel was torn away." This remark, intended by him to account for the incompleteness which suggested the addition of the passage in question, we think more satisfactorily accounts for the absence of this passage from those manuscripts which have it not; for one manuscript with the last leaf torn away or worn away might be used as a copy, and might have become the prolific mother of an immense brood of manuscripts lacking the portion lost. As regards the external evidence Dr. Davidson says, "On the whole the external arguments, in favour of the passage, *outweigh those* on the other side." We believe that in this conclusion *all the critics* concur, excepting of course those Biblical critics of eminence and research whom Mr.

McIntosh has not named. Our final conclusion is that the passage in question is authentic in all its details, and that there is no reason to doubt that it was written by the same hand which indited the preceding parts of the narrative. The objections which have been raised against it are better calculated to shake our confidence in Biblical criticism than in the genuineness of this inestimable portion of the Word of God.

Until Mr. M. can advance counter evidence of an earlier date, and adduce more cogent arguments against than we have given for the authenticity and genuineness of Mark xvi. 16, we need not, my brethren, fear to sound out in the hearing of our fellow-men the commission of our Lord Jesus, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is immersed shall be saved, but he that believeth not shall be condemned." If Mr. M. is not satisfied with the evidence given, soon as he shows that he has got his lever under our pile we shall be there. The evidence and arguments are condensed from McGarvey's recently published Commentary on Matt. and Mark, copies of which may be had from the editor of the *E. O.* This much for "the one passage on which the Disciples have founded so much." If needed, there's "more to follow." C. ABERCROMBIE.

BAPTISM INTO CHRIST.

WHEN Paul (Rom. vi.) meets the cavil: "Shall we continue in sin that grace may abound?" he asserts the negative in the question: "How shall we who have died by sin live any longer therein?" Then, in order to exhibit, in the most pointed manner, the real position of believers to sin and death as well as to life and righteousness, he at once directly appeals, not to their doctrinal professions, not to their faith or to their repentance, or to their religious experience, but to their BAPTISM. It is altogether noteworthy, that, in the midst of a discussion designed to show the superiority of *grace* to *law*, the apostle makes this striking reference to *baptism*, which modern theologasters regard as itself a work of law, while Paul here adduces it as a direct evidence of the efficacy of *grace*! "Know ye not," says he, "that as many of us as were baptized into Christ Jesus were baptized into His death?" A baptism into Christ, then, was, with Paul, a baptism into that very sacrificial death through which alone grace could "reign through righteousness unto eternal life." It is this baptism—this expressive symbol—this divinely appointed means of grace, so depreciated and neglected in the modern profession of Christianity, that is thus here Paul's decisive argument in proof of the complete transition of the believer from a state of sin and death, to life and righteousness in Christ. "We are buried with Him," says he, "by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Had it been left to modern self-called "Evangelicalism" to dictate the epistle to the Romans, such a reference as this to baptism could not possibly have found either thought or utterance; nor, indeed, could the most fanciful spiritualizer among Doctors of Divinity, have derived from the modern perversion of

the institution—the childish ceremony of sprinkling, that striking symbolization of a death to sin and a resurrection to life, by which this reference to baptism is rendered so significant and appropriate.

To those who have been happily freed from the trammels of sectarian systems, and who enjoy the inestimable privilege of receiving the truth directly from God's Word, nothing can seem more pitiable than the concessions and protests wrung, by the force of evidence, from individuals here and there in sectdom, in regard to these corruptions, while at the same time their church relations compel them to practice and maintain them. The learned Episcopalian, Whitby, in his commentary, thus speaks upon the passage before us: "It being so expressly declared here and Coloss. ii. 12, that 'we are buried with Christ in baptism' by being buried under water; and the argument to oblige us to a conformity to His death, by dying to sin, being taking thence, and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of the institution, or license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity,* it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in the case of the *clinici* or in present danger of death." Thus, also, Tholuck (Lutheran): "Paul had said, that the rite of baptism, which takes place at the entrance into Christianity, manifests that it is the will of the Christian to conform spiritually to the death of Christ. The very obvious idea hereupon occurs to him that the baptismal symbol itself may be regarded as a figure of the death of Christ, and accordingly he in this verse (4) represents the Christian undergoing baptism; as being in some sort buried with his Saviour. Having proceeded thus far with the emblematical meaning of baptism and the death of Christ, it was natural for the apostle to assimilate, in like manner, the coming out of baptism and the resurrection of Christ, which, accordingly, he does. We find at another place the same symbolical allusion (Col. ii. 12). For the explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well-known circumstance that in the early days of the church, persons when baptized were first plunged below, and then raised above the water." *Commentary on Rom. vi.*

To the same purpose, Macknight (Presbyterian), in his view of the reasoning of this chapter: "To show that the apostles who taught the doctrine of justification by faith without works, did not mean thereby to set their disciples free from the obligations of morality, he observed that in baptism, the right of initiation into the Christian Church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he might be strongly impressed with a sense of the malignity of sin and excited to hate it as the greatest of evils, ver. 3. Moreover in the same rite the baptized person, being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ."

* During the last month, in a letter to *The Times*, Cardinal Manning defends withholding the cup from the laity on the ground that the church had the same right to do so as to substitute Pouring for Immersion.
Ed.

Similar confessions might be abundantly quoted from the different religious parties, but they avail nothing with that presumptuous spirit of sectarianism which dares to modify Divine ordinances in order to adapt them to its own false theories. To deny the cup to the "laity;" to change immersion into sprinkling; and to deny to baptism its true significance, are alike proofs of that arbitrary and self-willed spirit of partyism which seeks its own rather than the things that are Christ's.

From the Scriptures of truth, it is, however, evident that Baptism into Christ is, as to its form, a representation of a death to sin, a burial and a resurrection to life, and that it becomes necessarily as to its substance, an acquittal from past sins, a putting on of Christ, and an induction into all the blessings of the Gospel. From the position assigned to it and its own wonderful appropriateness it is termed elsewhere a *birth*—a being "born of water," this expression in Jno. iii. 5, being admitted in all the early Christian writers and in most modern creeds to refer to baptism. It is the emblematic manifestation of the birth of the believer into the kingdom of God. It is also, most suitably and correctly called a "*washing*," as in Eph. v. 26; in Titus iii. 5 (where it is again connected with regeneration), as well as in many other parts of Scripture. Figuratively, also, as is well known, the word is used to express an overwhelming.

Baptism into Christ is, then, a baptism into His death, representing a death by sin, a burial, a resurrection, a birth, a washing, and, in its metaphorical use, an *overwhelming*—which could not be, if it did not *literally* involve this result. Of this baptism, all these things may be truly affirmed, but no *one* of them fully represents it. It is not a burial alone, nor a resurrection alone, nor a birth alone, nor a washing alone. And it is just here that the great blunder of many religionists is manifest, in that they take a *part* of the meaning of this word for its *entire* meaning. Thus, they seek to substitute *washing* for baptism, as if washing expressed the whole sense of the term and was the sole result or purpose of the ordinance. It is one of its results only; and hence can not be truthfully made to represent the term baptism in its full sense. That baptism is a washing, is a part of the truth only; and when this is put for the whole truth, there is necessarily an error and a deception. Contemplated as a washing merely, it then at once ceases to be a burial, a resurrection, and a birth. These things, affirmed of it in scripture, are no longer applicable to it, and an attempt must therefore be made to explain them away by specious sophistry, or to justify the corruption of the ordinance upon the pretense that the church has power to modify it.

On the other hand, when the word baptism is properly understood and taken in its full and literal sense, all the things affirmed of the institution are at once applicable to it. It is still a washing, but it is more than this. It is a burial also—a resurrection—a birth. It is all that the Word of God in its various allusions to it declares it to be, and a perfect harmony and consistency is then found to exist respecting it throughout the sacred volume. We have thought it proper to say this much in regard to what may be termed the form or action implied by baptism, because when its form is broken up—when the action is changed, the institution is at once destroyed. It can no longer serve

the purposes for which Christ appointed it, and it becomes a snare to the undiscerning, a burden to the conscientious, and a scandal to the church. In vain, while such a plain departure from primitive Christianity is tolerated, will men labour for Christian union, and seek to restore the primitive oneness of the Church of God. In vain will they attempt by depreciating this important and divinely appointed institution, or by criminal compromises of truth in regard to it, to establish unity among believers. The true "unity of the Spirit" demands that there shall be "one baptism," upon the same authority that it requires "one faith;" and until this "one baptism," embracing all that baptism was in the primitive church and all that it now is in the scriptures of truth, shall be cheerfully accepted by the religious community, no successful issue can be expected from schemes and plans of union, however cunningly devised and plausibly advocated. Nor, without this unity, ordained by the Spirit himself, can the Gospel ever be restored to its original power in the conversion of the world.

Chris. Stand.

REASON AND RELIGION.

REASON is "the faculty of the mind by which men draw conclusions, and determine right and truth." Religion from "*Religo*, with all its Latin family, imports a binding again, or tying fast that which was dissolved." It involves also "the performance of our duties of love and obedience towards God." In the nature of things the one can never be opposed to the other. God is the originator of both. Both are inseparably connected in man's present state of existence as far as the knowledge of the Divine will is understood; and consequently that which is unreasonable is no part of religion.

But reason has her proper sphere in relation to religion. There may be many things in religion beyond the grasp of reason which are not unreasonable. This is in keeping with what is universally acknowledged in relation to natural things. We know the world exists; but we cannot tell how God brought it into being. We see that bread of the same sort will be converted into one kind of flesh when eaten by a dog, and into another kind when consumed by a man, but we cannot tell how this is effected. We see two plants growing on the same soil, receiving the same sunshine and the same genial showers, and yet the one extracts deadly poison and the other yields fruit delicious and healthful. Reason can never explain this, but it would be utter folly to deny the facts because we cannot account for them. It is the duty of Reason to ascertain whether the Book containing our religion came from God; and this point being settled in the affirmative it is her duty to receive all the Creator has revealed, whether comprehended or otherwise. Our physical powers have their limits, and why should it not be so with the powers of the mind? Reason has sadly missed her way if she suppose anything else. For every thing we advance we ought to give a reason, but the highest reason that can be advanced is that God has declared it. The man who calls the veracity of his maker in question has lost all claim to reason. Admitting God to be the author of the Bible, reason and religion are not opposed, as may be seen by consulting Divine Revelation.

1. God Himself, although not obligated to His creatures, generally gives a reason for what He does. Adam having sinned, the Lord said to him, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake." (Gen. iii. 17.) The words "*because*" and "*for*" point out the reasons why God acted as He did. Israel having fallen into sin the Lord depicts their state and appeals to reason in order to effect a restoration. "Come now, and let us *reason* together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." (Isa. i. 18-20.)

2. Christ, in His teaching, constantly appealed to reason. In proof of His Divine mission He referred the Jews to their own books, which they acknowledged as being from God. Thus the Saviour said, "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of Me." (John v. 39.) In relation to His miracles He said, "If I do not the works of My Father, believe Me not." (John x. 37.) He did not come begging their belief without evidence, neither does He yet wish the consent of any man without proof. The miracles performed by the Saviour for three years and a half in their midst clearly demonstrated whence He came. This was perceived and acknowledged by Nicodemus. "Rabbi," he says, "we know that Thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (John iii. 2.) In conversation with His Disciples the Saviour said, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father." (John xv. 24.) When examined before the high priest having been struck by an officer Jesus answered him "If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me." (John xviii. 23.) Thus, Jesus during the whole of His public ministry, constantly appealed to reason both in relation to Himself and others.

3. The Apostles also imitated their Lord in this particular and enjoined all Christians to do the same. Witness Paul's method in proclaiming the Gospel. "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days *reasoned* with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts xvii. 1-3.) In the presence of the Roman governor, Paul used the same weapon. "And as he *reasoned* of righteousness, temperance, and judgment to come, Felix trembled, and answered, go thy way for this time; when I have a convenient season, I will call for thee." (Acts xxiv. 25.) When exhorting his brethren in the faith he says, "Prove all things; hold fast that which is good." (1 Thess. v. 21.) Peter also shows the reasonableness of the Christian system, and the kind of evidence on which it rests. "We," says the Apostle, "have not followed cunningly devised fables, when we made known unto you the power and coming

of our Lord Jesus Christ, but were eye-witnesses of His majesty." (2 Peter i. 16.) To all the followers of Christ the command is imperative, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a *reason* of the hope that is in you with meekness and fear." (1 Peter iii. 15.)

Thus we have seen that reason and religion are in unison. God Himself, the Saviour and the Apostles have each in their turn vindicated its claims by example, and have commanded all professors of religion to do the same. We may therefore conclude that if any doctrine be held for which there is not a sufficient reason, that it can be no part of the Christian institution. When Reason is fully satisfied that the Bible is from God she has then no more to do but to understand its lessons and carry them out in daily practice, neither adding to, nor taking from, nor in any way seeking to modify what the Divine Being has seen fit to reveal. The following remarks from "*Coleridge's Aids to Reflection*," pages 129, 130, may not be out of place:—

"Enthusiasts find it an easy thing to heat the fancies of unlearned and unreflecting hearers; but when a sober man would be satisfied of the grounds from whence they speak, he shall not have one syllable or the least title of a pertinent answer. Only they will talk big of the SPIRIT, and inveigh against *reason* with bitter reproaches, calling it carnal or fleshly, though it be indeed no soft flesh, but endureth the penetrant steel, even the sword of the Spirit, and such as pierces to the heart. There are two very bad things in this resolving of men's faith and practice into the *immediate suggestion* of a Spirit not acting on our understandings, or rather into the illumination of such a Spirit as they can give no account of, such as does not enlighten their reason or enable them to render their doctrine intelligible to others. *First*, it defaces and makes useless that part of the image of God in us, which we call *reason*; and *secondly*, it takes away that advantage, which raises Christianity above all other religions, that she dare appeal to so solid a faculty."

"It is wrong to represent faith as in itself opposed to reason in any of its forms. Faith may go far beyond intelligence, but it is not in itself repugnant to it. It is not good either for reason or faith that it should be alone. The former is in itself hard, bony, angular; and, unmarried to the other is apt to become opinionative, obstinate and dogmatic; the latter without her partner to lean on, would be facile, weak and impulsive, and given to partiality and favouritism. The one is a helpmeet provided for the other, and let there be no divorce of the former from the more flexible, or the more devout and affectionate from the more considerate and impartial." *M'Cosh on the Intuitions of the Mind*, p. 372-3.

D. SCOTT.

A BIRMINGHAM CLERGYMAN ADVOCATING DISESTABLISHMENT.

THE Rev. Dr. Gregg, vicar of East Harborne, Birmingham, sends us a copy of a tract he has just issued, strongly advocating the disestablishment of the Church of England. He assigns various reasons for this conclusion, amongst them being the circumstance that "we alone, in the

Church of England, as by law established, have neither the power, nor permission, to manage our own affairs ; " and another being that " under the name of the Church of England is propagated a great deal of Romanism," the Establishment having, " to an alarming extent, become a nursery for 'sisterhoods' or convents, and many other institutions of Rome, to which, as a Protestant, I very strongly object." The Church, Dr. Gregg says, does not, as an Establishment, touch the masses of the people :—

" I am pained to observe the complacency and satisfaction with which the clergy, as a rule, and even some of the laity, express a contrary opinion. When people cry 'peace and safety' under such circumstances then 'sudden destruction' may not be so very far away. Let any man of common sense take his stand, as I have often done, amongst 'the people,' at a meeting in the Town Hall in Birmingham (or any other large town). Let him hear, and heed, the remarks made by shrewd, intelligent, thinking men of the so-called 'masses.' He will then be extraordinarily deaf if he do not hear something very different from many utterances made from Church platforms and pulpits. 'Oh,' you say, 'Birmingham is Radical.' Yes, I know it; and 'Radicals,' whatever may be their faults, speak their minds very plainly. They say what they think; and 'the people' are getting into the way of thinking aloud at public meetings, and (in the body of the hall) often speaking aloud. I have heard a very great deal in this way. I have moved unknown, not as a parson, but as a man, among the people, not only in the Birmingham Town Hall, but elsewhere, and, trying to see and hear things as they are, I have come to this conclusion—that the Church of England is not deeply rooted in the hearts of the people. On the contrary, while professing to be the 'National Church,' she has ceased to be the Church of the Nation, and only ministers to a minority of the people. My opinion is that 'the people' do not care one straw about the 'National Church,' as an establishment; and they are getting, by degrees, not only to think so, but to say so; and some day (not very far distant) they will say so in a very silent, though clear and distinct, way (at a general election) through the ballot boxes; and this Protestant nation will then strip the Church's teaching of the authority which it now derives from national sanction."

As to disendowment, Dr. Gregg is less emphatic. "What have I to say on this point? I candidly confess that, although I have read a very great deal on this subject, I do not understand it; but this I do say very clearly—if the Church of England hold any money which belongs to the State, by all means she should give it up. If she do not hold State or national property, by all means she should not be deprived of what is her own. Let documents be produced. Let her hold what is her own, and give up what is not her own. . . . One thing is very clear—if the Establishment be disestablished, truth cannot; and if the Establishment be disendowed, and if the Church be sent away pecuniarily empty, well, what the Church may lose by poverty she may gain in purity; and a poor Church, if pure, is better than a rich Church if rotten. This is merely a truism. I do not think that the Church of England is rotten. It is because she is sound at heart that she ought to be severed from all that now impedes her usefulness."

The writer makes the following references to his own position :—" I do not belong to the Liberation Society. I know very little about it, except the name. Most probably I should not agree with many of its tenets. To the best of my knowledge, I have never read one of its publications, and I have never attended any of its meetings. . . . I have been told and warned that if I express my sentiments I need never expect any advancement in the Church. Well, be it so. I feel very content as I am. I can afford to do without advancement, and, if

needful, to live without holding a position in the Establishment; but I cannot afford to stifle the 'still, small voice' within, which says 'Speak, and hold not thy peace.' So far as advancement is concerned, I say, with all my heart, 'Perish all advancement, except the advancement of truth.'" The pamphlet, it seems, has been submitted in proof to Mr. Bright, who writes in reply, "the tract on the Church is good. I hope it may be read extensively." *Daily Post.*

NOTES FOR THE SUNDAY SCHOOL.

INTERNATIONAL SERIES OF LESSONS.

December 5. JESUS AND MARY.—*John* xx. 1-18. "*On the first day of the week.*" From then to be known as the Lord's-day. Note the fitness of the designation. "*Early.*" While yet dark. (*Mark* xvi. 2). "*They have taken away the Lord.*" The Disciples did not understand He was to rise from the dead. It was not by reasoning that they concluded He had risen, the fact was proved to them. They saw Him. "*Linen clothes lying*" in order. No mark of haste or confusion, and none of the body having been taken away. "*Went in—and saw—and believed,*" i.e., believed the resurrection. "*Touch Me not.*" Mary was not then to wait with Jesus, but to go forth on her mission to the brethren. We must learn to work for Christ as well as to enjoy His presence. She went and told the Disciples but they would not believe (*Mark* xvi.). Her heart must have been made sad by their unbelief. So now with those who love Jesus, the refusal of sinners to believe is a source of severe grief.

December 12. JESUS AND THOMAS.—*John* xx. 19-31. "*The same day.*" That on which He had been seen by Mary and her companions (*Matt.* xxviii. 9). "*Peace be unto you.*" Reminding them of His promise to give them peace. His peace such as the world cannot give; *full, satisfying, abiding.* The world cannot take it away. "*Receive ye the Holy Ghost*" (properly *Spirit*). This preparatory to baptizing in the Holy Spirit on the day of Pentecost. "*Whosoever sins ye remit.*" Sin may be remitted *actually, declaratively, or legislatively.* As to the *first*, God only can remit sin. As to the *second*, man can declare sin remitted when God has made known the conditions and they have been complied with. As to the *third*, the lawgiver remits sin when a way of pardon is enacted and promulgated. The Apostles by their baptism in the Holy Spirit were made to know the way of pardon graciously determined by God, and being commissioned by Jesus to announce, with authority, what was thus revealed to them, and to bind the same, they thus, legislatively, remitted sin. This they did once for all, and have no successors. *Thomas saw and believed.* Blessed are they who believe but do not see. All the signs and wonders done by Jesus were to produce that demonstration which enables us to believe.

December 19. JESUS AND PETER.—*John* xxi. 1-18. "*I go a fishing.*" Why not? They had seen the Lord, but as yet had no work for Him to enter upon. Food would be needful, and what better mode of getting it? The Saviour, when He came did not chide them, but directed where to cast the net that they might have a plentiful supply. "*Come and dine.*" How loving to call Peter to that dinner party, who had denied Him with cursing! "*Lovest thou Me more than these?*" Peter had boasted that though all his fellow-disciples forsook Jesus yet he never would, thus declaring his love greater than theirs. But he had *three* times denied Him, and is, therefore, now, asked *three* times whether he loves Jesus. His answer, in effect, is *Indeed, or truly*, Lord Thou knowest that I love Thee. As he had *thrice* denied his Lord, and *thrice* reaffirmed his love, so he is *thrice* recommissioned to do the work of an Apostle in tending the sheep of Jesus. "*Feed My Lambs.*" The word used by the Saviour means to *tend* rather than to *feed*, and includes all the watchfulness and care of a shepherd. *Lambs* refer not to young children, as such, but to young Christians—young converts to Christ.

December 26. REVIEW THE MINISTRY OF JESUS.—*Heb. ii.* "The Epistle to the Hebrews is devoted to setting forth the GREATNESS OF CHRIST. He is shown to be greater (1) than the *angels* (ch. i. ii.), (2) than *Moses* (ch. iii. iv.), (3) than the *Levitical priesthood* (ch. v-x.)

The lesson belongs to the first of these three divisions.

I. SOLEMN CALL TO ATTENTION. *ii. 1-4.* The first chapter has spoken at large of Christ's Divine glory, hence the "therefore." The appeal is from the less to the greater, from the angels' messages to the words of Christ. The law was given (instrumentally) by angels (*Gal. iii. 19; Acts vii. 53; Deut. xxxiii. 2; Ps. lxxviii. 7.*) If it were a crime deserving punishment to turn away when angels spoke, how much more to neglect the voice of the Lord Jesus, declaring so great salvation! *How great, who can tell? CHRIST AS MAN ABOVE THE ANGELS. ii. 5-9.* The world to come here means the same as "the kingdom of God," of which we so often read in the Gospels. Angels have nothing to do in establishing this. They sang of its coming, they watched it come, they ministered to Him who brought it in, but it was not put in subjection to them. One only is Lord in that kingdom, and He has attained this supremacy through His *manhood* (proved from *Ps. viii.*)"

CONCLUDING REMARKS.

During the year we have supplied in advance notes upon the *International Series of Lessons*. Had we been aware, when first announcing intention to do this, that a Monthly would be published in our own circle, for the same purpose, it is not likely that we should have entered upon the work; and, in view of the existence of that publication, we have not given to the work the contemplated space and attention.

There is also another particular in which we are disappointed. We urged the use of the *International Lessons*, on the ground of advantage derivable by all parties from access to the varied treatment of the lessons by the divers sects. This exchange of views we thought would produce very beneficial effects on teachers, parents, and churches. But the selection of lessons is anything but equal to what it might have been, and we cannot but conclude that our schools would have done better by choosing their own.

Under these circumstances our notes will not be continued. Those who have used, and continue to use, the *International Lessons*, can obtain help from the *Teachers' Study*, published by Richardson, 10, Warwick Lane; from *The Hive*, published by Stock; or from "*Notes of Scripture Lessons*," published by the London Sunday School Union, a month in advance. *One penny* being the price of each.

THE BAPTISTS AND BAPTISM FOR REMISSION.

(Continued from p. 375.)

AFTER giving a fair hearing to both sides, the Editor of "*The Baptist*" has closed the controversy. Mr. Norton has several letters of which we shall only reproduce his completion of the one inserted last month.

LETTER III.

DEAR SIR,—There are three other passages, besides the three already mentioned, in which baptism is expressly associated with the pardon of sins and salvation; they are *Mark xvi. 16, Acts xxii. 16, and 1 Pet. iii. 20, 21.* I hope that your readers will not be wearied if I offer a few remarks on these. The question whether baptism be part of the way of salvation made known in God's new covenant cannot be fully considered without referring to these passages.

Mark xiv. 16, in the opinion of Tischendorf and others, ought not to be considered a part of the inspired Word of God. The whole of this chapter, after the eighth verse, is wanting in some of the earliest and most accurate copies, and though that part of the chapter is found in many other copies, some of which are also very ancient, and though it was recognised as part of Scripture by Irenæus, a Christian writer of the second century, yet both external and internal evidence seems to prove

that it was not written by Mark. There is no sufficient evidence that the person who added it was either himself inspired or wrote at the dictation of an inspired person, and some differences between the statements of this addition and what is said by the other evangelists are thought to justify doubt as to even the correct information of the writer. A passage which lacks decisive proof of inspiration cannot be fitly appealed to as proof of what the will of God is; but nevertheless Mark xvi. 16, may, for all this, express what is in perfect harmony with other passages which are undoubtedly inspired. The question whether it does so must be determined by passages the inspiration of which is certain. We must not rely on uninspired tradition, however ancient. Mr. McIntosh says, in "*The Baptist*" of October 1, that Mark xvi. 16 is "an incorrect paraphrase" of Matt. xxviii. 19. Proof that we speak correctly if we say, as Mark xvi. 16 does, that God has promised salvation to those who have trusted and been immersed, has, I think, been given in the three passages already referred to, which speak of the pardon of sins as the privilege of those who repent and trust, and have been immersed into the profession of repentance. Let us now look at two other passages and see if they do not also speak of salvation as promised to those who have repented, trusted, and been immersed.

Acts xxii. 16. Tischendorf's latest Greek text has "loose thyself from thy sins," instead of "bathe away thy sins." The difference consists in the omission of one letter, and, as he does not even refer to this alteration in his notes, it may be only a printer's error. He also has "His name" instead of "the name of the Lord." Supposing "bathe away" to be the true reading, these words must mean, receive pardon for thy sins; for the curse or penalty due on account of Paul's sins was put away when Christ died: Heb. i. 3; ix. 26. "Loose thyself from thy sins" must also mean, receive pardon for them. Either reading, therefore, leaves the meaning the same. God, by Ananias, commanded Paul to be immersed, as a step which was to precede God's assurance of pardon, and one which was to be taken with a view to enjoy that assurance. The words, "having called upon His name," show that prayer for pardon in the exercise of faith in God and in Jesus to grant it was to accompany baptism. Paul had already repented, and received the gift of faith in Christ; this is evident from his words, when arrested on his journey, "What shall I do, Lord?" and from his obedience to the command of Jesus to go into Damascus that he might be told what to do. Yet Ananias did not tell Paul that the promise of pardon through Christ was at that time applicable to him; but, on the contrary, that he was to be immersed, in order that it might apply to him; he told him that immersion had to be added to repentance and faith in order to complete that state to which the promise of pardon was made. So that the passage makes baptism a part of the way of salvation.

1 Peter iii. 21. In this verse we have God's own declaration that "baptism now saves." The Divine inspiration of these words is admitted. The only alterations which Tischendorf makes in the common Greek text of the verse, in order to conform it to the best authorities, are, that he substitutes "which" for "whereunto," and "you" for "us." The word "which" may perhaps be an abbreviation (one which is sometimes found elsewhere) of "according to which." The word translated "the like figure" may be translated as an adjective agreeing with baptism, and the meaning may be—"in accordance with which, a corresponding immersion now saves you also." The translation adopted by the revisers of the American Bible Union is—"Were saved through water; which, in an antitype, immersion, now saves us also." Dean Alford translates thus—"Were saved by water; which, the antitype [of that], doth now save you also, even baptism." Both of these two translations make "which" refer to *water*; so that water, as used in baptism, is that which, by these translations, is said to *save*. There is no means, so far as I know, of giving to the words their true or possible meaning which does not involve the declaration that baptism saves.

The common English version tends somewhat to mislead the reader. The words, "the like figure whereunto," may perhaps be supposed by some to mean that baptism is *only a figure or symbol of salvation*. But even that version does not say that baptism is *only a figure*; it, as well as the others, says that "baptism now *saves* us." What it implies by introducing the words *like figure* is, that Noah was saved by a *figure*, and Christians are saved by a *figure*. But Noah was saved, not by a figure, but by a fact—the ark; and baptism is said, in this passage, to save Christians, not by virtue of being a *figure*, but as the inquiry of a good conscience

after God. The words "like figure" are not a good translation; but the English version unites to attest the fact that God, by His own Word, declares that "*baptism now saves.*"

I can conceive how appalled some will be on reading such a statement as this. But what will they do? Will they refuse, even if they find on examination that God says so, to believe even God? If so, they become to that extent infidels; and there is more than enough of infidelity already without any contribution to it on the part of Baptists. But if they are prepared to receive whatever God says, they may recover from their alarm by observing that immersion is said to save only as "the inquiry of a good conscience after God;" in other words, as part of the way of salvation, just as faith and repentance are said to save.

Outland.

WM. NORTON.

Mr. McIntosh has two other letters, and four or five other writers have been heard, some of them more than once. We can only find space for two letters.

LETTER IV.

DEAR SIR,—Mr. McIntosh, of Edinburgh, in your issue of Sept. 17, says: "I only wish that the disciples would bring their special views of baptism to the light, that they may be candidly examined and dealt with." And as some of their special views have been brought forward by Mr. Thompson, they have been designated by Mr. McIntosh as "dangerous in the extreme."

With reference to Mr. M.'s views of baptism, I beg to state that they are entirely foreign to Scripture teaching, and, if his method of interpretation were accepted, it would only mystify it. He says: "Now what we have to determine is, is *into* to be understood in the sense of in order to?" Mr. M. maintains it does not mean in order to, but that which is already accomplished; thus baptism into the remission of sins does not mean in order to, or for the remission of sins, but because they are forgiven." Now let us see if our friend's interpretation will hold good. Acts ii. 38: "Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of sins." Mr. M. says, for (*eis*) does not mean in order to or for remission of sins, but because the remission of sins was already accomplished. Now, to use Mr. M.'s own language, a more unwarranted and unfounded assertion I never met with. The preposition "for" sustains the same relation to repentance as it does to baptism. If, therefore, they were commanded to be baptized on account of their sins being forgiven, then they were commanded to repent for the same reason. Thus we have sinners forgiven without repentance as well as without baptism. Then, again, "This is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. xxvi. 28). If Mr. M.'s interpretation be correct, it follows that the Lord Jesus did not shed His blood to obtain the remission of sins, but on account of their sins having already been forgiven. Is Mr. M. prepared to receive this? No, indeed. I leave him then impaled on the horns of a dilemma.

Again, according to Mr. M.'s notion of baptism, Paul's sins (Acts xxii. 16) were remitted the instant he believed, and, consequently, before his baptism. At that time his sins would have no existence whatever; hence there were none to be remitted, none to be washed away. And yet Ananias, the special messenger of God, is represented as saying unto him, "Arise, and be baptized, and wash away thy sins." Did Ananias, I ask in the name of truth, command Paul to be baptized and wash away his sins when he had none to wash away? They had been washed away or forgiven as soon as he believed. When we view baptism as a condition on which remission of sin depends, we have no difficulty in understanding the language of Ananias. Paul's sins were not remitted before his baptism. Hence Ananias commanded him to be baptized and wash them away. But when he complied, then God, for Christ's sake, remitted them; and because remission of sins was made dependent on the baptism, the sins remitted are represented as being washed away in it. Mr. M. brings forward Matt. iii. 11 as an objection, and says, "If baptism mean in order to, then baptism precedes and conducts to and inducts to repentance." Now, I maintain that Mr. M. has no hold here for his theory. The baptism of Jesus was into a new name—into a new relation to Father, Son, and Holy Spirit. That of John was not. The baptism of Jesus must be preceded by repentance; that of John was in order to repentance. The persons baptized were brought into a state engaging a life of repentance.

I will now give two passages to confirm what has been stated. "I am not come to call the righteous, but sinners (*eis*) to repentance" (Luke v. 32). "Not willing that any should perish, but that all shall come to (*eis*) repentance."

Here there can be no doubt that the calling of sinners was in order to repentance, and it is also evident that God would have all men come to repentance—that is, into that state. Who, then will say that in this instance (Matt. iii. 11), *eis* preceding repentance has a meaning directly opposite of its clear import in every other instance in which it occupies a like position.

The following rule is given in Lennie's Grammar:—"Into is used after a verb of motion, and is when motion or rest in a place is signified. Therefore to be baptized into repentance—baptism into the remission of sins—is to be brought into those states."

He asks our attention "to the fact that nowhere does Jesus couple salvation with baptism." Now, I ask, did the apostles who were commissioned by Christ preach contrary to what He commanded? Or did they preach what they were commanded? If the apostles preached it, it is as binding as if Christ had preached it. The apostles preached what the Spirit taught them.

But I should like to ask Mr. M. if John iii. 5 has no reference to baptism. To what does it refer?

Again, Mr. M. says, "Nowhere in the Scripture, when the question, 'What must I do to be saved?' is the answer other than 'believe on the Lord Jesus Christ.'" Why, to my knowledge, there is only one place where the question is found; and to put that forward as argument, I think it is very weak.

It is different, says he, with respect to duty. What must I do? Then, according to Mr. M.'s view, they were already saved when this question was asked; and yet Peter, in reply, told them to repent, etc.; thus we have them saved before repentance. The same with Paul. He was already saved, yet he was commanded to be baptized and wash away his sins.

Bridge Gate, Derby.

SAMUEL JACKSON.

LETTER V.

DEAR SIR,—I am constrained to ask you again to favour me by inserting a few words in reply to Mr. McIntosh's letter in your recent issue, in which he says some hard things about us, and, I am sure, misrepresents us.

The simple question at issue between us is, What is baptism for? Had Jesus any design in instituting it? It will be clear to all that He either had or He had not, that it either has a meaning or it has not. This incomplex question cannot be settled by the *dictum* of either of us, but only by a fair and full induction of the Scriptures bearing upon the subject. Mr. McIntosh admits "That there are passages, which, if interpreted literally, would seem at first glance to countenance these—our teaching—views . . . nay, more, the ideas of the 'Disciples' are the logical sequence of the meaning attached to certain passages by some commentators who are directly opposed to their doctrines." That admission is worth much. For, while we do not pay over much regard to great names, it clearly shows that if we may not claim Mr. McIntosh himself as seeing with us, some men, who cannot be supposed to be favourable to us, have arrived at the same conclusion as we. But what saith the Scriptures? Mr. McIntosh says "that baptism is no part of the way of salvation." The Scriptures plainly declare that it is. Which shall we regard? Mr. McIntosh seeks to escape the force of Mark xvi. 16, by denying "its genuineness." He is very free with his charges of "begging the question," "assumption," and "sophistry." I beg to say he begs and assumes a good deal here. Suppose it were true that we must reject the closing part of Mark's Gospel, "the foundations would not be destroyed;" there are many more passages that more clearly teach what the relation of baptism to salvation really is. But it is not true to say "every modern critic of any eminence rejects it;" it will be more correct if we reduce Mr. M.'s universal to a particular proposition, and say, "some modern critics reject it." But some do not. I have lately read a criticism on this passage by Dr. Broadus, a Baptist of America, that satisfies me of its genuineness; and that it is not a paraphrase of any thing. But to proceed. No one questions the genuineness of Acts ii. 38; what is made of baptism here, by an apostle newly filled with the Holy Spirit? To Peter

it was something vastly more important than it is to my friend. He had preached to the assembled thousands and convinced them of sin in crucifying the Messiah; pricked in their heart, they cry out to him, and the rest—"What shall we do to be saved?" Mr. M. makes a distinction between this case and that of the jailor, Acts xvi.; but it has no foundation in fact, as the context of both places clearly shows. It was a seeking in both instances to ascertain *duty*, with a view to the same blessing, forgiveness. Let us carefully analyse Peter's reply. He commanded two things and promised two. Commands (1), Repent—they had believed; (2), be baptized. Promises (1), "remission of sins;" (2), "the gift of the Holy Spirit." That is a plain statement, and to the unsophisticated mind it is clear enough. Now, if Peter commanded them to "repent" before they could be forgiven, he commanded them to be immersed with the same end in view. The same preposition (*eis*) that relates repentance to remission, relates baptism to the same blessing. But Mr. M. makes it all symbolical, if I understand him. I would have him beware of what such a treatment of Scripture reduces him to. Here is a more serious consideration. Was the shedding of the blood of Christ symbolical? or, was it for a symbolical blessing it was shed? The same words, *eis αφεσιν αμαρτιων*, are affirmed as the result of Christ's blood-shedding (Matt. xxvi. 28); as are affirmed as the result of repentance and baptism—with faith understood—(Acts ii. 38). If it is "symbolical" in the latter is it not necessarily so in the former? I humbly think it is. This criticism applies equally to Rom. vi. 3, and Gal. iii. 27, "Baptized into Jesus Christ," "Baptized into Christ." If it is only symbolically "into Christ," "into His death" we come by baptism, then, it is only symbolically we enter Him by faith. There is no escape from this conclusion; and if it were true there would be an end to all reality in forgiveness of sins.

Mr. M. says, "The new birth is exclusively a spiritual act." The Saviour said, John iii. 5, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter the kingdom of God." Jesus declares it to be not exclusively a spiritual act; it is of water, also, whether it be baptism or not—this, however, is the most natural interpretation—and it beautifully harmonises with what is said (John i. 12); that such as believed in Him—Jesus—had the power, right, or privilege (margin) to become sons of God. They were not sons by believing, but only thus gained the right to become such; to be sons they must be "born of God," verse 13. We do not interpret John iii. 5, "Except a man be baptized and converted he cannot enter the kingdom of God." We teach no such medley; nor the perverse error of "baptismal regeneration." But does Mr. M. not know that we do not? I think he might have known at any rate. Is it "baptismal regeneration" to teach that men must have "changed hearts," before they are baptized? We trow not. It is one thing to teach that error and quite another to teach, as Paul does (Eph. v. 26; Titus iii. 5). We tell men earnestly that unless they have been begotten again, (1 Cor. iv. 15; James i. 18), to be baptized will avail them no more than it did Simon (Acts viii.).

Mr. McIntosh thinks Matt. iii. 11 quite "providential," and that it ought to settle the dispute; and that it is "avoided" by us: and when forced upon our attention met by "sophisms." I will endeavour to be more honest. First, let me say it has not been "avoided," for Brother D. King, of Birmingham, wrote an article on the very subject, which was published in the *Millenium Harbinger* fifteen or sixteen years ago. But suppose I admit the full force of *eis* here, and say "into repentance," or even "in order to," what has Mr. M. gained? Nothing; for it must ever be remembered that this repentance pertained to the preparatory work of John the Baptist, as did his preaching and baptism. This is a sufficient answer to my friend, and obviates his objection.

Just a word to P. Hutton, who appears in another column of your issue. The same passages that prove baptism to be part of the way of salvation, prove that no man can be "assured of pardon" without fulfilling all that is commanded to that end.

T. THOMPSON.

Mr. McIntosh says: "That it is matter of congratulation that the Disciples have found so able an advocate of their views (as Mr. Norton), as whatever can be at all fairly urged in their support has been advanced

with exhaustive skill and ability. If the arguments thus advanced are shown to be fallacious, the utter untenableness of their doctrines becomes the more evident." We are certainly glad that Mr. Norton (a gentleman, to say the least, of some mark as a Baptist) so fully understands the design of baptism, and so satisfactorily shows that Mr. McIntosh does not. We are also glad to know that others among the Baptists are learning to speak as does Mr. Norton. But we are not prepared to admit that Mr. Norton has advanced "whatever can be fairly urged," nor do we need to commit our advocacy to any one not numbering with us. If Mr. McIntosh really supposes that Mr. Norton has exhausted our armoury, he does not at all comprehend what he may yet have to face, and is completely incompetent to decide how far we are fully represented by Mr. Norton's letters. The following note forwarded to "*The Baptist*" may lead our readers to more complete acquaintance with Mr. McIntosh—

To the Editor of the Baptist.—DEAR SIR,—I do not write to prolong in your pages the discussion upon Baptism and the Pardon of Sins, which you have declared closed. I desire to express appreciation of the fairness with which you have treated the subject, and to say that your paper is thereby commended to many in this country, who, from your standing, might be called Baptists, but who decline that or any other non-scriptural designation. Mr. McIntosh has displayed a measure of ability, courtesy, and fairness, entitling him to be heard and respected. He expresses earnest desire to enlighten "The Disciples," and is, I understand, willing, or wishful, to do so through the pages of their periodicals. This being the case, I wish to say to him, through your columns, that the *Ecclesiastical Observer* is open to him for that purpose, or to any known Baptist minister, under regulations securing a close and orderly investigation. There is thus an opportunity to reach not only the Disciples in this country but also many in our Colonies. Communications to be addressed, Editor of *Ecclesiastical Observer*, Birmingham.

LOVE.

LOVE! What tongue or pen of man or angel can descant intelligibly or adequately upon the magnificent height and depth and length and breadth of this heaven-born and soul-stirring theme?

Oh! the grandeur of love! Divine love! the love of God to fallen man! The angels in heaven may continue poring over this wondrous theme, pondering its heights and depths, seeking to comprehend and explain it in its fullest development, for ever; but they will never be able to do so, for it is topless, bottomless, fathomless and boundless. Doubtless, through the ever-rolling cycles of eternity, both the angels and the redeemed will ever be making new discoveries connected with this celestial, overflowing fountain. Indeed, how can it be otherwise, since it is declared that God Himself is love?—love, absolute and eternal! But, thanks to the adorable One who occupies the throne of the universe "and rides upon the wings of the wind," He has made Himself known to a lost and ruined world.

Facts that cannot be refuted by men or angels attest that He is the personage He claims to be—that He is the fulfilment of the character He has assumed to Himself—the God of infinite Love!

What is the creation drama but an outburst of Almighty love? What is the redemption of the fallen, lost, ruined by the sacrifice—death, burial, resurrection and ascension of His beloved Son, the man Christ

Jesus, who is seated at His right hand upon the throne of the universe—but an exhibition and exemplification of the character and power of love!

“Love was the great self-moving cause, from whence salvation came;
Free grace, the channel where it flows, eternally the same.”

Just in proportion as sinful man is brought back, by obedience to Divine law, and holds communion with his Father and his God, will he be able to exemplify this God-given attribute. Thus the Divine scintillations of love received into the heart of him who is “born again”—born from above—will be manifested in works of righteousness, mercy and love. Love is an effectual prompter to obedience, and has a keener vision than law displays. If the Spirit of Jesus dwells in us, then shall we bring forth the fruits of the Spirit. The first is love—love supreme to God, then love to our neighbour.

Then follow in the train of love all the graces of the Spirit—joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; “against such there is no law.”

Let us, then, as many of us as have put on Christ, having confessed Him as our Leader, our Master and our Guide through this vale of tears, “walk in Christ; and so fulfil the law of Christ.”

Bethany, 1875.

By MRS. ALEXANDER CAMPBELL.

THE TEACHER'S TASK.*

ALTHOUGH the work of a Sunday School Teacher may be pretty well understood, yet, as I wish to ask attention to a few things bearing on that work, it may be well to have in our minds a clear idea of the task, set before every Teacher when he takes a class.

In the first place, he must be able to gain the attention of his scholars; for it is plain that, unless he can do this, all his teaching, however good, goes for nothing. And he must so interest them, that the truths he is seeking to teach, may make an impression and be instilled into their minds. Then the aim he should ever have in view, is to lead them to accept the Lord Jesus as their Lord and their Saviour. All his instruction ought to tend, either directly or indirectly, to this. Just as Christ is the central figure to which all revelation points; as the books of Scripture with their varied record of history, rite, narrative, or prophecy, all bear testimony to Him as the point at which their converging lines meet, as the spirit of the sacred writings breathes of Him; so the intelligent Teacher will take care that a like spirit pervades his teaching. If the lives of any of the saints of Scripture be under consideration, he will show that whatever was partially beautiful or noble in their character was perfectly so in Christ's; that He united in His own character the individual traits which adorned each of theirs, with none of their defects to mar the beauty. While the Teacher holds up their lives for imitation his commendation can be but partial, he has ever to come to Christ for the one perfect human life, the divine standard

*By W. CROCKET, read before the Annual Sunday School Conference.

with which all others must be compared. And as His life, and the work He came to earth to accomplish form the great theme of the Bible, so the Teacher should keep them in view, and take every opportunity of pointing the application which the different portions of Scripture have to the subject; and not that he should seek allusion to Christ in every passage, for that would be idle speculation, but he should be careful to give to the Messiah that prominent place in the divine revelation which God has assigned to Him. And in keeping Him thus prominently before the minds of the class, the Teacher may inspire them with admiration and reverence, convince them that He is all-worthy of their confidence, and draw out their love towards Him. To lead them to give their hearts to the Saviour is the great object of teaching, the culminating point in the task. But in striving to attain this end, there are many difficulties to contend with.

First, a word or two as to order in the school. Teachers can make little impression in the midst of noise and confusion. It may seem to some a very easy matter to keep the children reasonably quiet and orderly; but that depends altogether on the sort of children. In most Sunday Schools the majority are children of members of the church, or at any rate of a respectable class, and then of course there is little difficulty in maintaining order. But when the majority of the children are gathered from the streets and akin to the City Arabs the task is not so easy. To sit still is to such children next to impossible. Their life on the streets has sharpened their mischievous propensities, and as the motive which brings most of them to school is the love of mischief and fun, the Teacher has a pretty lively time of it. They must be made distinctly to understand that if they are to remain in school they must submit to the Teacher, and the Teacher must be firm in requiring obedience. But much tact and patience are necessary. They resent at once anything like severity; to be harsh with them only raises defiance. And we have no right to treat them as if we had authority over them. Coming to school at all is voluntary on their part, and control over them must be acquired gradually. We must make up our mind, in taking in hand such children, to put up with a great deal of annoyance. And it would be unreasonable to expect quietness and attention from them to begin with. We must remember how many bad influences they are subject to on the streets, and that they find little good at home—if they have homes—to counteract these influences: so that we must make allowance for their rude, restless conduct, and strive to win them by kindness rather than by severity. These are the children, in my judgment, that ought to be in our schools, and we should be careful to do our utmost to keep them after we get them. I do not know that it is much to our credit when our classes are filled with intelligent, well-informed children, who are, or should be, taught all we can teach them by their parents. We may have orderly, well-conducted schools, and take to ourselves credit for our success—which success is, I think, very frequently due to home teaching and not the result of the school; but so long as our streets and lanes are filled with neglected children, as ignorant as the heathens of the simplest truths of Christianity, who are growing up hardened and dead to all sense of right and wrong, for want of some one to show them the right way, the better feelings of

their nature, stifled by neglect and hard usage. So long, I say, as there are such children as these within our reach, I think they have a claim on us prior to those who are blest with Christian parents and Christian teaching at home. True, they are very troublesome in school—they are dirty and rude, show little respect for their teachers, and it is hard to make any impression on them. Still, that should not deter us from doing all that is in our power to raise them from the degradation and vice into which they are fast sinking, and from seeking to inspire them with the desire for a better, purer life, and to awaken those tender feelings which lie dormant, which will soon be trampled out of them. Left as they are, they will grow up callous and indifferent, and our influence might at least infuse some love and brightness into their lives, and let them see, by the kindly interest we take in them, that there is something better in the world than the indifferent selfishness and hardness that may have chilled their young lives. Little used to kindness, gentle words sound strange to some of them, and in seeking to promote their happiness and welfare, we are but following in the footsteps of our Divine Master.

But whatever sort of children a Teacher has in his class, he generally finds it a hard matter to get their attention. It seems to be a severe task for a number of boys or girls to sit for half an hour without talking to each other; and we know how little it takes to distract attention, and how soon they get indifferent to what is said. The Teacher has continually to contend with this; and sometimes, when he is not firm in restraining their restlessness, his class gets the upper hand of him altogether. A Teacher must take care to keep the respect of his scholars. When he bids any of them do something, let him see that it is done at once. He must enforce obedience if he would maintain order. Children very soon detect signs of weakness or vacillation. When they find that they can evade or disobey with impunity, they soon lose all respect for him, and he very soon loses all control. We must not err on the other hand by being too severe, for we cannot expect children as sober and sedate as grown up persons, and some outbreaks of mirth are better passed over without notice. The Teacher should endeavour to make his lessons so interesting that he will not often require to call the class to attend. In order to this, it is imperative that he study well at home. The necessity for this cannot be too strongly urged on all Teachers. It is of no use at all to come to school having given the lesson no thought, trusting to find something or other to say about it. This is too frequently done, and no good can be expected to come of such work. The lesson must be studied, so that it may be presented as attractively as possible. On the ability to do this will depend, in a great measure, the success of the Teacher, and to do it effectively will require much thought on his part. He must consider how he can best adapt his explanations to the capacities of his scholars, and seek ever to present the narratives of Scripture as clearly and vividly as he can, so that what is narrated may be imagined as actually happening. To help them in this he should illustrate things with which they are familiar. By this means the narrative becomes real to them, and is imprinted on their minds. If we would be successful, especially with the younger scholars, we must put ourselves on

a level with them, learn to look at things from their standpoint, endeavour to realize how they view what we seek to teach them, so that we may present the truth in such a way that it may come home to them.

We must never forget that things appear in a different light to a child than to us. I think we lose sight of this sometimes. We forget that long familiarity has made many truths and facts wear quite another aspect to us now than they did when we heard them for the first time; and forget how long it took us to comprehend fully many things which now seem to us very simple, and which we expect a child to understand at once. A child has very limited notions of things, and lives in a very circumscribed world of its own, so we must take care not to perplex by introducing subjects or aspects of subjects which may be beyond their conception. We cannot expect a child's attention to a dry lecture on morality or goodness. We must reach them through the imagination rather than the reason. There is no difficulty in getting their attention to a story, and as the great thing is to gain their interest, I think we cannot do better with a class of children than avail ourselves largely of this means of arousing interest and enlisting their sympathies. We thereby gain access to the heart and get the opportunity of dropping in the seeds of truth.

Teachers often find it difficult to make their scholars understand that they have a personal concern in what is taught, that the Scriptures are not to be studied like other books merely for information, but in order to make them wise unto salvation; that in the Scriptures God speaks to them, and that their welfare depends on taking heed to what is there made known. They are very apt even when interested in the lesson to think it has no reference to them; and while quite ready to admit duties and obligations in a general way, they look over the application to themselves. Now it is very important to urge that what we teach is intended to have a practical effect on each of them, that truth must be acted on if it is to do them good. And so when they read of the life of Jesus, His sufferings, death and resurrection, we must be careful not to let them understand it as a mere matter of history, but that it very intimately concerns them; that it was love to them that brought Jesus to our world, to save them from their sins, and that His life on earth is a pattern for them. Let us set clearly before them that it rests with themselves to accept or reject that Saviour, that the decision is a personal matter which each must settle for himself. It is well to speak to them individually on the subject, pressing on each the claims Jesus has on their love and allegiance, and the great importance of giving Him their hearts in early life.

A Teacher's personal influence has a great effect in deepening any impressions his instruction may make on his scholars, provided always that his conduct is such as to make that influence for good. If he can win the affection of his scholars by trying to make them feel that he is their friend, being as free as possible with them, avoiding anything like stiffness and formality while still retaining their respect, by making them feel that he and they have something in common, and that he takes a friendly interest in them, then, when they become attached to him he can exert a power over them for good.

One word of caution in conclusion. There is a danger of attaching too much importance to having our schools well organized and well managed, and overlooking the truth that is to the individual Teachers we must look for its success. It is quite possible to have a school well attended and well conducted where everything is done orderly and regularly and yet very little good done. It all depends on whether Teachers discharge their duties to the several classes earnestly, prayerfully, and conscientiously. Let those of us who have undertaken this task seek to be more alive to individual responsibility, keep before us the great object of our work, and bring all our energies to bear upon attaining that object. Let us not be discouraged if seemingly we make little or no progress, but work on in the faith of those who cast their bread on the waters, in the hope that though now lost to sight, it may be found after many days.

WORDS SPOKEN AT THE FUNERAL OF SARAH NORRIS.*

I HAVE not read to you, friends, the words of the Patriarch Job. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not." I have not read them, because I do not believe that they express the Christian view of life and of death. We don't when we look through the New Testament find that aspect presented to us. It is true the Apostle James says, What is your life? It is even a vapour that appeareth for a little while and then vanisheth away. But he does not say it is full of trouble. He simply states that which is evident to every one, the transitory character of this temporal life. It is quite true when we think of the life of our Lord that His was the life of a man of sorrows, and that He said to His Disciples "In the world ye shall have tribulation." But we cannot for a moment conceive of Him saying like the Patriarch Jacob. "Few and evil have the days of the years of my life been." Few were his days it is true, and many were the sorrows that he bore; but there was in his heart a fountain of joy that the sorrow did not touch, clear, and unbroken, and peaceful; and that very same joy it is ours as believers in Him to partake of. Some of you may think it odd that I should come to a funeral in my ordinary clothing. I have come to believe and what is more to act upon the belief that in this matter the practice of the Society of Friends is right. The reason of it is not in any way that I am wanting in respect, or reverence, or love, for our sleeping sister.† When I see her again as I hope to do, and when I talk with her as I hope to do, Sarah Norris will find no fault with me at all for that. She perfectly understands. When we see her and talk with her again, if she has any fault to find with us it will be more likely for reasons like these. She would be very likely to find fault and sharply too if the little class she used to teach in the Sunday school were neglected while she was away, if her

* See Obituary on a subsequent page.

† If we do not make haste, the world will shame the Church in the matter of funeral pomp. All around reform is advocated. Surely the Church of Christ should be in the foreground. Ed.

girls that she loved were not cared for and loved, and taught to be true disciples of the Lord Jesus Christ. She might find fault with us and sharply too if the joyful message of salvation in Jesus Christ were not faithfully proclaimed to perishing sinners. You know how careful she was to maintain Christian fellowship and friendly interest in every member of the church, striving according to her measure to realize the New Testament ideal, God's family upon earth: brothers and sisters with one Father in heaven, with one common object upon earth, with one blessed hope to look forward to. And one meaning among others that our Father may have in taking her away from us is, that others who have not as yet seen their way clear to it may learn the same bright cheery helpfulness, the same earnestness in every good word and work, the same kindly tolerance for all the weaknesses and waywardness of men. I can imagine her with that laughing smile she used to have asking, "Why we had put on black?" She did in some measure know here, and she has learned to understand it better now, that there is but one great horror of blackness in this universe of God, this world of men and of angels. She knows very well that the separation of spirit and body is not in any sense the greatest evil we can be called to mourn. I think it is in one of Mr. Ruskin's books I remember reading the statement that one difference between a good and a bad painting consists in this, that in a good painting all the shadows are as lights contrasted with deeper shadows, not perhaps expressed in the painting, but only conceived in the mind. Well, the one great horror of blackness, by the side of which all paler shadows become luminous, is not separation of soul and body, physical death, but the separation by sin of a soul from God. It is literally true that in the moment that Adam sinned against God in that very moment did death lay his cold hand upon his shoulder and say "Now, by virtue of your sin, you are mine." The unity of his being was broken, the fine tuned harmony was turned into discord, the will of man and the will of God instead of being unanimous had crossed one another, and it was out of the kindness and the love of God that He made death to be the result. I could very well understand any one putting on black as a sign of mourning for brothers, or sisters, or relations, dead in trespasses and in sin, with a heart dead and cold to all the love that God has manifested to us, though I do not think that that would be the best way of helping into life. Let us then be glad in this blessed truth, that in whatever circumstances we may be placed in this life, if God be with us, that it is our privilege ever to rejoice in Him. No matter whether they be circumstances of sickness, or pain, or death, poverty, desertion of friends, failure in being understood of others, perplexities in business, or church troubles, of whatever kind the sorrow may be, if God be with us in it we may, yes we must rejoice in Him. God has many lessons for all of us to learn, and some of us have got, but such a very little way in our education for the eternal glory and kingdom into which He is calling us in Christ Jesus. I know but few things more sad than this, for a man to tread the path of sorrow and suffering and when the Lord has brought him through it, for him to find that after all he had failed to learn the lesson God wanted to teach him in it. But, thank God, we have a Father who is not only kind, but as faithful as He is kind, and when we fail to learn He will

gently take us back again to the beginning of our lesson. As an orphan, who very early lost both mother and father, our sister felt more of the need and yielded herself the more readily to the care and control of the Father in heaven. The life that she lived was no mere product of poor human nature, but was the outcome of fellowship with the Father, and with the Son, by the power of the Holy Spirit. S.

THE ISLE OF MAN.—THE STATE CHURCH AND BAPTISM.

(Continued from p. 387.)

THE correspondence in the "*Manx Times*" enlarges. In one instance "Manx Churchman" has two long letters to our one, and two or three other persons have intruded long epistles. Under these circumstances we cannot reproduce them; and, therefore, give the last that has appeared up to the time of writing this, and which in its present form should close the controversy. If "Manx Churchman" has not had enough, he should arrange for a more orderly and useful debate. ED.

LETTER V.

SIR,—So "Manx Churchman" denies that the Churches of England, Ireland, Scotland, and Manx were at one time parts of the Church of Rome. He really does presume too much upon our ignorance. He may just as well tell us that his own feet and hands are not parts of the body that his own head surmounts and controls as to say that those churches were not once parts of the organization of which the Pope is the head. "Manx Churchman" knows that in denying this former relation to Rome he is merely endeavouring to throw dust into the eyes of his readers. He says, "Reformation is not dissent." Well, suppose a certain Good Templar lodge to object, in part, to the faith and discipline of the Order, and to the headship and control of the "Right Worthy Grand Lodge," and to plead for reformation, and to succeed in reforming the Order. In that case, of course, "reformation is not dissent" in the sense "Manx Churchman" uses the phrase. But if the Order cannot be reformed, and the protesting lodge removes itself from the jurisdiction of the Right Worthy Grand Lodge, create for itself another organization and another head, then the reformation culminates in dissent, and it becomes a dissenting sect; and such is the relation of the churches named to the Church of Rome. Our friend still insists that all professing Christians in the island who do not belong to his church are dissenters from it. It is not so in the proper use of the term, but his church is a dissenting church from the older one, which is still represented on the island by its priests and ordinances. In the only sense in which it is correct he is a dissenter from the church with which I am connected in Douglas, and in that sense I say that "Manx Churchman," and all professing Christians in the island who are not members of it, are dissenters from it. They dissent from us as much as we dissent from them. I am prepared to prove that this so-called Manx Church stands in relation, both to the Church of Rome and to the Church of Christ, of a dissenting church—that it is neither like the one nor the other.

"Manx Churchman" does not seem quite to like the term State Church. I am not surprised at it, because he knows well enough that the church sells itself to the State for State secured emolument, and is thus entitled to rank with harlot churches. Then he assures us that "no man in England, nor in the Isle of Man, is made to pay for another man's church." But immediately he has to call back his words, in part, and to admit that State Church priests are paid by the State as army and as gaol chaplains. But this he palliates by the fact that the pay is given, in some cases, to persons he calls dissenters. "Two blacks do not make a white." To pay a Romish priest to teach what the State Church holds to be damnable doctrine, for the purpose of maintaining the practice of paying State Churchmen who are dissenters from the Church of the Pope, for army and prison ministrations, is but to make the matter

worse. But, apart from this, it is not true that the State Church does not derive funds by compulsion from people who do not belong to it. It does not get so much as formerly in certain particulars; but no thanks to the Church, which ever holds all that it can. Twice have I myself had the brokers in my house to distrain for church rates, for repairs of a church I never entered, and in which I could not conscientiously worship. It is quite true that certain State Church parsons may receive their pay not *directly* from the hands of Government officials, but in how many instances is that pay derived from property formerly created or augmented by State grants? "Manx Churchman" is aware of this, or else he is grossly ignorant of the affairs of his own church. Why, then, does he seek to blind the uninformed by perverting the facts?

Again, this man flings at us the term "Campbellite," which he admits he does not know to be properly applied. I have shown him that it is not; that we do not accept it; that we have derived nothing from Mr. Campbell; and that people who know anything of Christian courtesy and gentlemanly conduct do not thus speak of us after being informed of the facts. Yet he flings it about, seemingly, with a sort of savage delight. Well, "every creature after his kind." By so doing he reveals what he is, and must take the consequence.

"Manx Churchman" passes over the first four paragraphs of my last. Yet he complains that I did not answer all his former points; and, though I told him (the length of my letter proves it) that I was sorry that your space would not allow me to enter fully into them, yet, in effect, he implies that this is false, by suggesting that my sorrow is from inconvenience to answer what, after all, is too weak to merit attention.

Now, I very much regret that I am dealing with one who has no idea of the requirements of Christian charity, but who, groundlessly, imputes base motives. Surely there is reason to fear that he measures my corn by his own bushel. But that it may clearly appear how far I am unwilling to grapple with the points in hand—which cannot be done in the absence of arrangements to that end—I propose to occupy equal time in a platform discussion, or equal space in a series of letters, to be published and circulated in the Isle of Man, the questions to be discussed being—1st. *Is the pouring of water upon an infant Christian baptism?* 2nd. *Is the State Church the Church of Christ?* I propose that each argument shall be disposed of before another is introduced, so that there shall be little or no opportunity to evade any important point. I make this offer with one proviso—that "Manx Churchman" shall, when he reveals himself, prove to be a person whom Manx Churchmen would consider an able and respectable defender of their Church.

"Manx Churchman" thinks it a pity Mr. King was not present "to enlighten Peter, and tell him that he was quite mistaken, and that the *falling* of the Holy Ghost upon them was not the baptism that the Lord spoke of." But Peter never said that it was, nor did the Lord, nor did any one else. Let us see what this argument amounts to. It was foretold that certain persons should be baptized in the Holy Spirit. The Holy Spirit was "*poured out*" on them; therefore baptism can be administered by *pouring*. But it would be capricious to stay just there. The Holy Spirit "*fell on them*," therefore *falling on* is baptism. Then the Holy Spirit, as a cloven tongue, "*like as of fire*," "*sat*" upon each of them; therefore, baptism can be administered by *sitting on*. An argument which, when fairly applied, leads to such absurdity, may go for what it is worth. Let the Vicar of St. Barnabas (who is a "Manx Churchman") apply this *sitting* argument next time a babe is presented for baptism, and he will no doubt convince himself and its parents that there is some mistake in the matter. But I am gravely asked what the baptism of the Holy Spirit was, if not the pouring out of the Spirit. Well, when the priest of the State Church does what the law requires in baptizing a healthy babe, he immerses it in the water already *poured* into the font. Literally there was neither pouring nor immersing. The everywhere present Spirit of God cannot be literally poured, and creatures who live and move and have their being in God cannot be immersed into Him. But a special demonstration of the Spirit's *presence* and power is vouchsafed under the designation of an outpouring, and the Apostles are therein so immersed into the things of the Spirit of God, so come to know the mind of the Spirit, that they are fitted to make known that mind for all generations. Jesus had ascended to heaven, and He was the bestower of the Spirit. As denoting its source, the Spirit is said to be poured out. On Pentecost no man knew the things of God which belong

to our redemption; but the minds of the Apostles were to be enlightened by the Spirit of God, and so ample was the bestowment that they were said to be immersed in the Spirit. I demand that the promise of the Saviour be put into English—every word translated. It then reads—"He shall immerse you in the Holy Spirit." But according to "Manx Churchman," the Apostles were not the subjects of the baptism of the Spirit. He intimates that the Spirit was poured, and that the pouring was the baptism. If this be so, then the Spirit was baptized and not the men. On the baptism in fire, Dean Alford is no authority to me. His equals testify as I put it, and the opinion of the dean may go for what it is worth, remembering that it is merely an opinion. On the other hand, in both instances in the Gospels where the baptism in fire is announced it is immediately defined as a burning up of the chaff with unquenchable fire. How impotent is "Manx Churchman's" return to Mark vii. and Luke xi. He says the beds were not immersed. Dean Alford says that the reference is probably to couches; and Lederer, and other Jews, who know all about it, say the couches were immersed, and describe them as such as could easily be immersed. Then, he says that it is absurd to suppose that it could be a matter of surprise to the Pharisees that our Lord did not bathe his person before sitting down! But the text, put into English, tells us that their custom, under certain circumstances, was to require immersion, and I have given testimony that it was thus required after contact with the common people. Our Lord went frequently among the common people; and, therefore, would need, according to the holding of the Pharisees, that very immersion which he says they would not be surprised at His abstaining from.

In my last, I wrote "John iii. 5 does not imply that babes can be born again. "Manx Churchman" replies that it does, for it is absolutely universal in its application, and that the '*tis*,' rendered man, includes babes." To this "Manx Churchman" replies, "Mr. King puts words in my mouth which I never used." He says 'yes, I say that John iii. 5 does not imply that babes can be born again.' "Manx Churchman" replies that it does. I never replied anything of the sort." Well, then, I must cite his exact words from his former letter. Here they are:—Mr. King says "that what is affirmed in John iii. 5 does not apply to babes. I say it does, for it is absolutely universal in its application, and that the '*tis*,' rendered man, includes babes." Now here is word for word what I said "Manx Churchman" said, and which he boldly declares he never said. How is this? Why, I exposed his ignorance of the usage of '*tis*' by citing instances in which it could not include a babe; and rather than say, Thank you, Mr. King, for the correction, he denies ever having written his words, hoping, it may be presumed, that Manx people do not keep their newspapers.

But he does not see what good purpose would be answered by revealing his name; and, therefore, will continue signing "Manx Churchman." One good purpose giving his name would answer is, that people would then know who it is that indulges in so much uncharity, flinging an odious name at persons, admitting that he does not know that it is rightly applied, and who, when he cannot defend his own words, declares he never used them.—Yours, &c.,

DAVID KING.

CHRISTADELPHIAN PERPLEXITY.

DEAR SIR,—Before I state the reason why I write this letter to you, I must let you know who addresses you. If you look back to the time when you lectured against Christadelphianism, in Grosvenor Street Chapel, Manchester, you will remember me as the one who was mainly the cause of that lecture; you will also recollect that I had a brief interview with you at Mr. Prior's, and afterwards a correspondence by post which you closed abruptly for reasons that were, no doubt, satisfactory to yourself. In the course of the years which have intervened from then till now my views of Bible teaching have somewhat changed, I trust they are broader than those which I then so eagerly defended. I have often thought of your last words to me which were, in substance, "My views of the kingdom are so harmonious, so clear to my mind, that I have no doubt at all about their truth." Many times since then I have wished I could truthfully use those words as my own. I have tried hard to see the kingdom just as Dr. Thomas taught it, but could not, there were difficulties

ever cropping up, such difficulties as candour could not put aside, and then I wondered whether, if I had looked more fully into the views you introduced to me and others, I should ever have arrived at a satisfactory conclusion. I am anxious to be settled upon these important matters, and I write to ask if you will assist me. I believe that you can help me, whether to a *settled conviction*, the future alone can determine. If you could put in my way any pamphlet or other *printed matter* of your own (it is altogether too much to ask you to write specially for my benefit through the post), in which you set forth the kingdom of God, I would be very grateful. However you could either let me know direct or through my dear friend, A. Ferguson, who has corresponded with me since my departure from England. It is perhaps necessary to let you know precisely where I stand so that you will plead that which shall meet my case. I no longer recognize the title '*Christadelphian*,' but try to be a *Christian*. I believe in the second appearing of Jesus to give life to His sleeping saints and to change the living ones. I no longer believe in "*mortal resurrection*." I see plainly that Jesus was the King of Israel and that He will reign over the house of Jacob for ever. I see that in some sense (not plain yet to me), the kingdom was in existence in the time of the Apostles, but how, or to what extent I cannot say. Some portions of Scripture seem to teach that Jesus is King *now*, others (numerous) seem to teach that He will receive His Kingdom *at His return* to earth. I see the reasonableness of the rule that you laid down in the Grosvenor Street Chapel, viz., that we must allow the New Testament to explain the Old, which you illustrated by the prediction of Malachi concerning John the Baptist, and Christ's own explanation of it. I have much doubt about the *thousand years reign*, which as you know is so conspicuous a point with Christadelphians. You will at once see my position. I must assure you that the Bible is the sole authority to which I bow. I never resigned my liberty to think for myself, not even to Dr. Thomas, although I know that such parts of his teaching that I now see to be narrow and dogmatic, made me also somewhat narrow and dogmatic in spite of myself. Religion is now entirely a matter between God and myself. I meet with a band of Christians who, for the most part, do not recognize the name Christadelphian, and I need say little more to convince you that there is considerable liberty amongst us. We are holding Bible meetings and some of the points I have named have presented themselves and been freely discussed. If you send anything that may throw light upon these and kindred topics, I will take care others share the benefit. And now I close, trusting that you will not view this letter as an intrusion, and with kindest wishes for your welfare, I remain, faithfully yours, *

Brooklyn, U.S.A.

E. CORKILL.

Intelligence of Churches, &c.

NORWAY (Aalesund).—Dear Bro. King. Since my letter to the Annual Meeting I have had the pleasure to immerse a young female into the name of our blessed Lord Jesus. This took place in open sea, on the evening of 12th Oct. She has been a believer for the last sixteen years, and been feeling the evils flowing from the worldly church. Since last Winter she was, through searching of Scriptures, convinced about believers' immersion. We have commenced to meet on the Lord's-day for breaking of the loaf in the house

of an old smith who is friendly towards us and professes to have trusted in Jesus, to see the Scriptural truth about the church and ordinances. May God lead him to willing and joyful obedience to Christ. There are also some others commencing to think for themselves and search the Scriptures. Last night one of the readers came and spoke to me and said that he thought it is very much right as we have it. I hope he is convinced although the offence of the cross keeps him back from an immediate obedience

* Though there is no intimation that the above letter was intended for publication we give it, because—1. We have reason to conclude that he is one of a number who are turning from the incongruities of Christadelphians. 2. Because he helped to unsettle others by the presentation of his views as he left this country. We intend to write him and regret we have not in print what he asks for. Ed.

of the Gospel. The sister who was baptized has been exposed to much opposition, Lutheran believers have told her that she is deeper fallen than any sinner on earth, and that she has blasphemed the Holy Spirit by her "re-baptism." To show you how strong the prejudice is I may mention that the letter which this sister sent to her parents about her change of mind was burnt up before they had read it through. When they came to that part where she quoted some passages to prove believers baptism, they at once put the 'poisoned' paper, as they called it, into the fire. Through the liberality of the brethren assembled at the Annual Meeting, in Glasgow, I was enabled to print several tracts, which I have distributed here, and sent away to some other towns. I am sorry to tell you that my efforts for obtaining a preaching room have been in vain. That room which was promised me was denied when the proprietor heard about the use. A smaller room was promised me by some of my relatives, but when their neighbours and friends heard about this they came and warned them that I was teaching erroneous doctrine, and that the priest would come and forbid it, consequently they dared not give it me. A short time after this I got hold of another small room, and was allowed to preach, and had a good meeting, the room quite packed. When the readers heard about it they warned the person who let me it, so he dared not give me it again. I have given up hope to get a preaching room for the present time, and there is no other way to preach publicly than by this smith, he has a small room which cannot take more than twenty persons, there we have gathered every Lord's-day about ten to twelve persons, to whom the word of life can be proclaimed. I doubt whether my father will tolerate my work. He was very angry last week when he heard I was seeking a room. May God lead me by His hand wherever He pleaseth. There are many hindrances for the progress of the kingdom of God. People tell me generally that the priests are in God's stead, and that they cannot be sure whether their sins are forgiven or not in this life. There are some more enlightened, and in the later years spiritual life has been awakened here and in the neighbourhood, but very much has been extinguished because the believers have lived under the yoke of priests. I hope better times will come hereafter, as there are tokens appearing that believers are dis-

satisfied with State Church. Two priests have recently left their offices. A great many of the readers agree with me on all points except the 'sacraments,' which they consider as mysteries. I hope some of our evangelists, or other able brethren, will come over to Norway next summer. Although you could not speak Norwegian you could speak in English and I should interpret. Asking the prayers of the brethren in Great Britain, and thanking you for all the sympathy and interest shown at the meeting at Loch Lomond, about which I read in the magazines, I remain, your fellow-worker to eternal life.

NIELS DEVOLD.

STRATHALBYN (South Australia), Aug. 28, 1875.—Dear Bro. King,—It is just twelve months since I began my labours in this district. During that period, notwithstanding the obstacles alluded to in a former letter, the hearts of the brethren have been cheered by considerable increase. Fifty-six have been added during the year. Forty-nine by faith and baptism, four restored to fellowship, one from the Baptists, and two by commendation. It is also with feelings of thankfulness and joy that I record indications of increasing interest, and the progress of a more deeply devotional spirit among the brethren. But the steady moving away of the population from the district prevents the cause from being established on a solid and permanent basis. Members still continue to leave for other parts of this and the other Colonies. The number of our speaking brethren has also been reduced. One useful and much esteemed brother has already removed. Another gifted and promising young brother leaves soon. These losses in our working staff tend to check our progress, and cause the work to press heavily on the very few who are left. Yet, the brethren, though cast down, are not in despair. They rest on the promise—"I will never leave thee, nor forsake thee." And they know that, whatever their vicissitudes, "all things work together for good to them that love God." JOHN STRANG.

ORKNEY.—An earnest appeal is made by a few of the Lord's children on behalf of South Ronaldshay, Orkney, an island of more than two thousand inhabitants, almost wholly neglected by evangelists. There being no unsectarian building to hold meetings in, nor comfortable lodgings where strangers could put up. To meet this want it is their earnest desire to erect a building to serve both purposes, to defray the cost of which £600 will be required. Assured that the Lord is able to move

the hearts of His children everywhere to help in this effort to raise a testimony to His name. Donations will be received and acknowledged by JOHN WALLACE, St. Margaret's Hope, Orkney, N.B.

* * We have long had letters from the good brother who sends and signs the above. We recommend him to put all particulars of the case before the Scotch Divisional Committee, in the hope that they may be able to turn to the disciple so far northward, and encourage and commend the effort to obtain a meeting place if they find the circumstances such as to indicate that the time has come for the effort. Ed.

NOTTINGHAM (Sherwood Street).—We have been favoured with a fortnight's visit from Bro. D. King, of Birmingham, whose visit has been looked forward to with pleasurable anticipations. He arrived on Thursday, Oct. 14th, and delivered a lecture on "The State Church and the Church of Christ," in a large public hall. Feeble opposition was offered at the close, which enabled him to respond, letting more light into the subject, and confirming the statements already advanced. On Lord's-day, Oct. 17th, he spoke to a very crowded audience in our own meeting house, subject, "The Deity of Christ." Also on Monday evening, Oct. 18th, in the same place, subject, "The Kingdom of Heaven," when the Christadelphians mustered pretty strongly, one of their principal speakers was present, but could not be prevailed upon to ask questions, although the Chairman put the privilege in such a way that he could not fail to accept or refuse the opportunity. One of the lesser lights ventured a question which met with an answer so direct, lucid, and clear, that he could not but discover his weakness. Tuesday, Oct. 19th, Bro. King visited the church at Langley, and spoke to a very good and attentive audience. Wednesday evening, October 20th, in the Sherwood Street meeting house, on "God's thoughts and Man's afterthoughts concerning the Church." Thursday, Oct. 21st, a visit to the church at Bulwell. Friday, Oct. 22nd, in the lecture hall of the Mechanics' Institution, Nottingham, subject, "Why believers so widely differ as to the meaning of the Bible." A Wesleyan local preacher tried to show that God loved variety, and in creation made things widely to differ, he instanced the daisy and sunflower, and attempted a proof of design by the Almighty that His people should differ and agree to differ, etc. Bro. King soon showed the audience that we

are neither daisies nor sunflowers. As Chairman of the meeting, I wondered if I were a daisy, and my friend the local preacher a sunflower. The figure may be worked to a very ridiculous crisis, so it had better be abandoned. A Secularist arose and asked if Mr. King was willing to debate Bible discrepancies with a friend of his, whom he named, and who was known to many present. Bro. King very ably replied that he could not tell; that would depend upon the standing and recognized ability of the person, that we were not called upon to chase away every dog that might bark, even though occasionally it is necessary to collar certain vicious dogs and give them a good shaking. However, if the audience deemed the gentleman named worthy of notice he might not turn his back upon him. The response was unmistakable—No! No! mingled with cheers. Lord's-day evening, Oct. 24th, in the meeting house, subject, "Christ's death as our substitute." Monday evening, Oct. 25th, "Infant Baptism and Infant Salvation." The Christadelphians mustered again with the same leader, and at the close one of them asked two questions (posers). 1. To show that certain adults would not be raised from the dead (Isaiah xxvi. 14). 2. To prove that infants would not be raised. (Job x. 18, 19). Bro. King replied that the first text, referred to nations, and not to individuals; national restoration to power, under the figure of a resurrection being the theme of the prophet, and not the literal and future resurrection of the dead. In reply to the 2nd query he intimated that Job, like many others when overwhelmed with grief, simply expressed a wish that he had not been born, as then he would have escaped the sorrows of his deeply painful affliction, the passage having nothing to do with baby annihilation. Tuesday evening, Oct. 26th, he paid a visit to the church at Underwood and lectured on "The State Church and the Church of Christ." The vicar of the parish came into the meeting just as the audience rose to leave, and asked the privilege of a speech. Mounting the platform, followed by his dog, he spoke on any subject that crossed his mind, or that was suggested by the chairman, speaker, or audience. His remarks called forth some amusement, and when the lecturer drove him into a corner by a plain straight question the audience broke into loud applause, the dog by barking bidding defiance to any one who might assail the vicar. The

meeting dispersed with an understanding that Mr. King and the vicar should meet on that platform in about one month's time to discuss Baby Baptism. Wednesday evening, October 27th, was our last public meeting, the subject being "Gospels, Ancient and Modern." On Thursday morning, October 28th, Mr. King took his departure, we bade him farewell and committed him to the care of one whose eyes are over the righteous and whose ears are open to their prayers. This visit was mainly to correct Unitarian and Christadelphian teaching, as well as to help in putting the people right as to the State Church. We feel that the labour has not been in vain, either to the Church of Jesus, or to other churches, or to the world. Three persons, making no former profession, have been immersed and added to the church. R. MUMBY.

. The following correspondence has resulted from the above visit:—

Nottingham, Oct. 30.—Mr. D. King.—Dear Sir,—In your lecture at Nottingham, on Wednesday, Oct. 27th, speaking on "Gospels Ancient and Modern," you alluded to the Gospel preached by the Christadelphians as coming under the latter category, giving your audience to understand that that Gospel is a modern invention, and therefore an unscriptural thing. There is a goodly number of Christadelphians in Nottingham, and as this is a serious matter to them if true, I write to ask if you are prepared to sustain the proposition in question in public debate. If so I have the authority of Mr. Roberts, of Birmingham, to say that he will be willing to meet you in Nottingham for three nights to controvert it. Please say if you will meet him. An early reply will oblige, yours truly, H. SULLEY.

Mr. H. Sulley,—Dear Sir.—Had you named some competent Nottingham Christadelphian, of good repute, as desirous of spending an evening or so with me upon the important inquiry, "What must a sinner believe in order to baptism into Christ?" I doubt not that your communication would have found me willing to comply, provided my friends in Sherwood Street were agreeable to the same. But your putting forth Mr. Roberts is quite another thing, and does not find me in the least disposed to respond; because, first, if I were to debate with him it would be more proper to do so in Birmingham, and second, because he has put himself below my reach, unless indeed under very special circumstances, to which at present there is no approach. I

say this because I have long since determined not to put myself into formal public controversy with any man who shows himself an adept at low scurrilous abuse, and who has not honesty enough to publish a correspondence without excluding a part thereof, which if inserted would exhibit his side in an inconvenient light. Yours &c., DAVID KING.

UNDERWOOD.—The brethren have been greatly cheered and refreshed by a visit from Bro. D. King, who gave a lecture on the "State Church and the Church of Christ." The vicar of the parish came in late and offered feeble opposition, engaging to meet Mr. King on the same platform to defend Infant Baptism. Bro. Mumby, of Nottingham, gave an address the following Tuesday on "The Church for the People." The vicar again made his appearance, at the commencement of the meeting, and heard some of the doctrines and practices of his church clearly exposed as unscriptural and in their results, immoral. Baby Baptism, Sponsorship, Confirmation, Priestly Absolution, Ordination, etc., etc. The vicar writhed under the exposure, and frequently interrupted the speaker; but when his turn came for defence, he simply complained of hard words and defamation against his holy church. He sought to prove that infants must be the subjects of original sin, because they manifest such tempers on being sprinkled; having even pulled his whiskers and kicked violently. The lecture was interesting and truthful. The vicar's defence was unworthy of a scholar. The brethren look forward to the visit of Bro. King, when they expect to see and hear the vicar again.

LINDAL AND KIRKBY.—I hoped some one of the brethren would have sent a notice of our affairs ere this. It entirely escaped my memory in the press of other matters. After many delays, the chapel in Martol Lane, Lindal, was opened on Saturday, September 4th. It is a plain; well-built and strong house, seating over 220 persons, with school-room beneath of the same capacity. When the wall around is built the cost will be over £700. A goodly assemblage of brethren came to the opening from Wigan, Whitehaven, Walney Barrow, Dalton, and Kirkby. About 300 persons took tea in the School-room, at three sittings. After the first table was served, the friends adjourned to the chapel, and continued in prayers, interspersed with brief addresses by W. Hipple, while the rest of the company were served below. After which, James

Marsden, of Wigan, was called to the chair, and, after a thoroughly practical address, was succeeded by J. Coward, of Lindal; B. Ellis, of London; J. H. Coles, of Southport; W. Hindle, and others. As for myself, I had work enough in general superintendence of the crowd. On Lord's day, Sept. 5th, Bro. Cole discoursed from our Lord's Commission to His Apostles, as given by the Evangelist Mark. In the afternoon, about 100 brethren attended to the Lord's Supper, presided over by our venerable Bro. Wm. Barr, of Kirkby; Bro. Brown, sen., of Whitehaven, taking part in the teaching. In the evening, W. Hindle discoursed on the Love of God in the Gift of His Son. On the following Tuesday, Brn. Coles and Hindle discoursed in the evening, and two persons were baptized, as believers in the Lord Christ. Bro. Coles continued at Lindal preaching on the Thursday, and on the following Lord's day morning. At the request of the brethren I came up from morning and afternoon services at Barrow, for the evening discourse at Lindal, and, after pointing out "The Relationships formed, and the blessings assured in the Baptism of a believer in Jesus," I baptized a young man from Kirkby, amid a numerous assembly. Bro. Hindle was called to Wigan a month ago, to help in the very successful special effort there. And I have been alone with the entire work of Kirkby, Lindal, and Barrow on my hands. And despite the old incurable thorn in the flesh, very happy work it has been. The attendance at all meetings—preaching, breaking of bread, prayer, Bible inquiry, and special class meetings—has increased, and continues to increase. During the last month, besides taking a part in the afternoon teaching, I have preached the Gospel twice every Lord's day. In the morning at the Old Chapel, Kirkby, so filled as, even in this weather, to be oppressively warm. In the evening, after a drive of eight miles to Lindal, with bare time to refresh again, I have the opportunity of telling out the good message. Here, at Lindal, after a year's cessation, the active combative, but not very scrupulous clergyman, has renewed his opposition with increased vigour, employing the press and pulpit, and personally visiting persons known to be influenced by our preaching. What is the special cause or causes of this fresh attack I do not certainly know. He talks of a tract of Bro. King's, in which he has found, what he considers, an outrageous assault upon the State Church; but there is reason to

include the mortification he has experienced by the loss of a few "Sunday scholars," who, without our solicitations, were sent by their parents to us, and, who declined either to believe his gross abuse of the brethren, or to return them to his care when he called to expostulate with them. Handbills, announcing discourses bearing upon this state of things, were at once issued; and, the attendance, which has not been very good since the enlarged accommodation of the new chapel, has increased every evening until the last. According to previous arrangement, I have come home for a month's service (D.V.) between Wigan and Southport. Meanwhile Bro. Hindle has gone to Lindal for a fortnight previous to labour in Annan, and will be assisted by our young Bro. Joseph Barnett, of Ulverstone, who desires to devote himself to the ministry of the Gospel. At Lindal four persons have been baptized on their confession of Christ; others have avowed faith in Him and purpose to obey. At Kirkby three have been baptized, and on last Lord's day another confessed his faith in Christ before I left for service at Lindal; while many, especially of the young men, are turning from irregular living to an earnest endeavour after the knowledge of Christ. *The lives of our youth at Kirkby are telling discourses to them.* Since the above was written the clergyman has boastfully challenged to discussion on baptism any representative we have, and, consequently, negotiations are proceeding for a debate in the Church School-room between himself and the Editor of the *E. O.*

W. McDUGALL.

BEDLINGTON.—The church here has been cheered since our last report, by the immersion of *three* into the name of the Lord. We expected ere this to have opened our new Meeting-house, but one of the contractors has failed to carry out his work, and it will not be completed until the turn of the year. R. M.

BIRKENHEAD.—After a season of severe trial to the church here, the Lord has again cheered us by *two* additions, one by immersion and the other by letter from Sydney, New South Wales. M. C.

MULLAGHMORE (Ireland).—We are pleased to report that a son of our esteemed Bro. Smith has just been immersed on confession of faith in Jesus. Out of a family of nine there is only one who has not yet obeyed the Lord.

BIRMINGHAM.—During the last four weeks *nine* have been baptized into Jesus, and taken membership at Charles Henry

Street. The bath has also been used during the same period at Summer Lane.

WIGAN.—The addition to the church since our recent report, have been *five* by immersion and *three* by restoration.

J. C.

Obituary.

FREDERICK WESTOBY fell asleep in Jesus, Oct. 22nd, aged sixty years, after a long illness, endured with much patience. He had oversight in the Church in Louth over twenty years, and was faithful and earnest in all that pertained to the Lord's cause. We deeply feel the loss, though we sorrow not as those who have no hope, knowing that they who sleep in Jesus will God bring with him.

R. R.

SARAH FISHER NORRIS (orphan niece of E. and S. Wall, Banbury), has been called away, after an illness of two or three weeks, during which she enjoyed full confidence in her Saviour. All that knew her would look for this, having at all times known her as diligent in the work of the Lord. By her Christian conduct she won the esteem of all that knew her. As a church we have sustained a great loss, for she was ever ready to every good work. From the time she put on Christ, now well fourteen years, she endeavoured steadfastly to abide in Him. She fell asleep in Jesus on the 2nd of November, aged twenty-eight years. Her funeral took place at the cemetery here on the 7th, at which the sorrow of the church and the children of her class was manifested.

E. W.

JOHN JOHNSTONE, aged seventy-four, departed this life October 31. He was immersed into Christ, June, 1858, and then added to the newly-planted church in Birmingham. He had earlier learned the way of the Lord from our literature,

but would not take membership where the primitive faith and order were not observed. For years he had been one of the deacons in the Charles Henry Street Church, manifesting that firm and steadfast adherence to the Church of the Lord which stands as an example to many. He was suddenly called away, having been run over by a cab. "Blessed are the dead that die in the Lord."

GRACE SUTHERLAND, member of the church in Canning Street, Glasgow, fell asleep in Jesus, October 28, aged twenty-seven years. Full of faith and good works, we shall indeed miss her prayers and presence at our Gospel Meetings, Church Service, Dorcas Society, and Sunday School, where she was ever at her post, earnestly seeking to lead the young under her charge to Jesus. That, and the way she had won their affection, was strikingly manifest when her death was announced to the school. Oh, what sobbing and tears! It was indeed a touching scene to witness. Her death came unexpected; her sufferings were great, but her soul reposed in her Saviour, and she calmly fell asleep in Him.

A. W.

SAMUEL LUCAS.—Our venerable and esteemed brother Lucas has departed to be with Christ. He was one of the first to take a stand in Wigan for primitive truth and organization, and a life of many trials and vicissitudes has closed (notwithstanding great bodily suffering) in serene satisfaction with his early choice, and in sure and certain hope of a resurrection to eternal life.—Also, ANN LEE.—Not less serene and beautiful to the eye of faith were the last hours of this dear young sister, as she lay calmly awaiting the hour of dissolution. To the writer's question as to whether she was suffering much pain, she only replied, "I feel Jesus is present with me."

J. C.

THE STATE CHURCH AS IT IS.

"A CHURCH in which the scum chiefly rises to the surface, whose bishops are appointed for political reasons, and whose clergy in general are promoted chiefly because they are safe and colourless theologians—where neither length of service, nor merit, nor learning, nor success in their work, can entitle them to remove to a post where the carking cares of poverty and want of means may weigh them less heavily in the decline of life—must present attractions only to men of so rare an indifference to the means of living that we can rarely hope to meet with

them. That we have still such among us, in spite of ridicule and Episcopal wet blankets, is matter of thankfulness, but we cannot expect them to be common, and every-day examples. And it is therefore we cry out loudly, 'Reform, or there will be disestablishment.'

Church Review.

THE ECCLESIASTICAL OBSERVER.—AN APPEAL.

THIS writing terminates the present form of our Magazine. Thirteen years have passed since it came into our hands. We at once reduced the price one third, thereby incurring greater comparative outlay. Since then brethren and churches have considerably increased, but our circulation is only about what it then was. This is accounted for by the fact that then, for home and the colonies, there was but the *one* periodical, whereas now we have *four* (not including Sunday School publications and *The Old Paths*), all having the same aim and substantially alike in their contents.

We now enter upon other changes, including reduction of price, alteration of form, and fortnightly publication. These changes largely augment the outlay, and, if there be little or no increase of circulation, will thereby subject us to heavy loss. Paper and printing (in proportion to the price), will be higher. But the chief difference is in postage, as most subscribers order direct, and we send *monthly, post-free*. Under the new arrangement we shall have to post twice in the month, and thereby double present postal outlay, by expending one fourth in postage instead of one eighth. To meet this we ask nothing but increased circulation. This, to anything like the extent needful to reasonable usefulness and desirable expenditure in order to enrich its contents and prepare for further improvements, cannot be obtained without extensive free distribution. Will readers carefully look at the proposals stated on our present cover, and at once forward donations to the "Distribution Fund," that the Committee may make arrangements for extensive free distribution, commencing with our next issue: Contributors of £1 or more, will receive, from the Committee, a full account of the income and expenditure.

Let it be noted that we are not merely appealing for a few shillings; that we shall see that each number is adapted to outside circulation, that we want such extensive and free distribution as can only be accomplished by large response to this appeal. Will the reader not only do what he can personally, but also endeavour to obtain the help of others, by bringing it before brethren and the church.

Our earnest desire is, ere we relinquish to other hands editorial work, to place the *E. O.* on a footing of much wider usefulness, and we neither expect nor desire its very long continuance with us. We think we see the way to render it powerful far beyond what has heretofore been realized. It rests with the brethren to say whether it shall be done. Let the response be *speedy*, as it is desirable that the free distribution may commence with the first number, and let it be *heartily*, that the extent of it may be reasonably wide. For the present address all communications to the Editor, as heretofore.



